ENGLISH TRANSLATION OF

SHRI MAHAABHAARATA TAATPARYA NIRNAYA

Tatva Samshodhana Samsat, Car Street, Udupi
Affiliated with Karnataka Samskrit University

Shrimad Mahabhaarata Taatparya Nirnaya

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BLESSINGS

Sri 108 Sri Vidyadeesha Teertha Swamiji

Hrishikesha Teertha Peeta, Shri Palimaru Matha, Car Street, Udupi.

Sa prema Narayana Smaranegalu

'अनन्ता वैवेदाः' Vedas themselves declare that they are infinite, countless. In order to make it comprehensible to people Vyasa classified them as Rig, Yajus, Saama and Atharva. After classifying the Vedas, 'Ithihaasas and Puranas' were also composed by Him to comprehend the Vedas. इतिहासपुराणाभ्यां वेदं समुपबहयेत् - Vedas can be contemplated upon only by those who comprehend well the 'Ithihaasas and Puranas'. A person without study of 'Ithihaasa and Puranas,' fails to understand the essence of the Vedas.

In spite of this, one who initiates himself into the study of Puranas is put to confusion - the reason being Puranas seem to contradict themselves when it is studied superficially. Each Purana appears to declare the supremacy of different deities. Also in the beginning the Puranas do not seem to be in tune with each other. Therefore it leads to misapprehension which makes one feel that they are nothing but a bundle of confusion. Also those who take up to the study of anyone Purana puts forward before people those views which are found in them superficially. For those who take up to the study of Bhagavata, Krishna is Supreme. In Shiva Purana, it is Shiva... and so on. It appears that there are so many creators for this one world. Vyasaru has clearly said, वेदे रामायणेचैव पुराणे भारते तथा । आदावन्ते च मध्येच विष्णुः सर्वत्र गीयते ॥ He has pointed out, based on Veda's, that all Puranas propound the worship of one supreme entity. However, people failed to understand its essence.

Veda speaks of worship of one Supreme entity. Even those who understand the Supremacy of Vishnu with the help of Vedas and Puranas, are confused about the enunciation of 'Tatvas'. Those who studied Ramayana and Bharata

concluded that there is difference between Lord's Moola Roopa and Avatara Roopa and concluded that the Avatara roopas possess ignorance. It is because; Krishna was blessed by Shiva with a boon. Rama struggled to find his wife Sita and so on. However Shrutis declare 'निरनिष्ठोः निरवध्यः' 'पूर्णमदः पूर्णमिदम्' - that the Lord is blemishless, Moola and Avatara roopas are same without any difference. In that case how the contradictions that appear in the Ramayana and Bharata be resolved was the confusion in many 'satvik' minds. This was the atmosphere that prevailed.

During such a time, by the command from the Lord, Shri Vaayudevaru descended on this earth as Madhvacharya. Keeping in mind the difficulties in the study of 'Ithihasa and Puranas' and for the correct interpretation of them, he composed 'Shrimad Mahabhaarata Taatparya Nirnaya' and 'Shri Bhagavata Taatparya Nirnaya'. Shri Narayana Paditacharya while describing the greatness of Acharya's granthas talks about Mahabaarata Taatparya Nirnaya thus:

इतिहासपुराणब्धेः भवच्चित्ताद्रिलोडितात् ।

जातां भारततात्पर्यसुधां कः न सेवते ॥ (15 – 76)

Bharata Taatparya is a nectar obtained when the ocean called 'Ithihaasas and Puranas' are churned. Which God loving person would like to give up enjoying this?

Shri Mahabhaarata Taatparya Nirnaya comprising of 32 Adhyayas reminds us of the 32 samlakshanas of the Lord. Composer of this work Sri Acharya Madhva who is 'Pratibimba' of the Lord also reflects the 32 Lakshanas say 'jnanis' who have perceived him.

The first Adhyaya has the essence of the entire 'Vaideeka Vaanjmaya'. Therefore it is known 'Sarvashaastraarta Nirnaya.' Lord is full of auspicious qualities, blemishless, creator, sustainer and destroyer. There is no difference between His Moola roopa and Avatara roopa. It is but the aim of all the shaastras to propound the supremacy of Vishnu. Anything contradictory to this is done only to mislead the demonic force (for Mohanaarta). Vishnu's supremacy is not only propounded by Vaishnava shaastraas (वेदेष्वपि हरेः परः).- all Vedas in total sing the glory of Shri Hari. If Smritis appear to contradict the Vedas they have to

be correlated and interpreted in tune with the Vedas. Realism of 'panchabeda;' Moksha is possible only with the grace of the Lord; This grace can be obtained through 'Bhakti'; Knowledge leads to Bhakti; Knowledge is absolute to Moksha - such exceptional wisdom (prameyas) are given in this Adhyaya.

The essence of the Mahaabarata has been described in the 2nd Adhyaya, with the help of quotes from several Puranas and Bharata. Therefore this Adhyaya is called 'Vaakyodaara.' Moolaroopa Narayana Himself takes avatara as Krishna, Rama and Parasurama. He only appears to be born from the womb is described in this adhyaya.

वसुदेवसुतो नायं नायं गर्भेवसत्प्रभुः ।

नायं दशरथाज्जातो नाचापि जमदग्नितः ॥

Krishna is not the son of Vasudeva. Rama was not born from Dasaratha. Jamadagni is not the cause for Parashurama. It has to be understood that they were just a medium for His appearance.

Lord is Supreme. Mother Lakshmi Devi is His consort. Brahmaadi Devatas who also have destruction, are His dasas. This is the purport of the Vedas. It is stressed by Acharya by quoting the sloka 'द्वाविमौ पुरुषौ लोके'| He has also quoted several Mahabharata slokas to show that there is consistency of thoughts through the Mahabharata.

The third adhyaya has dealt with creation, protection and destruction of this universe. It also talks about Lord's avataras and avatara of the Devatas.

Final few slokas of the third adhyaya until the ninth adhyaya, Acharya clarifies all the doubts that seem to appear in Ramayana. He says that he has cleared them with the help of Moola Ramayana. Only Acharya's work can give answers to several doubts that are raised in the present age. For example why Rama killed Vali by hiding? Why was Shambhuka killed? Also the secret that the real Sita was not touched by Ravana have been revealed by Acharya in this portion of the work with the help of Puranas. He has also said that it is absolutely essential to have knowledge about the different 'bhaashaa' namely, Samaadi, Darshana and Guhya to understand the Puranas in the right perspective.

Mahabhaarata Taatparya Nirnaya is the only work in Sanskrit which elaborates on these aspects.

In tenth adhyaya story of 'Samudra Mathana' is narrated along with which it is also been said that the 'jiva' has absolutely no independence. The poison that emanated during the churning of the ocean was consumed by Vaayu Deva. As Rudra desired to take part in this divine act of the Lord wanted a little portion of the poison. Vaayu Deva rubbed a small portion on his palm, reduced its intensity before giving it to Rudra. In spite of this the effect was so much that his neck turned blue and he became 'Neelakanta.' Through this work Acharya Madhva is the first to throw light on this secret that is mentioned in the Puranas.

Several people understand Vedavyasa to be a rishi. Only Acharya Madhva has clearly stated that if He is not accepted to be God then all the work that has been composed by Him cannot be accepted as means of true cognition. While describing the Lord the adjectives used by Acharya declare the Supremacy of the Lord. This is unique in Acharya's works. Acharya's such exclusive contributions has greatly helped the real 'truth seeker.' This work on Mahabhaarta is a guide to all researchers. In this respect everyone should be indebted to Acharya Madhva.

This work was the very breadth of our guru Sri Sri Vidyamanya Teertharu and therefore releasing it during his centenary year through the 'Tatwasamshodana Samsat' which was his dream project seems to be very appropriate. Such a work is being translated in English by Smt. Anuradha Sridhar from Chennai so as to spread the fragrance of 'Taatparya Nirnaya' among people at large. We pray to our Aaradhya Murthy Sri Krishna and Mukhya Praana' that she who is serving the 'Madhva Samaja' through the publication of monthly magazine 'Achara Vichara' should also bring to light the next volume of 'Taatparya Nirnaya' soon.

Our sincere prayers to Sri Hari and Guru for all those who have helped in release of this work.

Narayana Smarana

19.2.2015 **Sri Sri Vidhyadeesha Teertha Swamiji**

Sri Palimaru Matha Udupi.

|| Sri Rama Sri ||

PUBLISHER'S NOTE

Vishwaguru Acharya Sri Madhva, with Mahabharata as foundation, has composed Sriman Mahabhaarata Taatparya Nirnaya in order to determine the true purport of the entire Shaastras, Ithihaasas and Puranas.

Although this composition may appear to be a work on Ramayana and Mahabharata, it is a work which interprets the entire Shaastras. It is a work which compiles stories from Moola Ramayana, Valmiki Ramayana and other Puranas, along with Mahabharata, bringing out the their essence along with its inner meanings. Acharya has also ascertained the authentic text by setting right the contaminated and mutilated stories in the texts. It is an extraordinary work of Acharya Madhva's experience. He has beautifully guided as to how 'Ithihaasas and Puranas' have to be correlated and interpreted. Sri Narayana Panditacarya himself has expressed his appreciation in Sri Madhva Vijaya:

इतिहासपुराणब्धेः भवच्चित्ताद्रिलोडितात् ।

जातां भारततात्पर्यसुधां कः न सेवते ॥ (15 – 76)

Bharata Taatparya is a nectar obtained when the ocean called 'Ithihaasas and Puranas are churned. Which God loving person would like to give up enjoying this?

Mahabharata is the essence of all shaastras. Mahabhaarata Tatparya Nirnaya is the essence of Mahabharata. Acharya himself has mentioned this in the concluding part of this work.

समस्तशास्त्रार्थ विनिर्णोयं ।

विषेशतो भारतवर्त्मचारी ॥ (MBTN 32 -179)

This work is true purport of all shaastras and it especially throws light on Mahabharata.

Such a wonderful work has been gifted to us by our Acharya. Although it is in easy Sanskrit, the depth is beyond comprehension to even scholars. Panditacarya has mentioned this in Sri Madhva Vijaya

बालसङ्घमपि बोधयद् भृशं दुर्निरूपवचनं च पण्डितैः ॥ (9 – 10)

Such a work has been translated to English by one of our well wishers Smt. Anuradha Sridhar. Her work is herculean and commendable. We are immensely happy to publish this through 'Vishwasamshodhana Samsat' established for spiritual propagation by Sri Sri Vidyamanya Teertha Swamiji and which has the continued patronage of Sri Sri Vidhyadeesha Teertha Swamiji.

We bow down to our Kulapati Sri Sri Vidhyadeesha Teertha Swamiji for having blessed us with his 'aaseervacana' and giving his consent to publish this work – 'bhooyishtante nama uktim videma'.

We are even more happy that this great work is being released on the occasion of 'Sri Raghavendra Guru Saarvabhauma Saptaha Mahotsava.' This gives the feeling that it has been acknowledged by Sri Raghavendra Swamy antargata Sri Madhvantargata Bhagavan Sri Vedvyasa.'

We offer our heartfelt thanks to Smt. Anuradha Sridhar on behalf of the trust.

Samshodhana is also thankful to Type setters and printers and all those who have helped directly and indirectly in publishing this work.

19 – 02 -2015

Sri Vamshi Krishnacharya Purohith
Deputy Director,
Tatwasamshodhana Samsat ®
Sri Palimaru Matha, Udupi

A FEW WORDS

Our great Acharya Madhva Shri Shri Ananda Teertha Bhagavatpada has authored thirty seven works in Sanskrit, which are collectively known as "Sarva Moola Granthas". One of them is the famous Mahabhaarata Taatparya Nirnaya, which is long poetical work made up of thrity two chapters consisting of more than 5000 verses in Sanskrit composed in different metres. The first two chapters deal with philosophical tenets and the authoritative quotations in relation thereof and chapters 3 to 9 cover the story of Ramayana. The rest of the cahpters is a summary of the great itihasa - Mahabhaarata which was written by Lord Shri Vedavyasa. Mahabhaarata Tatparya Nirnaya is a great master piece of the great master craftsman - our great Acharya.

Revered pontiffs of the Udipi Palimar Mutt - Shri Shri Vidyadheesa Teertha Swamiji desired that this work of the Acharya be translated into English for being made available to deserving public globally for their benefits. The job of translation into English was entrusted by the Swamiji to Smt.Anuradha Shridhar

She has taken guidance from source books in Kannada dealing with the Mahabhaarata Taatparya Nirnaya and has since translated the first nine chapters to be published in a single volume (name as Part I), which itself runs into more than 648 printed pages.

I was given the opportunity to proof read the printouts of the first nine chapters. First, the original text in Sanskrit of each verse is given followed by the

transliteration in English. Then the English translation is supplied, continued by detailed notes elucidating all relevant information.

Her translation is simple, free and see and easy flowing and can be readily understood even by ordinary people having some knowledge of English. The job has been executed by her with utmost sincerity and true to the original text at all times. It deserves full appreciation from all concerned to enthuse her to continued and complete the task which is really arderous and calls for individual concentration to leave errors or ommissions.

If inspite of all care and attention bestowed, any errors or omissions are found, they may please be brought to notice of the publishers or the translator to rectify them in subsequent edition.

Chennai

19.2.2015 K. Sripada Rao

FORWARD

The primary goal of every individual is to be 'happy' always, without any sorrows whatsoever. However this seems to be farfetched in this world. Several times we stand at cross roads unable to find solutions. Science although is a vast ocean which helps man to refine and get sophisticated, has its limitations. Scientist may pride in this sophistication and may be brilliant in analyzing methodically every worldly event. However at many times they fail and stand baffled and puzzled to several unanswered questions. There are several unanswered questions pertaining to life in science.Therefore spirituality begins where science ends. Scientists always function in a state of relativity, not absoluteness. Therefore they are always unsatisfied with their findings; also during this process of seeking, scientist face the limitations of natures cycle, making the inner quality of their life disturbed. Until this is understood even the most brillaint scientist is considered inferior from the spiritual point of view. Thus man needs guidance from those who have enriched their souls with intutions. Only such people will be able to guide us in the path of peace to attain our goal.

Sevaral saints and seers have come and gone in this land who have to be source of inspiration for man. Saints are a class of their own. They have great inner strength and brillaince which is not put to ordinary mundane use but is used to evolve the soul. Their inner self is channelised only towards spirituality. This enables them to face any challenge without getting perturbed. It makes them mentally strong and they stand tall during any situation. The paradox here is that while Saints have the best ability to be the best scientists, their

knowledge is geared only towards helping humanity evolve spiritually and attain God and not towards worldly inventions. While science limits only to physical comforts, Spirituality helps in evolvement of the soul which is the ultimate goal of this creation.

What is the source of their strength? It is but from our scriptures. It is due to their unflinching devotion to the Supreme Lord. It is surrender to faith with undoubted mind.

What is devotion? Can mere 'love' for God be termed as 'devotion'? Such 'love' is blind. However 'love' should not be blind. It has to be developed with right knowledge about that person. Only then it becomes 'true love.' Therefore 'love' has to be accompanied with true knowledge.When this is focused towards God it becomes 'Bhakti.' 'Bhakthi' is a combination of 'intense love' associated with pure knowledge.

How do we achieve this? How do we learn about God. Knowledge comes from constant hearing. We learn that the Lord is full of 'auspicious qualities'. When more and more knowledge is gained one begins to develop respect. But mere respect alone will not suffice. One has to reflect on all that God has bestowed on us. This helps to develop both respect and love . This becomes 'Bhakthi.' This is 'saadhana.'

But in order to gain the 'knowledge' he has to first bestow us with 'human birth.' Then the faculties (sense organs) should be proper to grasp the knowledge and finally one should also have the ability to understand the given knowledge. If the Lord has bestowed all these for us He has done such great favor that we develop 'love' with 'respect which is 'Bhakthi.' This awareness does not come to every 'Tom Dick and Harry.' Therefore we should consider ourselves blessed if we are given this opportunity of learning and understanding.

The two great epics Raamayana and Mahabhaarata are like two eyes of 'Bharata Maata.' They are substratum of human values. They light the path of 'Dharma.' The Lord with the help of Raamayana has taught mankind 'how to be' and through Mahabhaarata 'how not to be.' The epics popularity can be understood by the fact that it is available in every Indian Language as well as it has also seen foreign patronage. It can be said that our nation's culture and tradition still remains deep rooted in our people in spite of several onslaughts is due to the strong base from these two epics. Therefore it is the duty of every youth to take up to the study of these epics so as to pride and retain our time tested culture. It is also interesting to note that the theme of both the epics is centered on the respect and reverence to womanhood. It is Sita in Raamayana and Draupadi in Mahabhaarata. It brings out the fact that where there is no respect for women downfall is inevitable.

The very name 'Raamayana' immediately reminds us of 'Valmiki Raamayana.' It is also known as 'Aadi kavya.' Although it gives a very clear picture of Shri Rama's supremacy there are several incidents which raise the eyebrow of the reader questioning the morality and integrity which is supposed to be the crux of the epic. It raises several doubts in the minds. Thus in order to overcome these doubts and straighten out the issues one has to refer another work known as 'Mahabhaarata Taatparya Nirnaya' by Acharya Madhva which has been compiled by him on the command from Shri Vedavyasa to help the few true spiritual seeker to get a clear-cut, unambiguous, definite, decisive answers for these doubts to help in their spiritual path of progress. Thus when an attempt is made to study this work of Acharya Madhva, it becomes obvious that even before Valmiki Ramayana there is 'Moola Ramayana' comprising of one lakh slokas that was told by Lord Shri Hayagreeva to Chathur Mukha Brahma. This is available only in Devaloka. Since Acharya's work is based on Moola Raamayana one can find conclusive answers to the ambiguity that is seen in other versions of Raamayana. How did Acharya get access to this work is a question that will arise next in the reader's mind. Acharya being avatara of

Vaayu Deva is treasure of knowledge who has given the 'spiritual knowledge in as it is form' known as 'Tatva Vaada.' Being born as human, access to this pure knowledge is the greatest boon one can be blessed with.

When Raamayana written by several authors are analyzed none of them have brought out the real essence of Lord's attributes. Some call Rama as a 'Hero' while some name him as 'Aadrsha Purusha.' Some say Lakshmana is greater than Rama while Urmila is greater than Sita. Some authors treated Rama as an ordinary human with 'prakruta shareera.' They claim that he has also done several mistakes like any human. Moreover so called modern thinkers have raised several brainless objections. Therefore Shri Madhvacharya has travelled the length and breadth of the country and researched all the available works on Raamayana and Mahabhaarata and finally given the true essence of these two works in his work based on 'Adhyatma' as well as from the angle of the 'shaastras.' As a sincere truth seeker one has to read the work unbiased. Only then the depth and the actuality of the episodes will be well understood by the reader.

At this point it is but appropriate to contemplate on some of Shri Rama's and Sita Devi's attributes for the benefit of our 'saadhana.' We can perceive the best of attributes in Shri Rama as a King.

Shri Rama's respect towards His parents is absolute. He renounced the kingdom without any hesitation to keep up His father's words. His love towards his siblings is unquestionable. He considered it a great sin causing downfall of the person who eyes on others wealth and women. He did not show any mercy on such persons. His protection for those who surrendered to Him in faith brought out His absolute compassion. He did not go back on His words. He could not bear to hear any words of taint and gave equal importance to the opinion of even ordinary subject of his kingdom. Because of this He was even prepared to send His dear wife to the forest thus exhibiting His absolute commitment as a ruler. Even during the war He advised His enemy and gave

him a chance to change to a new leaf. His blessings for devotees like Shabari, Guha exhibits His goodness towards all without any discrimination of their status. Although He is Loka guru, He obeyed the command of Vishvamitra to show him respect. He cared for all women like His mother. Shri Rama's arrow never failed. He would always consult His 'Raja Purohita' and ministers for decisions.

Similarly when we study the immaculate character of Sita there is no words to describe it. Although Sita's life was full of sorrow she never blamed her fate or fortune. She consoled herself that it was due to her earlier sins. Her 'pati bhakti' stands unparalleled. She understood the importance of her subjects' happiness and knew it was the duty of the king to keep them happy. She felt Rama's fame was more important than her own life. In any dire situation she did not choose to blame her husband, His parents nor His relatives. Her conduct throughout her life became the pride for both her father's house as well as husband's house.

In this manner one can keep on writing the greatness of this renowned work. There are several commentaries written by several saints and gruhasta pundits. It is said that Shri Vijayadwaja Teertha has also written a 'tippani' on this work. It is very difficult to understand the essence without these commentaries and notes. But to top it all there is a commentary by Shri Vadiraja Swami in Kannada which was compiled by him for the benefit of his sister. This is available even today. However the present generation who stand at the threshold of tradition and modemity are totally deprived of this great treasure due to ignorance of language, lack of concentration and degree of understanding. Yet there are several 'saadhakas' who are striving honestly and are eager to gain knowledge. Unfortunately the barrier of language seems to be a constraint in their progress. Therefore there is urgent need to educate next generations about our culture and its greatness. Thus I have been striving to do my best in putting before those who have thirst for knowledge but are handicapped due to several above

reasons. As a result Shri Shri Vishwa Prasanna Theertha Junior Swamiji of Pejavar Adhokshaja Matha Udupi encouraged me and helped me in every possible way to bring out a monthly magazine called 'Achara Vichara' in English which would benefit the next generation of people who are more comfortable and conversant in English Language only. It is merely with the blessings from His holiness Sri Vishwesha Theerta Swamiji and Sri Vishwa Prasanna Theerta Swamiji that I have been able to serve the community in this manner.

Recognizing this work Shri Shri Vidhyadeesha Theertha Swamiji of Palimar Matha, who would always bless me whole heartedly to pursue my passion one day asked me if I could translate Acharya's work 'Mahabhaarata Taatparya Nirnaya' based on the four volumes written by Shri Vidwan Hayavadana Puranik. I was initially apprehensive due to my limited knowledge of scriptures and therefore I was not confident that I could do full justice to the original work. However the work I place before you it is purely a result of Swamiji's blessings and his optimistic approach that pushed me through to complete this volume. Shri Vidwan Hayavadana Puranik patiently went through my work and guided me through the work and corrected me wherever necessary. I should say it is but his humility and magnanimity which made him help an ordinary person like me to succeed in bringing this work to light. I remain ever indebted to him. I have tried my best to convey the purport because it is difficult to bring 'as in' translation of many phrases and sentences. I acknowledge that I have also referred and added certain points from Shri Vidwan Prabhanjanacharya's 'Mahabhaarata Taatparya Nirnaya' who is well known for his expertise in communicating difficult, hard to understand 'tatvas' with very appropriate examples from day to day life. I am grateful to him. I have added Shri Raghavendra swami's 'Mahabhaarata Bhaava Sangraha:' which is a small work comprising of 32 slokas each sloka being essence of each adhyaya of Acharya's Mahabhaarata Taatparya Nirnaya.

I thank Shri K. Shripada Rao, who even at this ripe age of 84 went through my work with full enthusiasm and helped me with all the corrections. His

enthusiasm and zeal to work for such cause puts to shame the younger generation who always tend to have a lethargic and indifferent attitude for this kind of work. It is my wish that our youth should get inspiration from such experienced elders who are pride of our community.

I would like to thank M/s.Tatwasamshodhana Samsat, Shri Palimaru Matha, Car Street, Udupi for publishing this work and Pattabhirama Charitable Trust, Shri Palimaru Matha, Anna Nagar, Chennai for their financial support.

I will fail in gratitude if I do not thank Shri.Kaddi Badrinathachar who helped me in getting the slokas typed in Sanskrit. I am extremly thankful to Shri.S.P.Venkatakannan for his very supportive help in bringing this work to light with skilful typesetting.

I am also deeply indebted to my husband Dr.Shridhar Rao who has always been my strength and support in all my endeavours and my mother with whose help, I have been able to spend so many hours for this work.

It is a moment of joy for me to complete this volume and offer it humbly at the feet of Sri Acharya Madhva and Lord Vedavyasa. I feel all the more blessed that this volume is being released during the 'Raghavendra Swamy Saptaha Mahotsava' being held at Chennai. I pray to all my gurus and Sri Raghavendra Swamy anthargata Sri Ramachandra' to bless me with more strength to continue this work to bring out the next twenty two chapters of this 'granta' which deals with Mahabhaarata. Sri Madhvesharpanamastu.

Chennai Smt. Anuradha Sridhar
19-02-2015

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Adhyaya 1

Mangalacharane

It is invocatory worship of Narayana who is full of auspicious qualities.

Lord during the beginning of Creation

Keeping the entire world in His womb the Lord reclines on the 'peepul leaf' resting on Lakshmi devi. All the 'jivas' are in slumber. They are not in a position to follow rules of the Vedas. They are not in a position to worship the Lord. At that time Lord Hari, although is embodiment of bliss and does not benefit anything from this creation, desires to create a world the sake of the three types of 'jivas' for whom it would be a ground for their 'saadhana.' It is a sport for the Lord and it would give joy to Lakshmi Devi.

Manifestation of Lord's Forms

Lord Narayana, in order to bestow 'Moksha' and also to create, sustain as well as annihilate takes four forms namely Vaasudeva, Sankarshana, Pradhyumna and Aniruddha. Lakshmi also assumes four forms namely Maaya, Jaya, Kriti and Shanti. Pradhyumna gives all the 'jivas' from His womb to Aniruddha who enwraps the 'jiva' with a covering known as 'Aniruddha shareera' and then takes them back in His womb. Then the Lord takes Keshavaadhi twelve forms, Matsyaadhi ten forms, Narayanadhi one hundred forms, Vishwaadhi thousand forms and Ajaadhi fifty four forms and then several infinite forms. All these forms are not different from each other, defectless, full of auspicious qualities and independent. Without Lord's desire including Ramaa (Lakshmi Devi) everyone remain motionless.

Bimba Pratibimba Bhaava (Relationship between an Image and the reflection)

Shri Hari for Vaayu, Vaayu for Rudra, Rudra for Indra and Kaama, and so on in the order of hierarchy (taaratatamya) the superior are 'Bimba' (image) for the inferior. Similarly even women have this order of 'bimba pratibimba bhaava'. Lakshmi is reflection of Shri Hari; and similarly Ramaa for Saraswati, Saraswati for Parvatai and so on have 'bimba pratibimbha' correlation. For some of the women their consorts are hundred times higher in gradation. Some are fifteen times and some ten times. Sometimes there is contradiction in different granthas. However it should not be construed otherwise because the numbers 'hudred' 'fifteen' etc. are symbolic which denote 'several times.' This gradation among the 'jivas' are intrinsic and exists naturally. They are not positioned so by anyone. Similarly the three qualities of the 'jivas' are also intrinsic and natural. They exist from eternal and will exist to eternity. In each group 'Jivas' are infinite. It is impossible for all 'jivas' in any group to complete their 'saadhana' simultaneously at given point of time.

Lord's attributes are inconceivable

In spite of infinite 'jivas' put together and contemplate on Shri Hari's attributes, yet it is impossible to know Him completely. When there is none who can be said to be equal to Him how can there be 'Abheda' - 'oneness with Him!'

Shri Hari's conclusive statements

'Tatvas' in Veda, Bhaarata, Purana and Brahma Sootra are all given by Shri Hari Himself.

Sadagamas

Four Vedas, Pancaraatras, Mahabhaarata, Moola Raamayana, Brahma Sootras are definite conclusive text (pramaanas). All the puranas which do not contradict them are a;so 'pramaana.' They all in a single voice hail Supremacy of Lord Shri Hari. All the other texts which contradict this 'truth' are given to mislead the intrinsically wicked 'jivas' and they have been put forward by Rudra and other devatas as per the command from the Lord. Similarly the contradictions that appear on superficial study of the Vedas have to be properly

analysed and concluded. Also certain actions of Shri Hari during His avataras seem conflicting. They are also done to mislead the wicked. They have to be construed as 'Mohanaarta.'

The Brahma Sootras are 'Pramaanas.'

Brahma Sootras are composed by Shriman Narayana Himself in His Vyasa Roopa in order to give conclusive declarations on 'tatvas.' Therefore every 'nirnaya' given there are acceptable. Brahma Sootra basically guides the authenticity of statements in other works. It helps in giving definite conclusions for conflicting statements whether they are 'true facts' or misleading statements. Therefore all 'nirnaya' has to be done based on Sootras. Sootras declare the Lord to be absolutely defect less, possessor of all auspicious attributes, His avataras are not different from each other, All those who attained salvation are not equal in gradation, there is hierarchy even among them, 'Moksha' can be attained only with help of 'jnana'. All conflicting statements to these statements' are 'Mohanaarta' (to mislead)/ They are given to mislead the 'ayoghya jivas' (intrinsically wicked in nature).

Aagamas which are Conflicting are to mislead the wicked

There are clear cut statements in Varaha, Brahmaanda, Skanda and Padma Puranas that state that as per Shri Hari commands Rudra and other devatas compiled 'mohanaarta granthas' which oppose Supremacy of Vishnu to mislead the wicked

Vedas declare Supremacy of Vishnu

Shruti vaakhyas declare Supremacy of Vishnu in several statements.

Pancha Bheda Taaratamya (Five fold Difference and Hierarchy)

Details of Five fold difference and hierarchy are given in detail.

Saadhana to attain Moksha

To please Shri Hari is 'Moksha saadhana.' It is essential to know that 'Tatvajnana' and Moksha are obtained by the grace of our superiors,. One should be able to distinguish between Hari's avataras and the ones that are not and also know that there is no difference among the avataras and all are equally blemishless. One should also develop knowledge about Lord's

'Shrishtiaadiashtakarthrutva'. For this one has to study the Vedas, Puranas, Itihaasa and Pancaraatra in the light of Shri Hari's supremacy. Bhakti should be defined as 'unflinching love with proper knowledge.' The three types of 'jivas' are destined either to 'moksha, nitya samsaara or tamas' in order of their intrinsic nature. Devatas do not go to hell. Demons never attain Mukti. Nitya samsaaris neither get 'mukti' nor 'tamas.' Those eligible for Mukti (Muktiyoghyas) can attain Mukti through proper upaasana and get blessed with direct perception of God at the appropriate time.

Yoghyopasana

Brahma has to contemplate on all attributes of God. Manushyottamas have to contemplate on four attributes of the Lord namely 'Sat, Cit, Ananda, Aatma.' The higher ones contemplate on more and more attributes of God according to their capability. There are a definite group of 'jivas' who are eligible to attain the position of Brahma. They are known as 'rujuganas.' Only they can attain that position. 'Taaratamya' (gradation among souls) is eternal. It is impossible to bring change in it. Whoever desires to gain a position which is not meant for him faces downfall. Therefore 'aparoksha' (direct perception) is obtained only by those who do 'upaasana' continuously within his limitation and without any expectation. 'Daana, Teertha yatra, Tapas, Yajna are part of Hari seva. However Bhakti is absolutely essential. Lord is known as 'edamaanadwit'. It means He will not tolerate anyone who does 'saadhana' beyond one's limitations. He destroys the devotion in the 'asuras'. He puts the devatas in the right path of devotion when they deviate from it.

Bhakti is Moksha saadhana

Although the Vedas declare that 'jnana' is the only means to attain Moksha, it has to be firm and help in developing love. This is Bhakti. Anything will become 'saadhana' only if it is done with Bhakti. Otherwise only hell will be obtained even with 'dhaarmic' actions.Even dreadful sins like 'Brahmahatya' can be absolved with Bhakti. Bhakti is intrinsic and remains even in Moksha. Similarly 'Hatred' is cause for 'tamas.' It is intrinsic nature of the demons and is eternal. It remains with them even in tamas during their experience of eternal sorrow.

Nine types of Hatred

It is to equate Shri Hari with ordinary soul. To construe the Lord to be bereft of any qualities. Limiting the attributes of the Lord. To consider the Lord to be

equal with other devatas like Brahma, Rudra, To understand that there is someone superior to Shri Hari. To see difference in the various avatars of the Lord To differentiate the Lord from His organs, His actions, His attributes. To hate Vishnu bhaktas. Not having faith and belief in Vedas and scriptures.

Gradation in Bhakti

The reason for gradation among the 'Muktas' is due to the gradation of intrinsic nature of Bhakti in them. Manushyadhamas always harbor hate toward Shri Hari. They do not possess any Bhakti. They attain status to experience sorrow eternally. Mediocre manushyas sometimes love and sometimes hate. As a result they joy and sorrow are mixed for them. Manushyottamas always possess Hari Bhakti and thus attain staus of eternal bliss. Brahma possesses the highest grade of Bhakti and therefore he is 'jivottama' – best among all the jivas.

Guru lakshanas

The personality of a Guru is of highest order. He should be 96 fingers ('angula') in height. The circumference around the stomach should be 48 fingers (angula). His height should be seven times the length of his feet. His hands when stretched should measure 4 'cubit.' He should possess 32 lakshanas (physical features) in his body. He should not possess any doubt in knowledge of Shaastras. He should be able to clear any doubt that arises in the Shaastras. Such a personality is called a 'True Guru.' Brahma who satisfies all these qualities is the Guru of the highest order. Brahma is foremost Guru. Others are less and less in gradation. All superiors are Gurus. Manushya madhyamas have mixed personality. However Daityas possess only ugliness. Kali is the worst among them.

A boon that is blessed with a calm mind by a guru who possesses maximum of these qualities bears fruits. Although there is none to second Shri Hari He graces Moksha through the Guru. Thereforer the Guru should be always pleased and worshipped.

Significance of Aparoksha (Direct perception)

When the Bimba is perceived directly (Bimbaparoksha) all our sins get absolved. All the sins that would occur due to future actions will not taint us except sin of disregard to our superiors (sottamaparaadha). After

theconsequences of 'praarabdha karmas' are done with Moksha is guaranteed. It is said in Bhavishyath Parva as well as Shrutis and Sootras.

Gradation among Muktas and Daityas

All the manushyas who have attained Mukti reach devalokas, devatas to Indra and Indra to Rudra and then to Brahma and finally reach Shri Hari. Those who are behind are respectful to those who are ahead. Having overcome all their defects, they enjoy bliss as per their wish, eternally in that place from where there is no return. They do not harbor any hate or jealousy. Demons are full of sorrow and it gradually increases upto Kali. Kali is most sorrowful. Just as there are 'jivas' eligible for Brahma's post similarly there are 'jivas' which are equivalent to Kali. Such groups exist even for the place of all other asuras. Brahma is the master for all Muktas. Lord Hari is master of Brahma.

Conclusion

Shri Madhvacharya has stated the highest purport of all the shaastras by the command from Shri Hari as Vedavyasa. Vishnu can be reached only by knowing these truths by the spiritual aspirant.

Adhyaya 2

Mangalacharane

This verse is a paraphrase of the first sloka of the Mahabhaarata, as this chapter deals with the extracts from Mahabhaarata, corroborating what has been stated in the first Adhyaya.

Interpolation

Some of the Mahabhaarata verses have been misrepresented (to suit their philosophy), and some verses have been omitted. In some places the verses have been transposed and in others different readings have been given out of ignorance or otherwise. These reasons rob the grantha of its true exposition. Acharya gives reasons for the compilation of this 'Nirnaya Granta'. He expresses with great pain that several slokas have been misinterpolated to suit other philosophies so that they could establish their stance. When the original text was tainted in this manner, Acharya Madhva trained by Shri Veda Vyasa and

under His command, researched several works available along the length and breadth of the country and gave this decisive work for the upliftment of the true spiritual seeker.

Greatness of Bhaarata

The Bhaarata is stated to be the decisive authority on all the shaastras. Earlier when all the devas headed by Brahma and others and rishis had assembled under the very direction of Shri Vyasa, Bhaarata was weighed against the Vedas and all other Shaastras by placing them upon two scales. Bhaarata excelled. The truth of all shaastras is indeed established in Bhaarata by illustrations. The dependence of Brahma and others upon Vishnu is also brought out in as much as Bheema and others are clearly stated to be under control of Krishna. It is emphasized that Shri Vishnu is the giver of knowledge and fame to all, in as much He in the form of Shri Veda Vyasa promulgated their fame in Bhaarata and imparted knowledge to Brahma, Rudra and others who incarnated as Shuka and others.

Bheema is dearmost to Lord Hari

Brahma is declared to be superior to all devas including even Sesha and Rudra, and also the fact that he is most dear to Vishnu is illustarated with the example of Bheema's character.

Strength is the measuring scale among 'purushas'

Among Kshatriyas one who possesses greater physical strength is considered superior. However this strength has to be used for serving Shri Hari. It should not be used to fulfill selfish wishes. It should not be to establish self superiority. The physical strength has to be intrinsic in nature which is considered as superior. If the strength is increased due to a boon or a weapon it is not natural in that person. Among devatas those who are strong have devotion as well as wisdom. Only such a person having devotion and wisdom is dear to Shri Hari not otherwise under any circumstance. Therefore he who is great in strength also possess great character along with devotion and wisdom.

Shri Hari's swaroopa avataara and aavesha avataara

Moksha can be obtained only with the right knowledge regarding the Lord's avataras. One should be able to identify His 'Saakshaad avataras' His 'Aavesha

avataras' and those that are not His avataras.

Beauty is the measure for superiority among women

Generally it is not possible even by effort to find out the qualities like devotion etc. in women; therefore it is settled that those who have beautiful form possess qualities like devotion. The beauty has to be natural and should be inclusive of the thirty two features of goodness. Hence mere physical beauty will never become an indicator of the intrinsic nature of the soul.

Gradation even in service rendered to Lord

Draupadi like Bheema played an important role in Lord's avatara as Krishna in reducing the burden of evil forces on the earth. Bheema promoted hate as well as destroyed sinful people. Draupadi only promoted hate and hence she is not equal to Bheema. She is placed after him in hierarchy. After Bheema and Draupadi, Balarama played an important role in helping Krishna in His 'Bhubhaara harana kaarya.' Arjuna is after him since Sehsa deva had special presence in him. Otherwise after Balarama, Ashvataama has to be considered in playing the role in performance of service to the Lord. Lakshmana follows Hanuman; then it is Bharata and Vaali (both are equal in rank). Shatrugna follows and Sugreeva and others are inferiors.

Completion of Bhagavad Kaarya Saadhana

Whosoever like Vaali etc. could not serve Shri Rama to their utmost capacity completed it by being of service to Him in a special way as Krishna. Who ever did more service during Raamavatara did less during Krishnavatara. Whoever did excessive service in both like Karna, Vividha etc. their saadhana subsequently got reduced because they expressed displeasure in Krishna's actions and opposed Him. Thus the gradation of merit of all got settled in these two avatars.

Greatness of Mahabhaarata

The importance of Ramaavatara and Krishnaavatara for determining the Supremacy of Vishnu (Vishnu sarvotamatva) and gradation among the devatas (taaratamya) is explained. Raamavatara is 'Upakrama' and Krishnavatar is 'Upasamhaara'. The final purport is deciphered by analysing both. 'Upasamhaara' is more authoritative because it comes as conclusion. Both

good and evil works performed by the devatas for completion of their 'saadhana' can have a conclusive decision only by analyzing them in Rama and Krishna avataras. Just because Sugreeva rendered more service to Rama than Vali it cannot be concluded that he is greater in capability. Raama Krishna avataaras are mutually dependent in deciding the hierarchy among the devatas. None of the other avataras help in determining these facts. It is pointed out here that the Rama's story is also narrated in Mahabhaarata and thus Mahabhaarata is all inclusive. Rama's story is narrated in 'Vana Parva' of Mahabhaarata in the chapters of 'Ramopakhyana.' Story of Raamayana is found in Mahabhaarata whereas story of Mahabhaarata is not found in Raamayana. Therefore Mahabhaarata is said to be best among Shaastras.

First Sloka of Bhaarata

'Naaraayanam suragurum jagadekanaatham' is the first sloka of Mahabhaarata. Supremecy of Lord Vishnu and other tenets of the shaastras expounded in Bhaarata are highlighted by quoting slokas from Bhaarata itself. Shri Madhvacharya has quoted the very first Mangalacharana sloka itself of the Bhaarata to show how Bhaarata substantiates the shaastras. Many of the present day manuscripts do not have this sloka. Shri Vaadiraajeeya says that it was done purposely by those who could not tolerate 'True philosophy' (Sat Siddhanta) However the Kerala manuscripts have this sloka in their editions.

Mahabhaarata slokas which hail supremacy of Narayana

Mahabhaarata's central theme is Supremacy of Lord Hari. All the episodes of Mahabhaarata have been narrated to establish this fact. Mahabhaarata does not approve any thing which says otherwise. With both hands raised, it is stated that there is no shaastra superior to the Vedas; there is no God superior to Kesava. This is true; This is True; again and again it is decaled as True. By taking to the studies of the shaastras deeply and repeatedly contemplating on its purport one can come to the definite conclusion that Shri Narayana as Supreme God has to be contemplated always. Vishnu has to be always remembered. He should be never forgotten under any circumstances. All injunction and prohibitions are subordinate to this. Who else none other than Sathyavathi's son Shri Vedavyasa and Devaki's son Shri Krishna is able to know Narayana who is blemishless? Although the Lord is the master of the entire creation, He keeps working constantly like a helpless man. He does not recognize Himself. He experiences sorrows like falling unconscious; goes in

search for Sita; He gets bound by Indrajith's Nagapasha are all play acts for misleading asuras. He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode. These have been enacted by Shri Hari, who is omnipotent, as a magician showing things that do not exist. Devatas were aware they were playacts. Shri Hari's manifestations never have 'prakruthik' body. It is blemish less and complete with all positive attributes. It only appears to be otherwise to mislead the evil minded.

Establishing Supremacy of Narayana with Bhagavad Gita Slokas

Shri Krishna tells Arjuna, Hey Arjuna, I will tell you all that has to be known in general as well as in detail. Once you know, nothing more remains to be known. I am the cause of the entire world and also its annihilation. Oh Arjuna! There is nothing else which is higher than myself. Ignorant people without understanding my all pervasiveness, powerfulness, eternal and supreme nature look down upon me as merely possessing a human body and also equate me with other lower category demigods. Actuated by delusive spirit of rakshasas and asuras they entertain wrong notions (about me) and all their desires are unrealized and their spiritual deeds are futile. They possess demonic qualities which destroy their intellect. Arjuna replies, Thou art the father of the sentient and non sentient world and adorable.Thou art the highest preceptor. Oh Thou of unrivalled prowess! There is none equal to Thee. How can there be any superior in all the three worlds? These words are spoken by Arjuna on seeing the Viswaroopa of the Lord. The Lord says, Mahat Brahma (Shri Lakshmi) is my consort; I impregnate her (I keep all souls in her); from her proceeds the creation of all beings oh! Bhaarata. Dependent sentient beings are divided into two groups. Beginning from Brahma the entire sentient beings are classified as 'Kshara purusha' because they come to be in the 'samsaara' and possess a 'prakrutik body which come and go. Lakshmi is 'Nithya Mukta.' It means her body has no destruction. That is why she alone is 'aksharapurusha.' Shri Krishna who is independent stands distinct from these two groups and is also above them. That is why he is called 'Purushottama.' Narayanopanishad addresses Him as Narayana – 'aatma narayana: para:' Therefore this name is full of meaning and not merely symbolic. One who knows this attains 'aparokshajnana' and gets liberated. A taamasic person claims 'I am God. I am enjoyer of all pleasures, I am strong, I am rich, I am born in good kula, who is equal to me?' They cannot tolerate me as 'antharyami' and envy my presence in all. Those who possess

asuric swabhava do not acknowledge the reality of the creation and Shri Hari as its creator. To prove this they claim the 'jagat' as illusionary. They do not acknowledge cause and effect. They claim that everything is clouded with delusion. 'Saatvika knowledge ' is that which knows the Lord, present in all mutually different jivas and jadas, is one and the same(swagata bheda vivarjita) and is supreme and eternal. I will tell you the most secret knowledge. Concentrate and rest your mind in Me. Become my devotee. Worship and perform things to please me. Prostrate at my feet. You will attain me. This is 'Truth.' I say these words in affirmation because you are very dear to me.

Phrases about Moksha Dharma

Vaishampayana tells King janamejaya, 'According to 'Saankhya shaastra ' knowledge of nature leads to Moksha. 'Yoga' says with help of 'praanayama' etc. breath control helps in attaining Moksha. 'Paashupata shaastra' states Moksha is attained by worship of Shiva. However they also in many places state 'Vishnu Bhakti' as means to attain Moksha. These portions can be considered authoritative. On the other hand entire Pancharaatra is in tune with the Vedas. ' Then, Janamejaya asks Vaishampayana – O learned Vaishampayana, Are Chetanas many or one? If they are many who is the best among them? Please let me know about this. Vaishampayana replies,Oh kurukula tilaka Janamejaya, Wise do not agree that there is only one chetana. The Shrutis and Smritis say that there is one Supreme God who is described as source of many chetanas. I shall also state that He is present in all as 'antharyami' and possesses infinite attributes. The same purport was conveyed to Mahdeva by Brahma when questioned.

Bheema's reply to Yudhistra's query

Bheema tells Yudishtira, 'Even if Brahma, Rudra and all other devatas sit together in contemplation and discussion of the attributes of Shri Hari, it is impossible for them to describe even a fraction of His qualities. Krishna is no ordinary man.

Krishna's words to Yudhistra

All devatas resort to Rudra, Rudra resorts to Brahma, Brahma resorts to me. However I do not resort to anyone. Just as all luminaries resort to the great luminary the sun, all released souls seek resort in Vasudeva.

Bhaashatraya

Three types of style in language are used in narrating Mahabhaarata. It is known as 'bashaa traya' – 'Samaadhi bashaa, Darshana bashaa and Guhya bashaa.' Samaadhi bashaa narrates things in a straight forward manner. Supremacy of Vishnu is naarated in this basha. If the epic is read without the knowledge of the three usages of the languages, it will result in misinterpretations.

Stories of Vishnu Bhaktas

Vaayu Deva who is Mukhya Praana who has three avatars is the foremost servant of the Lord. Hanuman is the first avatara in which he fulfilled the Lord's work. Bheema is the second avatara while Poorna Prajna is the third avatara. In all avatars he is 'bhagavad kaarya saadhaka.' Second in service to Shri Hari is Saraswati (Bharati). Sesha along with his avataara roopas stands third in the service of the Lord. His avataras are 'Nara, Lakshmana and Balarama.' Sesha who was in Rudra padavi in the previous kalpa, Shukha muni, Ashvattama are all said to be Sesha's avataaras. Arjuna who is avatar of Indra possesses a small 'amsha' of Sesha in him and therefore he is also included along with Sesha. Pradhyumna and others also are in service of God in gradation. Stories of Vishnu are narrated to bring out the glory of Vishnu.

The purpose of Hari's sport

Although Shri Hari is always Supreme, overlord of all, independent, omnipotent, yet at times does acts to mislead evil minded souls (asura mohanaarta) such as, He honours and worships Siva, sometimes rishis, sometimes devas sometimes even men and beg them of boons. He also installs 'Lingas'. He asks for boons even from asuras.

Avatara of Lord as man in this world is intended indeed for to educate mankind and not merely for destruction of raakshasaas.

How can there be grief for Rama on account of separation of Sita as He is the Lord who delights in Himself? Can Shri Rama who is full of all attributes and bliss experience sorrow? He is all pervading Vaasudeva. How can he experience separation from Sita? The use of term Vasudeva indicates that even in His incarnation as Krishna when in the midst of thousands of women he

had no sensual taint. Therefore only that which establishes the glory of Vishnu is stated in all the shaastras and nothing else. This is the settled truths of all shaastras.

Mahabhaarata can be interpreted in three ways

Bharata has three meanings namely, 'Manu, Aasthika and Uparichara' among which 'Uparichara' is the essence of Bharata which establishes the Supremacy of Vishnu is told. This is called 'Aastika' whereby way of illustration of the story of the Pandavas along with Draupadi and Krishna is narrated in reverse order (pratiloma). Qualities Dharma, Bhakti along with its ten attributes, qualities like study contemplation etc. good conduct coupled with politeness along with teachings of the Vedas are referred to as 'Manvaadi.'

Spiritual Significance of Mahabhaarata

Dharma represents practice of righteousness. Devotion, knowledge, detachment, understanding, power of retention of the knowledge, courage, steadiness, concentration of mind, vitality, strength – Vrukodara is abhimaani for these virtues. Bhimasena that is to say possesses these qualities. Vaayu Deva represents these ten qualities. Bheema who is incarnation of Vaayu also has these qualities. Similarly Draupadi is incarnation of Bharati who will be Saraswati in future kalpa. She represents all learning. Arjuna represents 'shravana, manana and nidhidhyasana.' Nakula and Sahadeva represent humility and character.Kali who is embodiment of Ajnana (ignorance) is Duryodhana. Dusshaasana is embodiment of 'perverted Knowledge.' Shakuni represents 'naasthikatva' (non believer); all other kauravas represent all other vices; Ashvattama who is avatara of Rudra represents self conceit.

Vaayu Jivottama

Having established the supremacy of Vishnu , it is now being said with examples that among the rest of the devatas, Vaayu is the foremost. This is said by Pandu raja to beget his second son, when he asked Kunti to worship Vaayu Deva.

Balittha Sookta

Mukhya praana in as much as the original form of Vaayu emanated from Narayana, therefore the original form also consists of strength, knowledge,

sustains the entire sentient beings protecting in the form of breath, and leading them to their destined status. The characteristics strength and knowledge found in the original form of Vaayu Deva manifests in three avatars. The first avatar is that of Hanuman. Filled with Bhakti he always remains near Raama. Unaided he accomplished the commands of Raama. He conveyed Shri Rama's nectar like message to Sita and conveyed Sita's message to Raama. Mukhya Praana's second avatara is that of Bheemasena for destroying enemies, to indulge in eating cart full of food and always remain involved in contemplation of the seven shaastras. The third avatara known as Poorna Prajna was was begot by Vedaabhimaanin are namely Sree Bhu and Durga for spread of right knowledge These facts are well established in Shri Vadiraja and Surottama Theertha's commentaries. After reading this no doubt remains.

Vaayu Jivottama in Mahabhaarata

Asvamedha is the highest among sacrifices; Sun is the highest among the luminaries; Brahmana is highest among men (bipeds) and Maruthi (Vaayu) is the highest among Gods. Vaayu is frightful to the demons. He has vioce more powerful than Yama's servants. He is all powerful. He is the controller of breath in every sentient being and brings about actions in them. Sentient beings collapse when Vaayu deva leaves the body. He is thus 'Devatottama.' He is best. Among both the armies there is none equal to Bheemasena in respect of knowledge, devotion to Vishnu, fortitude, steadiness, prowess, assertiveness, subtlety, valor, strength and avoidance of idle talk. There is a saying of Duryodhana in Viraata Parva in connection with the determination of merit among heros, conversant with the science of warfare (or learned men well versed in shaastras) and men of skill. At the present moment in the whole world of living beings consisting of daityas, men and rakshasas, there are only four best of beings and who possess unsurpassed strength and prowess, who also excel in intellectual strength, and distinguished physical achievements. They are Bheema, Balabadhra, heroic king of Madhra (Salva) and Keechaka who is fourth among them. We do not hear of a fifth in this order. They have been mentioned in the order of descending merit. It is very important and noteworthy words of Shri Krishna in Udyogâ Prava. Oh Bheemasena! Whatever noble qualities you feel that you possess, I know that you have thousand times more than that. You are worthy of the family in which you are born. You are capable of discharging duties worthy of the family. The entire burden of the war rests on you. Arjuna is only like the horse which holds the yoke. Everyone has to be protected by you.

Devata Taaratamya

After telling about Vaayu Deva now Draupadi is referred. Bharati is mother of Garuda and others. Before the actual creation of Brahmaanda; four of them were born to Bharati and Vaayu named as Shradda and Sootra. After Bharati Devi it is Sesha as Balarama. Sesha andRudra are higher than Indra in hierarchy. Yudishtra's words to Bheema are significant. 'Oh Bheemasena! Arjuna is invincible because all his learning is from great Krishna, yourself and Balarama. Arjuna is only next to you and Balarama. In respect of strength, vigour and valour none other than Arjuna is third to you. By saying Arjuna is placed third it has to be understood that he is placed above Aniruddha etc. Draupadi also tells similarly to Shri Krishna, 'Hey Krishna! Other than Bheema and Arjuna there is none else who can even tie the string to the bow 'Gaandeeva.' There are also similar words of Shri Vedavyasa to the same effect told elsewhere. There are are only two persons in this world after Shri Krishna of whom Bheema is the first and Ashvatama is the second. Arjuna could surpass Ashvatama only because of the possession of the inexhaustible and divine quivers, flag with the emblem of Hanuman and the best of bows named Gaandeeva.

Adhyaya 3

Sargaanusarga Laya Praadurbhaava Nirnaya

Shri Vyasa, Rama, Krishn Sthuti

Lord Hari Himself taken the incarnation of Shri Vedavyasa, shines like the sun, is glorious;. always removing the sufferings and bondage of his devotees, such a Hari who has taken avatara of Rama and is Supreme. Filled with immeasurable strength, possessing gem of attributes, having intrinsic qualities that are remarkable, destination for all jnanis, remaining composed, such Hari has taken Krishnavatara.

Meaning of 'Narayanam Namskruthya'- benedictory verse of Mahabaarata

I shall proceed to narrate the story of 'Jaya'(Mahabhaarata) after offering salutations to Narayana, Sesha, called 'Nara', Vaayu who is addressed as 'Narotthama', the Devi (Lakshmi), Saraswati and VedaVyasa.

Creation is carried forward

The one and the same Lord assumes four manifestations (vyuha) and with the desire to create, with his first roopa namely Vaasudeva, approached Lakshmi's roopa as Maya. She brought forth 'Virinchi' (Brahma) through Him. aayu who is an embodiment of strength and knowledge was born as son of Jaya - form of Goddess Lakshmi and Samkarshana. 'Sootra,' mentioned as son of Pradhyumna in other granthas, also denote 'Vaayu.' Similarly son of Vasudeva is addressed as 'Purusha' who is Virincha, also known as Brahma. Thus after the birth of Brahma and Vaayu twin women were born from Pradhyumna and Kriti Devi. The first one is called 'Pradhaana' who is Saraswati. She is 'abhimaani of Prakruthi.' She makes others be born through 'Prakruthi. 'Prakruthi' is also known as 'Pradhaana.' The second daughter of Pradhyumana who is known as Shradda is 'Bharati Devi.' By the order of the Lord there was union of Prakruthi and Shradda with Purusha and Sootra respectively. Sesha and Garuda were born to them simultaneously. Among the two Sesha is 'Jeevabhimaani' and is called 'Jiva.' Garuda is 'kaalabhimaani' and is controller of time. In course of time Sesha became the Lord's bed and Garuda became His vehicle. Servants of God known as 'kaala' were born from Garuda and servants known as Jaya, Vijaya and others are born from Sesha. Aniruddha once again gathered all the devas belonging to the four different classifications (varnas) from the third manifestation of Vishnu namely Pradhyumna, and placed them like seeds in the womb of Shanthi who is abhimaani of the three gunas. At that time Vimcha (Brahma) and Saraswati who are 'Mahat Tatvabhimaani' were born in their physical form from Aniruddha and Shanti. Virincha along with Saraswati created 'Rudra' who is 'Ahamkaara Tatwabhimaani' along with his better half Uma who is 'Buddhiyabhimaani' in their physical form. Rudra assuming three forms namely 'Vaikarika ahamkaara, Taijasa ahmakaara and Taamasa ahamkaara' through Uma (Buddhiyabhimaani) created mind (manas) and group of devatas (who preside over the senses); ten sense organs; and gradually the panchabhootas along with sound, air and other object of senses respectively. From Virinca known as 'Purusha' and Prakruti known as Saraswati was born Shiva. From that Shiva, Indra and other devatas were born. Again from ,Sutra naamaka Vaayu with Bharati known as 'Shraddha' were born other chief devatas such as Sesha, Shiva, and Indra. From Indra were born all devatas and the deities presiding over sacrifices.

From Vasudeva and Maya manifests – Vishnu, Brahma and Shiva forms of Vishnu

Again Maya took three forms representing Satva, Rajo and Tamo gunas. Through Satwabhimaani Shri Devi and Vasudeva, Vasudeva Himself manifested known as Vishnu. In Rajobhimaani Bhu Devi He manifested as Brahma and in Tamobhimaani Durga Devi He manifested as Rudra. All these three forms are no different from the Vasudeva form of the Lord.

Creation of the Brahmanda

The 'tatwabhimaani devatas' unable to proceed with the creation came to worship Shri Hari. 'Oh Lord Thou art endowed with limitless capacity for the creation of this wonderful and varied world. Give us a good habitation.' Thus praised by the 'tatwa devatas' the supreme Lord Vishnu approached Shri for the purpose of creation. All the devataas entered the 'Brahmaanda' with Lord Hari. From Shri Hari's navel appeared a lotus on which the entire world rests. From the centre of lotus appeared Virinca who possessed all excellent attributes. From this Brahma, the devatas were born once again.

Establishing superiority of 'Vaayu' as 'Jivotthama'

The superiority of Vaayu to other devatas is pointed out here by describing an episode narrated in the 'Shatprashna', 'Chaandhogya' and 'Brihadaaranyaka' Upanishads and also in Puranas. According to this episode, once the devatas desired to know as to who among them was superior. They came out one by one from Chaturmukha's body and still the body continued to function until Vaayu came out. When Vaayu came out of the body soon it fell dead.Similarly they once again reentered it one by one. However until Vaayu entered the body did not begin to function. This made them realize the superiority of Vaayu.

The creation of this world by Brahma

Shri Hari who created the Brahmaanda had created fourteen subtle lokas in that. This was given a physical form by Brahma. That is why Chaturmukha Brahma is popularly known as the creator says the Aitareya Upanishad Bhashya. First of all Siva was born from the 'ahamkaara tatwa 'and from Buddhi was born Uma. Thereafter were born Indra, Kaama, who are also the offspring of manas. Brihaspati. Manu, Daksha, and Aniruddha along with Sachi were also

simultaneously from ,manas tatwa., From the eye, ear and skin were born Surya, Chandra and Yama Dharma respectively. Varuna (devata for the ocean) was born from the tongue; and from the nose were born Naasathya and Dasra. Each were born in succession. Then Sanaka, Sanandana, Sanatsujaatha, Mareechi etc. were all born successively. Then asuras which include raakshasaas and pisachees, rishis, humans were born. Then manifold creatures such as animals, birds, trees etc. were born. The order of origin in the creation in the 'Padma Shrishti' determines forever the innate gradation of the various souls.

Cycle of creation and annihilation is eternal

Just as the rivers originate from the sea and finally reach the sea similarly the eternal flow of this creation emanates from Shri Hari and finally reaches Him constantly. Thus those who know this wonderful and infinite capacity of the unborn Lord Purushottama's supreme unparalleled, eternal power having all their sins burnt will eventually reach the supreme Lord of the Devas.

Dasavatara

The door keepers of Vishnu Jaya and Vijaya due to a curse by Sanaka, Sanandana etc. had to be born thrice in the lineage of Diti (asura kula). They were first born as Hiranyaksha and Hiranyakashipu, then as Ravana and Kumbhakarna and finally as Sishupaala and Dantavakra. Hiranyaksha is killed by Varaha. Hayagreevasura is killed by Mathsya avatara. Prayers by Devas for Narasimha avatara. Koorma held the Mandara during the churning of the ocean. Incarnation of Vamana. Incarnation of Parasurama.

Background for Shri Ramavatara

Kumbhakarna in his earlier birth as Hiranyaksha had received a boon from Chathurmkha Brahma that he would be unconquerable by all except humans and monkeys. Similarly Ravana also got a boon from Chaturmukha Brahma that he would be invincible by all except humans and monkeys. Therefore they started troubling the devatas. Devatas prayed for Rama avatar - 'You are Omnipotent (sarva shaktha), Independent, Everything is under your control, You are the cause for the creation and destruction of the universe.' Chathur Mukha Brahmas of the previous kalpas have performed their duties only on your command. Similarly the Chathur Mukha Brahmas of future Kalpas will also

perform their duties.' Thus power of devatas is intrinsic, while strength of asuras is obtained by boons. Both are under your control. Therefore we put forth all our problems before You and pray. You have earlier killed Madu Kaitaba as Hayagreeva. Now You have to take avatar on earth among the human and destroy Ravana and Kumbhakarna with your strength. Thus the Lord descended as Shri Rama and is born to Dasaratha and Kousalya to fulfill the prayers of all the devatas. Dasaratha is avatara of Kashyapa. This has been discussed.

Devatas take avatara to serve Shri Rama

As per the orders of Lord Hari, who is full of auspicious qualities, devatas took avatar as monkeys and humans in order to serve the lord. As monkeys they were born before and after Raama's avatara. But as humans they were all born only after Raama. The first and foremost among the devatas in 'guna' is Vaayu deva. He took avatar in vaanara couple Kesari and Anjana as 'Hanuman.' Similarly Indra also was born as Vaalee. Surya took avatara as Sugreeva. Yama was born as Jaambhavan. Chandra who was born from Brahma was once again born from Brahma's son Athri Muni. He took avatara as Valee's son Angadha. Brahaspathi took avatar as Taaraa and Indra's consort Shachi was born as 'Taaraa.' Brahaspathi who was Deva guru, was born with his own desire as monkey through Sushena. Sachi was also daughter of Sushena. Varuna took avatara as Sushena. Ashwini devatas were born as Mainda and Vividha. Agni became Neela. Kaama (Pradhyumana) and Aniruddha were born as Bharata and Shatrugna after Rama. . Sesha was born after Rama as Lakshmana son of Sumitra . Shri Rama is Vaasudeva, and other three roopas of Shri Hari namely Sankarshana, Pradhyumna and Aniruddha are avesha in Lakshmana, Bharata and Shatrugna.

Seetha's Avatara

Later saakshaath Shri Ramaa Devi took avatara as Seetha in order to serve Shri Raamachandra when the sacrificial ground was being ploughed . As she was found in the 'yajna bhoomi' of Janaka raja of Videha she was popularly known as his daughter.

Adhyaya 4

Entering Ayodhya

Children in Dasharata's House

After appearing, Purushothama Rama, along with his three brothers began to grow in Dasharata's house. When it is said that Rama grew it means that He appeared to grow before the eyes of ordinary people because Lord Rama is always a complete personality.

Protection of Vishvamitra's Yajna by Shri Rama

Vishwamitra wanted King Dasaratha to send Rama with him in order to protect his yajna. Fearing his anger, Dasaratha reluctantly sent Rama with Vishwamithra. Rama, who is worshipped by Siddha purushas, left for hermitage called Siddhashrama along with Lakshmana. Shri Rama along with Lakshmana obtained from the rishi Vishwamitra all the 'Astra mantras', indeed only to bless the rishi. However all the deities including Brahma presiding over the various weapons appeared before Shri Rama in person and made their obeisance. Thereafter as per the command from Vishwamitra Thaataki and Subahu are killed by Shri Rama.

Ahayaloddhara

Ahalya had been turned as a stone, due to a curse by her husband, on account of her losing purity caused by Indra . She was brought back to life by mere sight of Shri Rama and was united with her husband Gautama.

Shivadhanurbhanga

Then Janaka looking at Rama with great devotion welcomed Him as younger brother of Indra, who had descended on this earth along with his brother Lakshmana. He also extended hospitality to Vishwamitra rishi who had the radiance of Agni. Janaka knew that Rama would be the best match for his daughter Sita. However he wanted Rama to fulfill the test of stringing the Shiva dhanus before he could give her in marriage to Him. When the sage approved of the request, Janaka immediately ordered the servants to get the bow which resembled the body of Ananta serpent. Looking at the bow Shri Rama smiled and very casually lifted it with his left hand and tied the string. Just as Indra's

Airavata elephant would break a sugarcane easily, so did Shri Rama broke the Shiva Dhanus and stood along with Lakshmana with a face radiant like the full moon facing the sage.

Sita Swayamvara

Sita saw such a Rama Then holding with both hands a garland of unfading lotus flower, she with eyes like lotus moved gently with soft steps and placing it on his neck stood by his side. When Lord Rama became visibly united with Shri Lakshmi, the king of Videha sent a messenger to the father Dasaratha and that the king on hearing this became delighted. Having been highly honored by King of Mithila Dasharatha full of delight had his son married.

Meeting of Parashurama

Thereafter on their way to Ayodhya he saw Parashurama shining with the luster of a thousand, lakh and infinite suns amidst the hallow of His own rays of wisdom, holding his (samga) bow and the brilliant axe (parashu).He said, Rama, hear what I have to say. There were two wonderful bows before. One was held by Shiva consort of Uma and the other excellent bow was held by consort of Ramaa. This bow which is fit only to be in the hands of Vishnu is a crore time superior to 'Shiva Dhanus.' Since I am holding it it is Vaishnava Dhanus. You hold this. 'If after taking this bow you are able to bend it You are no doubt Shri Hari.' Thus saying he gave the superior bow which proved Vishnu's strength superior to that of Hara. Shri Rama held the superior bow easily and tied the string effortlessly. He thus drew the string after fixing the arrow thereby dispelling the doubt of the world. As this action of Rama proved him to be 'saakshaath' Shri Hari similarly Parashurama who brought this bow easily also proves the fact that He is Narayana Himself. Parashurama said, 'I have held this Vishnu Dhanus and roamed the entire world twenty one times to annihilate the evil kshatriyas and thus established to the world that I'm sakshaath Vishnu. Now it is also clear that You are also 'saakshaath' Vishnu. Shri Rama said, 'If you are saakshaath Vishnu this arrow will not harm you. Therefore if I aim it on you then 'Rama's arrow will go waste. If I do not aim it, even then it will be wasted. Therefore where should I aim it?'

Parashurama immediately addressed the maha asura 'Atula' in his stomach and said 'Rama is aiming the arrow on to my stomach. It will definitely kill you. So please come out immediately.' Atula on seeing the glowing arrow in Rama's

hands thought to himself that Parashurama fears Raama's arrow and thus has accepted defeat. Therefore in order to protect him(Atula) he has asked him to come out immediately. Thus Atula came out. At that time Parashurama addressed Shri Rama and said, 'Destroy my tapa and my loka.' Thus Parashurama got the asura killed by Rama. This episode is not clearly described in Valmiki Ramayana. It appears that Parashurama walked back helplessly having lost all His strength that He had accumulated through penance. However Parashurama's 'tapa' means the asura in His stomach. Having got Him destroyed with Rama's arrow, He returned with a sense of fulfillment. Then King Dasharatha filled with great delight reached his city along with his sons. Rama also thereafter enjoyed the company of Sita, daughter of Janaka who is none other than Lakshmi herself.

Adhyaya 5

Hanumaddarshana

Paduka Pattabhisheka

The king Dasarata respecting the wishes of his subjects for the coronation of Shri Rama resolved to do so even with his own interest. This reached the ears of Manthara who being originally Alakshmi had appeared on earth. Earlier Alakshmi was born from the milky ocean. Somehow due to penance she became an Apsara. With a view to lead her to her legitimate place of eternal hell, the Lotus born Brahma told her, 'Be born as servant and stop Rama's coronation. By this action you will reach your destination.' Thus told she became Manthara and it is in accordance with this only that she did this detestable deed. Kaikeyi also had the 'aavesha' of a raakshasi' by named 'Nikruthi.' This made her listen to Manthara's wrong advice which made her ask for the two boons from Dasharata namely to send Rama away to the forest and to make her son Bharata the King of Ayodhya. This bon was promised during his wedding with Kaikeyi and therefore he thought it could be overlooked. However fell a trap to this. Shri Rama on the pretext of 'pitru vaakhya paalana' left the kingdom to quell evil forces like Ravana. Sita and lakshmana followed Him. He accepted Guha's hospitatlity on the way and crossed the Ganga. Meanwhile His father unable to tolerate Rama's separartion left his mortal coil. Bharata came to Chitrakoota to persuade Rama to return. However he failed in doing so. He finally got the Paduka from Shri Rama and coronated it at Nadi Grama and

vowed to rule the kingdom from there for fourteen years waiting for Shri Rama to return.

Kakausura's Episode

Jayantha (Indra's son) due to certain reasons had to live on earth. Since he then had an 'asura aavesha' he decided to be born as a crow, because among the birds crows have longevity. They can also easily feed themselves on any 'balianna.' (sacrificial offerings) He had boon from the devatas that he could fly to any world he desired. Because he was troubling good people on earth he was known as 'dharaantharacara.'

At the same time an asura by name Kuranga had got a boon from Shiva that he should be in the eyes of crows with one 'amsha' and he should not meet his end as long as crows have two eyes.Therefore when Jayantha became a crow this asura came and resided in his eyes also. Jayantha already had an asura within him and now Kuranga had come to reside in his eyes. As he was prompted by them he also got bad thoughts and came to Chitrakoota. Jayantha due to 'asuravesha' pecked Sita's breast. He was noticed by Janardhana Shri Rama. Immediately He threw a dry grass of blade. It began to follow him burning like fire. He began to run helter skelter. Anxious to save his life he sought refuge from Brahma, Rudra, Indra and all other devatas. He was shunned on account of their regard and devotion to Shri Hari and also because of their incapacity to transgress the command of the supreme Lord. Finally he came back to Rama and surrendered. He was liberated by Shri Rama after killing the asura along with the destruction of the eyes.

Sathgati to Sharabhanga

Sharabhanga is in the stage of 'vanaprastha.' he was unable to perform even his basic 'nithya karmas' (ordained duties in relation to one's placement in life with regard to caste and age and staus like Brahmacharya etc.) Of course during such a stage it does not matter even if one is unable to follow his duties. However 'jnanis' feel that a body without performing Shri Hari's aaradhane is a waste. They are prepared to leave such a body. It does not become 'aathmahathya' (suicide). It is an act of merit. It helps attain Vishnu loka. If a person totally unable to follow his 'varnashrama dharmas' due to extreme exhaustion of the body then renouncing the body in 'fire' is permissible as 'Vanaprasta Dharma.' Thus Sharabanga did so before Shri Rama and attained His abode.

Grace to Viraddha

Once Tumbhuru Gandharva forced Urvashi to satsfy his desires. Urvashi sought help from Kubera. Kubera cursed him to be born among 'raakshasas' as his behavior was one like that. He also said that Shri Rama would release him from the curse.

Once Viraada killed eight lions and thrust then in a 'shoola' and carried Sita and began flying. Shri Rama and Lakshmana aimed arrows at him. He then came down held both of them on his shoulders and began running. He had a boon from Brahma that whoever would get caught between his shoulders would come under his control. However it did not prevent Shri Rama cut his two shoulders. This made him remember his past. He regretted his act. He wanted to be buried in a pit. Shri Rama and Lakshmana did as they were told and released him from the curse. As he had boon from Brahma, he was not killed with a weapon.

Shoorpanaka Episode

Ravana's sister Shoorpanaka who had lost her husband. When Ravana had killed him by mistaken identity. She came along with Khara and Dhooshana in search of another husband. She approached Shri Rama. Shoorpanaka was made fun of by Shri Rama and was told that he had just married Sita and thus he would not be able to give her full attention. Thus he told her to approach his brother who did not have a wife. However when she approached Lakshmana he said that he was a servant of Shri Rama and if she married him she would be also made to serve Sita. She again approached Rama and when he refused she out of anger wanted to swallow Sita. At that time Lakshmana was ordered to cut her nose and ears prompting the death of all raakshasaas. Prompted by Shoorpanaka, strong Khara, Trishira and Dhooshana came for war along with 14,000 of their followers. They were confronted by Shri Rama who held the invincible Sarnga Dhanus and killed all of them in order to bring peace in the society.

llusionary Deer

On hearing this Ravana deciding on his future actions, went to the holy place of Gokarna to meet Maareeca. Mareeca was doing penance on the seashore of Gokarna terribly frightened at the memory of Rama's arrows. Having assumed the form of a golden deer with colored spots as if made of many

gems, he began to prance around the ashram before Sita. Sita though full of eternal and unsullied wisdom, for the purpose of destruction of the 'raakshasas' and also for causing delusion to the wicked people she said to Rama. 'Hey Deva, catch this romping deer and give it to me immediately.' Having prompted thus by Sita, Shri Rama although being aware that it was a 'raakshasa' Maareeca in the guise of the deer went after it with a bow and arrow and killed it. Rama followed the deer and killed it. However mareecha mimicked Rama's voice before dying seeking help from Lakshmana. Sita appeared to be fearful and with her stinging words offended Lakshmana and sent him away to help Rama.

Abduction of Sita

After Lakshmana left Ravana hurried to abduct Sita. In the meanwhile Sita left for Kailasa. Before leaving she called 'Agni devata' and got an image made and left it there. Ravana mistook her for real Sita. He abducted her. Thus Ravana only got 'Maaya Sita' and not real Sita. Indra entered the image left by Sita in order to bring life to it. Along with it an amsha of Sita was also there. This image was taken by Ravana. Ravana killed Jatayu who confronted him on the way and proceeded to Lanka. In spite of seeing Ravana on his way to Lanka Hanuman did not kill him. It was also because Sugreeva had prevented him from doing so. Hanuman was also aware of the 'divine mission.' He wanted Shri Rama to get all the glory. He was also aware of the promise which was made by Shri Hari. (to Jaya and Vijaya).

Jatayu Moksha

Wandering in search of Sita, Rama saw Jataayu almost killed by that enemy during his struggle in order to protect Sita. With all his faculties subdued he narrated Ravana's mean act. After hearing this Rama performed the last funeral rites of burning the dead bird and blessed him with his rightful place in the above world.

Blessings on Kabandha

Thereafter Rama wandered along with his brother and fell suddenly in the hands of a raakshasa named Khabandha. That raakshasa had Brahma's boon to conquer the world. He was also immuned to death. His body was very much lessened by his head being thrust into his abdomen by Indra's Vajrayudha.

Shri Rama along with Lakshmana cut both his shoulders and Dhanu who was born as Trijati's son was given his original form as Gandharva. He worshipped Shri Rama.

Shabari sathgati

Shabari was an apsara stree. She displayed too much of pride before Devendra. Therefore Sachi cursed her to be born as a hunter woman. Apsaras have 'Brahmajnana.' They do not forget God. As she did not have right on study of Vedas due to her caste she sincerely listened to the advice of Mathanga muni and waited for Shri Rama knowing well that He was Shri Hari. He released her of her curse and made her get back to her original form.

Closeness of Hanuman and Shri Rama

On the arrival of Raghava monkeys along with Sugreeva ran out of fear. Hanuman stopped them. Hanuman is the only person who can identify Shri Rama correctly. None else can recognize him. This is an example. First time when Sugreeva and others saw Shri Rama they felt He belonged to Vali's side. Out of fear they ran. However Hanuman had no doubts. He recognised Rama as 'saakshath' Lord Hari who had come to grace. Thus Hanuman understood him intrinsically and stopped the monkeys from running away. Sugreeva who had taken shelter in Hanuman was protected. Vali was killed. The same Vali when he was born as Arjuna during Krishnavatara, he took shelter in Bheema and thus was protected by Krishna. Sugreeva became kama opposed Bheema and was killed. Thus Shri Rama came to mainly bless Hanuman. He really does not need any help from these kapis.

Adhyaya 6

Crossing of the ocean

Friendship with Sugreeva

Shri Rama with His hands bearing the marks of the 'Chakra,' which confers favours, lifted Hanuman who had prostrated before Him and spoke with him. Hanuman sang the glories of Shri Rama. Then Shri Rama with a smile on his face along with Lakshmana got on Hanuman's shoulders. Hanuman carrying Shri Rama on one shoulder and His younger brother Lakshmana on the other approached Sugreeva. He then brought about friendship between Shri Rama,

who is ever ready to wipe the sorrows of devotees, and Sugreeva, quickly before the fire. On hearing the distress of Sugreeva, Supreme Lord promised to kill Vali. Sugreeva also promised that he would help in finding Sita. Sugreeva put Rama through several tests.

Killing of Vali

After seeing Shri Rama's strength personally Sugreeva under His leadership went along with Him to the city where Vaail lived. Hearing Sugreeva's shout Vaali came out of his cave though opposed by Tara.Unable to tolerate the beating by Vaali with his fist, Sugreeva ran and returned quickly. Shri Rama in spite of knowing everything, in order to teach a lesson on Dharma to the world he let go of Vaali without killing him. Then he told Sugreeva, 'I was unable to differentiate between you both during the dual.' Should Sugreeva eventually desire fraternal affection from Vaali, I should not kill the innocent elder brother. Anger among uterine brothers may not last long. Even if longstanding it may cease without any particular reason. Anger between brothers generally comes to an end at the impending death of either. Even if it does not go during the time of death, after death there is possibility of the other regretting. Therefore Shri Rama appeared to think in this way that Vaali should not be killed immediately. Therefore when enmity is arisen among relations, the death of either of them should not be caused quickly by the adherents of the other. It is only to illustrate this principle to the son of Ravi who is Sugreeva and also to avoid any possible future regret, Shri Rama, knowing all this did not kill him. Sugreeva once again was firm in decision about killing of Vali. The second time Shri Rama aimed an arrow which was equivalent to Vajrayudha. As per the instructions of Shri Rama, Hanuman put a 'gaja pushpa maala' around the neck of Sugreeva to differentiate him from Vali. Then Shri Rama aimed the arrow. On hearing the thunderous sound of the arrow and being struck by it Vali fell to the ground immediately like a mountain. Shri Rama went near Vali as he lay unconscious and spoke words full of affection. 'if you wish I will revive you.' But Vaali did not wish so. He says, 'Purushotama, who will not like to die in your presence?' Vali did not desire to survive. In case he wished will Rama not be breaking the promise to Sugreeva? If Rama had appeared before hitting, Vali would have desired to survive. However it is because he had not experienced the impact of Shri Rama's arrow then and thus his intellect was clouded. Now it was not so. His mind had cleared after being hit by Shri Rama's arrow. That is why Shri Rama gave him his Darshana and asked him thus.

Sugreeva Pattabhisheka

Sugreeva made Angada fulfill the duties of the last rites of Vaali and became the King of the monkeys. Sugreeva as king of the monkey clan was fully immersed in pleasures forgetting the services of Shri Rama. Hanuman who is best of intelligent beings and most devoted Bhakta of Shri Rama spoke criticizing his act and advised him. Forgetfulness in Rama's work does not become of you. He is highest entity for our worship. If you are not interested in doing it I will force you into doing it.Hearing this Sugreeva immediately came running and surrendered to Shri Rama and promised to carry out his work.

Monkey Army was sent in four directions

Sugreeva who fell at Rama's lotus feet with eagerness was immediately lifted by Him and embraced him. Sugreeva who sat in the presence of the Lord Jagannata, as per His orders, sent monkeys in the mission to search for Sita. When all the monkeys were assigned different directions Prabhu Shri Rama told Hanuman, None else other than you are competent for the accomplishment of this work of my mission of searching for Sita. Therefore you take my ring and go towards the South. Having been instructed by Shri Rama Hanuman left towards the South with Angada. While those high souled creatures were searching in the Vindhya mountain which is the most inaccessible of all, the time fixed by the king of monkeys expired and therafter they reached a wonderful cave.

A separate Kingdom?

The monkeys who searched for Sita in the Vindhya mountains were very tired. They saw a cave. They also noticed Hamsa and chaarvaka birds fly out of the cave. They realized that there was water inside. It was spread over one hundred yojanas. It was dark. They were exhausted due to hunger and were unable to see anything. They uttered Shri Rama naama. The darkness was removed immediately. It was a beautiful garden. They found a lady who was Merusaarvani Manu's daughter who gave them fruits and water. She also then showed them the way out of the cave. Angada's maternal uncle said that they had exceeded the time that was given to them in search of Sita. Therefore he was worried to get back fearing punishment from Sugreeva and thus wanted to remain there itself for rest of their life! When Angada agreed Jambhavan and others also agreed to do so!

Hanuman opposed this decision

On seeing this Hanuman said. 'It is known to me that these words of Taara are intended to secure the kingdom for Angada. But it cannot be carried out. For indeed, the son of Vayu will not tolerate any word uttered to the prejudice of Shri Rama.' 'I can never be drawn away from the right path even by all clever reasoning by all of you together. The cave is definitely not inaccessible to Shri Rama who is epitome of strength 'Should you all accept my words with affection it will immensely please me. If not if you are still on your wicked path, I will not hesitate to punish you and put you on the right track.' On hearing these words from Hanuman, they were greatly dumbfounded and frightened. They followed him. Thus possessing deep wisdom they reached a mountain by name Mahendra.

Monkeys decided on Fast unto death

Unable to decide on the future course of action and also keeping in mind Hanuman's warning that they should not return without fulfilling Shri Rama's work they felt death was the only solution. While seated together for fast unto death, narrating the story of Shri Rama, who is the giver of release from this samsaara, they spoke of the death of Jatayu. It reached the ears of the bird Sampathi. Sampathi who had burnt his wings due to the excess heat from the sun was quickly healed and he regained his wings by listening to the story of Shri Rama. Then he got the news about the death of Jataayu. Earlier Suparshva, son of Sampathi had gone to fetch some meat for Sampathi had told him about Ravana flying past that way carrying Sita . Now After listening to the story of Shri Rama, Sampathi regained his lost wings and became energetic. Thus he flew high to get birds view of Lanka and located 'Sitakruti' (image) at Ashoka Vana. However he could not fly to Lanka because the fortress of Lanka canot be crossed.

Who will fly to Lanka?

Thereafter questioned by Jambhavan each one of them separately gave out their individual capacity to fly over the ocean beginning with ten yojanas and going up gradually by additional tens. When all of them including Neela, Mainda, Vividha and Tara said that they could not fly more than eighty yojanas, Jambhavan said that he could do 10 more that is ninety yojanas. When Vishnu obtained the three worlds from Bali with His three foot steps, I wandered over

the three worlds in joy and on the way the impact of Meru mountain on my knees have afflicted pain and thus I will not be able to fly any further. Therefore my flight is not like before . Formerly indeed I could fly 96 Yojanas. Then Prince Angada said, I can fly another ten Yojanas. But I do not know thereafter. (Whether I can cross the fortress of Lanka, find Sita, fight with the Raakshasas if necessary and then return. According to the calculation of Sampathi the Trikoota Mountain is 100 Yojanas away. Also there are several obstacles on the way. Therefore Only Hanuman is capable in this mission. None else can achieve this. Having said this, he again addressed the son of Vayu with a view to bring out his infinite strength: 'You alone are most capable to achieve this task. Therefore do it and save the monkeys.' Having been told so, which was liked by him, and knowing that their incapability has also been put forth, Hanuman desirous of carrying out Rama's command thought of Shri Rama's infinite prowess and quickly grew in size.

Adhyaya 7

Sundara Kanda Kathaa

Hanuman flew to Lanka

Having bowed down to Shri Rama who eternally possessed all the six attributes unconditioned by time and space, who is vast ocean of strength, Supreme master of all, Hauman son of Pavana, desiring to cross the ocean flew up by pressing hard with his feet the great mountain. Mainaka Mountain is son of Himalaya. He is brother in law to Shiva. When the wings of the mountains were destroyed, he was thrown in the sea by Vayu Deava and thus was saved from losing his wings. He arose from the sea with several peaks and grew so that Hanuman could rest on him while crossing the ocean. Hanuman did not want to rest as he was never exhausted. How can there be exhaustion to one who is embodiment of valor and strength. he therefore merely embraced the great mountain and continued further and on the way saw Surasa (mother of serpents). Surasa was 'naagamaṭa' who was sent by the Devatas to test the strength of Haunuman. They had blessed her with a boon that whatever is desired by her to eat will come and fall into her mouth. Hanuman thus entered her mouth and immediately flew out of it thus respecting the boon of the Devatas and also exhibiting his great valor. He then confronted confronted another 'raakshasi' by name Simhika who with a boon from Brahma had the power to draw a person by his shadow. In order to protect Lanka Brahma had given her the irresistible

power to stop anyone from entering Lanka. She pulled Hanuman's shadow. He entered her body and tore her apart. Thus after demonstrating his strength he got on to the peak of the mountain Lamba, which had several high peaks which surrounded Lanka. Thereafter he reduced the size of his figure. Becoming small like a cat and wishing to enter the city by night he saw lankini who looked personification of Lanka. When she stopped him he overpowered her by hitting her with his fist and with her consent entered Lanka.

Finding Sita

Searching in and out of the city finally Hanuman saw the image of Sita seated under Simshupa tree at Ashoka vana. Hanuman who had well understood Rama whose intention was to act as human as long as He is on this earth played his role in accordance with that behavior and spoke in similar fashion and gave the finger ring (anguliyam) to Sita who was also part of the play act. Whatever ornaments were in original Sita all of them were present even in this 'Maya Sita.' That is how she was able to give the beautiful head ornament, 'Chudamani' to Hanuman to be given to Shri Rama. The raakshasas present there did not see these acts as they were asleep. However rishis and Devatas in the skies were watching this. For their understanding that it was act of Hanuman and also for delusion of Kali and other demons such action was needed. Having accomplished all this mission, Hanuman best of the intelligent beings without any apprehension made up to disclose his identity.

Destruction of Ashoka Vana

Thereafter this hero destroyed all the trees in the Ashoka Vana except the tree under which Sita was seated. Longing for utter destruction of the demons he got up the gateway and began making loud noises. Ravana sent a large number of army to confront a single monkey just by hearing that it had single handed destroyed the entire Ashoka vana. He also destroyed the chief's of army who were all haughty due to the boon from Shiva and thus shattered one third of Ravana's army. Hearing about the unsurpassed strength of the monkey the king of raakshasas ordered his son prince Aksha Kumara his equal to confront the monkey. Seeing the strength of Aksha Kumara, son of Mandodari, equal to Ravana, Hanuman thought that he was one third of the strength of Ravana. Having thus considered, Hanuman soon caught hold of him by his feet

and jumping up, revolved the son of Ravana causing him distress by such reeling like a wheel and in a moment dashed him to the ground. Having heard that his son was crumbled to pieces on the ground, Ravana was afflicted with grief directed Indrajith his elder brother. Then Indrajith attacked Hanuman with powerful arrows invoking efficacious mantras. However it could not shake him. Hanuman stood as if caught by the Brahmastra. Raakshasas wanted to make him more immobile and tied some ropes around Hanuman. At that time the Brahmastra disappeared. Then the raakshasaas caught Hanuman and brought him to Ravana. Ravana questioned. 'Hey Monkey, where have you come from? Whose messenger are you? Why did you perform such an act? On hearing these questions Hanuman bowed to Shri Rama his master and began to reply. Hanuman revealed his identity as Maruthi son of Vaayu, messenger of Shri Rama who has the capacity to wipe out his entire clan. Even the great divine beings cannot stand before Shri Rama's anger whose power performs unimaginable feats. What to speak of you Ravana. Shri Rama is beyond our spoken words and mind. Ravana humiliated by Hanuman's words ordered his 'raakshasaas to kill the monkey. On seeing this Ravana's younger brother Vibheeshana dissuaded Ravana from doing so because messenger should not be killed. So Ravana ordered that his tail should be set on fire.

Lanka Dahana

Hanuman who is epitome of strength he stood untouched and allowed the raakshasaas to meddle with his tail he was enthusiastically waiting to set Lanka on fire. Hanuman burnt the entire Lanka with the fire on his tail. Although the entire city was built by Vishwakarma, he did not stand the test of effulgence from Hanuman.

Hanuman placed the Choodamani at Rama's feet

After crossing the ocean again, and being honoured by his fellow beings, then having enjoyed the honey from the garden of Sugreeva, went to see Shri Rama. Having reached Shri Rama, the Lord of all Gods, resplendent with incalculable attributes, and accompanied by the best of monkey heros, Hanuman placed the 'Choodamani' (A crest jewel) on His feet and prostrated with all his limbs soaked with deep devotion. Shri Ramachandra fully satisfied and moved by Hanuman's immeasurable Bhakti unable to reward him befittingly with any gifts embraced him signifying that He has given himself (Swatma pradhaana) to Hanuman bestowing all grace on him.

Adhyaya 8

Yuddha Kanda

Digvijaya to Lanka

Shri Rama heard the details from Hanuman and decided to leave for Lanka to wage a war and punish the wrong doers. He climbed on shoulders of Hanuman and reached the southern shores.

Vibheeshana Sharanaagati

Ravana unable to tolerate Vibheeshana's devotion to Shri Rama banished him from the kingdom. Vibheeshana immediately sought shelter from Shri Rama and surrendered to Him. While Jambhavaan, Sugreeva and all others were suspicious about Vibheeshana, it was only Hanuman who recognizing his true nature and supported him. On this suggestion Shri Rama accepted him and coronated him the king of Lanka even before the war could begin.

Samudra Raja also surrendered

When Samudra Raja initially did not give way to Shri Rama, Rama threatened to dry him up merely with His side glance. Samudra Raja held a 'pooja plate' on his head and came immediately to offer his worship to Lord Rama.

Building of Sethu

On orders from Shri Rama the boulders were placed by all the monkeys and bridge built across to reach Lanka

War on Lanka

Angada was first sent as an ambassador. However when he was ignored Rama ordered for attack from all the four entrance on Lanka. He sent Hanuman, Neela and Angada in each direction and He Himself with Sugreeva enetered Lanka from one side.

Lanka was burnt again

Khumbakarna's children were killed

Nikhumba, Khumba were killed by Sugreeva and Hanuman.

Ravana's children were killed

Devantaka, Naranthaka,Shishira,and Athikaaya were all killed by Angada and Hanuman. However Athikaaya was killed by Lakshmana with Brahmastra.Athikaaya is said to be equivalent to Khumbakarna.

Hanuman hit Ravana

Gaja, Gavaksha, Gavaya, Vrisha, Gandhamaadhana were all troubled by Ravana. He wielded a weapon on Sugreeva. On seeing this Hanuman hit Ravana on his chest. Ravana vomited blood and fell and said it was only a sample of his strength. Ravana hit back and Hanuman pretended to get dizzy. Meantime Ravana fled from the scene.

Duel between Neela and Ravana

Ravana used Agni astra on him. However Neela being Agni avatara was not affected by it.

Hanuman hit Ravana for a second time

When Ravana confronted Lakshmana with a arrow given by Brahma Lakshmana fell unconscious. However he woke up and remembered his moola roopa as 'sesha' and obtained strength. Meanwhile Hanuman came and hit Ravana again.Ravana unable bear vomited blood from all the ten mouths and fell almost dead. Hanuman carried Lakshmana to Shri Rama.

Duel between Rama and Ravana

Rama called Ravana for a duel. When Ravana came on a chariot Hanuman thought that Rama should not be on foot and therefore lifted Him on his shoulders. Rama broke Ravana's chariot and blew his crown off. When Ravana stood weaponless Rama asked him to go back and come equipped.

Khumbakarana was woken

Ravana slowly losing confidence decided to wake up Khumbakarna. With great difficulty Ravana woke up Khumbakarna with help of several million raakshasa armed with mountain peaks, swords, hatchets who were able somehow to get near him though pushed back by the force of his breadth.

Finally when he woke up he was fed with tons of flesh and blood and then Ravana said, 'Sometimes kings like me commit mistakes keeping faith in relations who are superior in strength for support.' Hearing this from Ravana Khumbakarna set out for the fight holding the weapon 'shreddah,' he leaped the fortress of Trikuta extending over five yojanas and stepped into the battle field, even the most valiant monkeys ran away out of fear, crossing the bridge across the ocean.

Sugreeva's life was protected

Then the son of Surya (Sugreeva) seizing another big mountain threw it on the raakshasa and he catching it hit with it back on Sugreeva. Khumbakarna struck with anger Angada and Jambhavanta and both being struck by his palm fell. Then the powerful Raakshasa went carrying Sugreeva and Maruthi followed him assuming the form of a small fly. Khumbakarna was garlanded with flowers by Raakshasa. The cool water from the flowers woke up Sugreeva. He then jumped up to Khumbakarna's nose bit him and slipped through his fingers. Hanuman also ht him and made him fall unconscious but left him without killing because he knew that his death was in Rama's hands.

Khumbakarna's death

Without discrimination Khumbakarna was swallowing both the kapis and raakshasaas. Shri Rama finally killed him and cut his limbs and threw them in the sea because when he fell his body would cover the entire land space. He had reduced his physical size while living in Lanka. However during death he would regain his original size.

First Naaga Paasha

Indrajith was then sent to the battle field. He performed several 'taantrik homas' and fought invisibly. He sent 'Naaga paasha' which bound all the kapis. However Garuda came and removed it saving all of them.

Second Naaga Paasha

Indrajith repeated his tricks again. At that time even Lakshmana fell prey to it. On suggestion from Vibheeshana Hanuman went to Himalayas and fetched the herb 'Mritha Sanjeevini' by uprooting an entire mountain which saved

everyone. After this Hanuman threw it back with such precision that the mountain went and sat precisely in its place.

Third Naaga Paasha

Third time Indrajith repeated his actions. However he could not escape Rama's arrows this time. Fearing Indrajith ran away. Rama aimed the arrow on the monkeys in such a way that it very gently removed 'naaga paasha' on them.

Indrajith was killed

When Indrajith once again performed the 'taantrik homa' Shri Rama sent Lakshmana to kill him. Lakshmana approached the cave where he was performing the 'homa' and beheaded him.

Ravana's 'moola bala'

When Ravana knew that his death inevitable he sent his core army which was huge beyond words. Monkeys unable to even see it with their eyes and ran away. Shri Rama took infinite forms and killed all of them.

Ravana's ministers were killed

Ravana along with his ministers approached Shri Rama on 'pushpaka vimana.' Sugreeva killed all the ministers.

Lakshmana fell unconscious again

When Lakshmana confronted Ravana he was made unconscious by Ravana with Shakthyaayudha. Once again Hanuman brought the 'mritha sanjeevini and made him regain consciousness. This time all the other kapis who had dies also got back life. However since the raakshasaas were thrown in the sea they could not come back to life.

Ravana's death

When Ravana approached in 'Pushpaka Vimana' Indra sent his aerial vehicle for Shri Rama. Shri Rama cut off Ravana's ten heads and finally hit him on the chest and killed him.

Shri Rama Sthuti

Brahma Rudra and other devatas sang the glories of Shri Rama.

Shiva confronted Shri Rama

Shiva was upset that Shri Rama killed Ravana who was protected by his boon. He came to confront Shri Rama. Shri Rama strung an arrow aiming at Shiva. The earth began to shake. Shiva fell unconscious. He overcome with 'asuraavesha' (evil force) which had made him behave in this manner. But finally he surrendered to Shri Rama.

Sita returned to Shri Rama – Dasharatha was brought from the heavens

Then Shri Rama made that image of Sita which had come there enter the fire as if for divine ordeal, and accepted that Sita who had come back from Kailasa, and who was presented by Agni. Dasharatha was brought from heavens and offered respects.

Return to Ayodhya and Pattabhisheka

Shri Rama with all the monkey force and Vibheeshana left for Ayodhya on a 'pushpaka vimana.' Hanuman was sent to give information to Bharata about His return. Shri Rama entered Ayodhya and with the blessings of all rishis ascended the throne.

Sahabhoga Pradhaana

Ravana had gained victory over the entire world with the help of boon from Brahma. Vali could win over him because he was a monkey. However it was only Shri Hari who could win over Ravana with His own intrinsic strength. Other person was Hanuman. Shri Rama said that he and Hanuman won over Ravana due to their intrinsic strength and not because of any boon. Earlier Siva has also won over Ravana. When Ravana out of arrogance wanted to carry away Kailasa with Siva he tried to lift it with his twenty hands. At that time Siva pressed the mountain with his toe and kept the mountain steady. Ravana fell. Ravana who had Brahma's boon was defeated by Siva due to his boon from Vishnu. Siva had obtained this boon earlier from Vishnu. Therefore Siva also like Kaarthaveeryarjuna had defeated Ravana only with the strength of Vishnu's

boon. Therefore let Hanuman attain to the status of Brahma by my command, and let him from there go on always doing the creation, susutenance and destruction of the world as well as its release, and at the time of his own release make the other souls enjoy their innate bliss. Hanuman was asked to seek a boon for which Hanuman replied, Oh Lord! Which of the four 'purushaarthas' is not easily attainable for the worshippers of thy lotus like feet? Oh Perfect One! But still I do not prefer anything else except service at thy lotus feet. Oh Lord, let my devotion increase to You day by day, without diminishing for ever. Let Your grace be on me like this for ever. These are the two desires which should be bestowed without limitation. Thus told, He (Rama) gave him (Hanuman) both these (boons) as also Brahma's Padavi, along with all holy enjoyment and embraced him with tender heart, and thereafter duly honoured all the other people.

Adhyaya 9

Uttara Kanda Kathaa Niroopana
Raama Raajya

On the assumption of the kingdom, the Lord said to Lakshmana,'Become the crown prince immediately.' Thus told, Lakshmana replied to his preceptor, 'I prefer nothing beyond service at your lotus feet.' Later Bharata became 'Yuvaraja.' Bhuloka was like Brahma loka during Rama's rule. It was an ideal kingdom where there was no dearth for anything. Rama ruled for 13,000 years and got two children named Lava and Kusha avatara of Indra and Agni.Rama got Lavanasura killed by Shatrugna and sevarl crore Raakshasaas by Bharata.

Shambhooka was killed

An asura by name janga was born as a shudra. He had long life due to parvathi's boon. He did penance with wrong intentions of becoming husband of Parvati. Due to this a Brahmin's son lost his life. Shri Rama killed Shambhooka and brought the Brahmin's son back to life.

Shwetha Raja offered a garland

Shwetha Raja had performed sevaral yajnas but had gained Brahma loka. However he had not given 'anna dhaana' during the yajna. Therefore he could

not get over hunger and had to came down to earth everyday and fed on his own dead body. Due to Brahma's boon the body would be fresh again. The raja wanted a solution to this problem for which it was suggested that he offer a garland to Shri Rama throught Agasthya muni. Agasthya muni offered the garland and when Rama wore it the raja was relieved of his hunger.

Sita Parityaga

Asuras named Suranaka had boon from Brahma their sins should not deter them from obtaining moksha. Brahma said 'As long as you do not envision separation of Lord of Ramaa (Ramaapathi) who is full of auspicious attributes from Ramaa (Sita), till then all your heinous deeds however evil will not stand in the way to your 'moksha.' These suranakas who were very sinful from time immemorial were unfit in the path of moksha. Therefore they were made to understand that Sita and Rama were mere humans and also Sita was made to appear tainted in character. Since it was believed so by the asuras, they were deluded and thus fell from the path of salvation. However Sita was with Rama invisibly.

Lakshmana Parithyaga

During Rama Raajya Bhuloka was even better than Swargaloka. At that time the Devatas prayed to Shri Rama to return to His abode. Rudra who is the destroyer of all, approached in private and told the words of Brahma the creator. At that time Rama had told Lakshmana none should enter when we are in conversation including you. Death is penalty if it is transgressed. At that time Durvaasa another form of Rudra entered with speed and said, 'Rama I am hungry feed me.' when Durvaasa came Lakshmana thought to himself. 'Durvaasa's vow has to be broken only by Shri Rama. Otherwise sage will surely bring bad reputation to Shri Rama. Even if Rama should kill me He will be doing a favour to me. Thinking thus Lakshmana allowed Durvaasa to enter. Raghava Himself desirous of leaving for Heavenly abode (Vaikunta) and also desirous of enabling Lakshmana to reach his place namely Seshaloka made this vow that he would kill (thinking) that this vow would be a reason thereof. Thinking of abandonment of a dear one is equal to his killing. Thus He told Lakshmana, 'go at once to your abode.' When Rama said this Lakshmana left. Contemplating on Shri Rama who removes the darkness of fear of this worldly sasmsaara he attained his body in moola roopa as Sesha.

Maha Prastaana

Then Shri Rama decided to leave to His abode with all His subjects. He proclaimed that all those desirous of attaining 'Moksha' to go with Him at once. Having heard this, all those on this earth from grass from an ant who wished for salvation came (to Ayodhya). By Shri Rama's grace even the grass obtained the power to move. But those who were destined to live longer in this 'samsaara' did not wish to go with Him. Amidst those who did not leave with Him Kusha was coronated their king. He made Lava as 'yuvaraja'. Sugreeva also came to Shri Rama soon having established the son of Vali in the kingdom of monkeys. Then Shri Rama embraced son of Vayu (Hanuman) and said: 'I will always be visible before your eyes, never otherwise.' He also blessed him to live on till the end of this Kalpa- Chiranjeevi. Having heard this Maruthi told the master of the universe thus: 'Oh Lord increase my devotion and keep it steadfast at Your lotus feet.' Lord Shri Rama surrounded by all walked towards the North. His effulgence was more than infinite suns put together; He possessed ocean of infinite attributes. Hanuman held the umbrella which was shining with the radiance of ten thousand moons spreading the nectar of coolness; The self same Sita who was embodiment of all auspicious attributes and having the radiance of the rising sun appeared bedecked with all ornaments before everyone; assumed two roopas as Shri and Hri and swaying fans on both sides which were white like rays of the full moon. Bharata who is 'Chakrabhimani' held the 'chakra' and walked on Shri Rama's right side. Shatrugna who was 'abhimaani of Shanka' walked to His left holding the best of conchs. In front were groups of Devas headed by Brahma and deities presiding over the Vedas along with the sacred 'Pranava Om' while the entire world followed behind Shri Rama who was going to His abode. With the heavenly ministrels (Gandharvas) singing, being praised by the Devas and rishis with Vedas and showered with flowers; and being gazed without even blinking by all the beings with devotion, He proceeded to His own Abode where He is served by Sesha, Garuda and others devoutly. The Lord gradually ascended as He was extolled in detail by Brahma, Rudra, Garuda, Sesha and others. All those who followed Him assumed heavenly bodies.

All the 'jivas' who had died earlier were given their positions

Thereafter Brahma praised Shri Hari and spoke these words to the Lord: - 'As per your command I have given Dasaratha his due place.' Your mothers have been given the same place as early as ten thousand years before. Kaikeyi

who is undeserving has also been given Sathgathi as per Your command.' 'Kaikeyi was not sent to hell because she had a son like Bharata. However under whose influence Kaikeyi was made to behave in this manner that 'asuri' named 'Nikruthi' has been sent to eternal hell by me. Kaikeyi has attained transient world 'swarga' from where there is return. She has not attained a place in the permanent world till today. As she had devotion to You later, Your command to give her 'sathgathi' is but right. Manthara whose nature is wicked has been sent to eternal hell.' Those who reviled You on account of Sita and most of the raakshasas also have gone to permanent hell. Others will go during your incarnation as Krishna. The rest will go at the end of 28^{th} Kaliyuga after four thousand and three hundred years. 'Command me as to which place I should give for those who have come with mere desire of Your lotus feet'. Oh lotus born one! I have ordained to be Jagad Guru (teacher for the entire world). As per the Guru's grace they should get good destiny is my rule. Thus give them proper places that they deserve according to my rule. You are the only person who always understand my mind.

Shri Rama's Roopas

Thereafter the foremost of the Raghus was in the abode of the Devas (swarga) being worshipped by them and in His second form stayed in the 'assembly of Brahma being worshipped by Him, and in another form remained in His own abode(Shwetha Dweepa).

Hanuman's Roopas

As per Shri Rama's command Hanuman ruled in the continent of Kimpurusha in another form. Similarly he also lived permanently in all Vishnu lokas just as he desired.

Several formats

This sublime story has been told by Shri Madhvacharya in coherence with the different stories of various kalpas, by collaborating from all the puranas Pancharatras, Bhaarata, Vedas, and Moola Ramayana and by reconciling the various contradictions therein and by settling the truths therein with aid of reason, intellect and all solely by the grace of Vishnu. No inconsistency need be apprehended therein by reason of its non-dependence upon any single book. In some works different versions (either in respect of time or person) have been stated for the delusion of the 'asuras.' Different interpretations have also been

given. Therefore this settlement of truths has been made by me. When it is read before given such conclusion, it would appear that Krishna had already left for Dwaraka. Such variations appear in Bharata and other works. They must be properly concluded after examining Lakshana granthas, other numerous sayings along with Nirnayaka Granthas (Brahma Sutra and Pancharatras). Therefore this authoritative treatise has been written by Shri Madhvacharya with reference to the Nirnayaka and lakshana granthas and also with other numerous sayings. It is said that in the 'Lakshana Grantha' written by Shri KrishnaDwaipayana (Shri Vedavyasa) that anyone who expounds the meanings of Vedas and Puranas without knowing the three modes of interpretation, one hundred ways of annotation, and the seven kinds of differences, goes to eternal hell due to their result of their perverted understanding. The same thing has been stated in detail in several other works here and there. The seven kinds of difference are stated to be 'vyathyasa, pratilomya, gomootra, praghasa, ookshana,sudhura and sadhu.' However these have not been dealt her as being irrelevant. This nirnaya (authoritative exposition) has been made by me in accordance with them. Being therefore 'Nirnaya ' treatise this deserves acceptance from seekers of knowledge. Thus this sublime story of Shri Rama which destroys samsaara has been narrated by Shri Madhvacharya in accordance with all the shaastras. He who reads this or listens to it reaches the feet of Shri Hari after release from the bondage of this samsaara.

Adhyaya 10

Shri Vedavyasavatara

This chapter deals with Shri Vedavyasavatara in detail. Before that Koormavatara is also described along with Mohini and Dhanvantri roopas. It finally ends with avatara of Shuka and mention about disciples of Vyasa and their designation with regard to the scriptures.

SRIMADAANANDATHEERTHABHAGAVAD PAADAPRANEETHA

SHRI MAHABHAARATA TAATPARYA NIRNAYA

Sarvashaastraarthanirnaya:

Adhyaya 1

Dvaita philosophy propounded by **Shri Madhvacharya**, also popularly known as 'Tatva vaada', is the latest among the Vedic schools of thought. His work is not only in accordance with the Vedas, Upanishads, Brahmasutras and Gita Prasthanas, he also deems Itihasas, Purana Prasthana as source of Vedanta Philosophy. He gives utmost importance to Mahabhaarata as bountiful resource of Vedanta philosophy as he considers it as an encyclopedia which helps to understand the purport of Vedas and Upanishads. Hence he has delved deep into the vast text of Shri Vedavyasa and with his unparalleled intellect gives an excellent analytical elucidation known as **Mahabhaarata Taatparya Nirnaya**.

In Su Madhva Vijaya Shri Narayana Panditacharya extols Sri Madhvacharya's Mahabhaarata Taatparya Nirnaya in this manner.

Itihaasa puraanaabhdhe: Bhavachhithaadriloditaat |
Jaataam Bhaarata Taatparya Sudhaam ka: san na sevate |

Itihasas and Puranas are the only sources to understand the complexities of the Vedas and Upanishads. Therefore Vedas and Upanishads have to be interpreted with the help of Itihasas and Puranas.

Itihaasa puraanaabhyaam vedam samupabrimhayate

On the other hand, how do we study the Vedas and Upanishads in the light of Itihasaas and Puranas as they also seem controversial? Nevertheless Itihasaas and Puranas when read superficially appear contradictory. Many of the episodes narrated in them carry wrong signals giving false impressions. Certain actions and events narrated in relation to God and his devotees may look to be in contrast to the social order. This influences the intensity of reverence

and many times even the faith gets swayed. Therefore Sri Vedavyasa who composed these puranas, has also composed a work giving guidelines to understand the episodes in the right perspective. Unfortunately these works are also not available.

Apart from this during the course of time several people inserted and removed sentences to their convenience and interpretations. This further led to the mutilation of the original authentic text to the extent that it became difficult even to identify which was the true text. This happened even during the time of Sri Madhvacharya.

Under these circumstances Sri Vedavyasa himself ordered Srimadhacharya to compose a work which would bring about the true meaning of the Puranas and Itihaasas. Result of this is the composition **Mahabhaarata Tatparya Nirnaya.** Sri Madhvacharya has researched every manuscript to ascertain its authentic version. He thus brought out this work which is a precise guideline in tune with the original work (Mahabhaarata) of Sri Vedavyasa.

This can be said to be the first research work in the history of Indian Literature. Not only did he place the true version of the Mahabhaarata before us, he also elucidated the actual meaning of the Puranas. Sri Madhvacharya analyzed every version of the Mahabhaarata text that was available in the country and finally unearthed the in-depth meaning beyond its mere story, events and personality, to identify the moral and spiritual values of the episodes narrated in them. It has clarified several unanswered questions like Why Rama Killed Vaali by hiding? Was he right in finally giving up Sita? Did he do the right thing by killing Shambhuka?

Similarly Mahabhaarata has several unanswered questions.
Why did Draupadi marry all the five Pandavas?
Was Karna treated in a just way?

Thus, the ethical, moral and philosophical implications of the various events have been brought out by Acharya Madhva in this work.

Another important feature of the Mahabhaarata is that it conveys the story in 'thrividha bhasha' known as 'Samadhi Bhasha' 'Guhya bhasha' and 'Darshana Bhasha.' These are three modes of interpretation.

Supremacy of Lord Vishnu is conveyed in 'Samadhi Bhasha' which is direct address.

Statements that seem to conflict the earlier purport or the following declaration is 'Darshana Bhasha.' These statements should not be singled out but understood in the context of the entire purport.

In 'Guhya bhasha' the real implication of the statement has to be studied, ignoring the apparent meaning.

This work is neatly planned and contains thirty two chapters comprising of 5202 verses. The first three chapters sum up the message of the entire shaastras. It enlightens by highlighting the very purport of the shaastras with the help of quotations from the shaastras itself.

Contradictory statements are found in plenty in the puranas especially while describing the supremacy of Hari and Hara. The real truth seekers are put in a dilemma with such statements. However the puranas also state that such illusionary statements are added deliberately to create confusion in the minds of the readers. They are known as 'Mohaka vaakhyagalu.' On the other hand why should scriptures which are a guide to the truth seeker give such misleading statements intentionally? Despite that there is a purpose behind such statements because there is a possibility of misuse of 'truth' when it is put forward in plain words. Unparalleled energy is obtained by those who perform the 'upaasana' of 'tatvajnana' in the true way. Wicked persons will misuse such energy for selfish reasons and put the entire cosmos in endangering its very fabric. For example the disaster and destruction that is created by nuclear energy is well known. What would happen when this knowledge falls in the hands of the immoral and evil? The outcome is beyond imagination. Therefore this is kept secret. Similarly the scriptures give the 'adhyathma truth' in secretive language which enables only a selfless true seeker to delve in its depth and get the true solutions.

How do we identify the real statements from the false ones? In Mahabhaarata Tatparya Nirnaya, Sri Madhvacharya has given the guidelines as to differentiate such disparities.

Acharya Madhva says that Raamayana and Mahabhaarata are practical examples of the 'shaastras.' Supremacy of Lord Hari is clearly stated in these two works. Similarly the hierarchy that exists among the devatas along with the

'jeevottamatwa' of Mukhya Praana is also highlighted in these two works. The roles played by the devatas are explained.

Therefore when Raamayana and Mahabhaarata are analysed in depth to study its subtleties therein Supremacy of Lord Vishnu and 'Jeevottamatwa'(best among all the jivas) can be clearly understood. Thus it is a remarkable work.

As said earlier the theme of the first three chapters is a gist of the central teachings of the Vedanta. The final slokas of the third chapter explain the ten avataras of the Lord. After describing upon the avataras upto Sri Rama, the birth of Ravana and Kumbhakarna is mentioned. The story of Sri Rama which begins here is carried over to next six chapters. The tenth chapter deals with the story of Sri Vedavyasa and finally the chapters from the eleventh to the thirty second is devoted to the exposition of Mahabhaarata.

The benedictory verse of Mahabhaarata Taatparya Nirnaya viz.

'Naaraayanaaya Paripoorna gunaarnavaaya ...

gives the definition of Supreme God Narayana given in the first and second sutras of 'Brahmasutras.' It signifies 'gunapoornatva' and 'srishti aadhi kartrutva' respectively. The first chapter which is designated as 'Shaastra Tatparya Adhyaya' contains the essence of the teachings of Vedanta Philosophy viz. Supremacy of Narayana.

At the outset the purpose of the creation and the process of the creation are explained. The creation is a kind of sport for the Supreme God. However, it serves the purpose of providing an opportunity for the jivas to have the full expression of their original intrinsic nature through appropriate means. It provides opportunity for Goddess Lakshmi to assume different forms.

Soyam vihaara iha me tanubhritswabhaava
Sambhootaye Bhavati Bhoothkrideva Bhootyaa:|| (St 1-5)

God desires that 'saatwik souls' who are devoted to Him attain prosperity of final emancipation and to enable this he undertakes this work of creation.

Bhootyai nijaashrita janasya hi srijya srishtaaveeksha bhaboova | (St 1-3)

First the Lord Narayana assumes the forms of Vasudeva, Samkarshana, Pradyumna and Aniruddha and makes Goddess Lakshmi assume the form of Maya, Jaya, Kriti and Shanti. God as Pradyumna creates, as Aniruddha protects, and as Samkarshana annihilates. Liberation for the soul is bestowed by Vasudeva. Apart from the above said five forms, he further assumes twelve forms namely Kesava, Narayana etc. ten forms as Matsya Kurma, Four forms as Vishwa, Taijasa, Praajna and Turya, also Vishwa etc. thousand forms, fifty one forms beginning from Aja, Aananda related to the fifty four samskrit alphabets and vowels, and of course several infinite forms is also assumed by him. Yet He is only one Narayana. All his forms are complete in itself (Poorna). His form is not 'Praakrutha sarira' made of the five elements. He is absolutely free from any drawback. He is 'jnanaanandamaya' – full of bliss. He is Supreme and Independent. He is not bound by time and space. He neither grows nor decays. None is equal to Him or superior to Him. Sri Madhva introduces Lord Narayana in great esteem in the commencement of the work and maintains the tempo not only in this work but also in all his other works.

Sri Madhvacharya declares that this supremacy of Lord Narayana is proclaimed by all Vedas, Raamayana, Mahabhaarata, Pancharatra as well as other works which fall in line with these works. He also proclaims that the purport of the scriptures which behold the Supremacy of Narayana is also determined in the 'Brahma Sootras.' He quotes from Vedas, Upanishads, Brahma Sootras, Gita, Mahabhaarata and Bhagavata good many passages to substantiate the above qualities of the Supreme God Narayana.

Here are a few examples given below:

Naasthi Narayana samam na bhooto na bhavishyati |
Etena satyavaakhyena sarvaarthaan saadhayaamyaham ||
(M.B.I.1-18)

Yasmaat ksharamateetohamaksharaadapi chottama:
Atosmiloke vede cha prathita: purushottama: *(B.G.XV 18)*

Paro maatrayaa tanvaa vridhaan|
Na te mahitvamanvashrunvanti|| *(R.V)*

Neha naanaasti kinchana *(Katha III – 4)*
Prithaghupadeshaat *(B.S. II 3-28)*

These quotations are incorporated in the very verses of Mahabhaarata Taatparya Nirnaya. Acharya Madhva asserts that the scriptures that declare the Supremacy of Vishnu are authoritative. Other works are intended to mislead the undeserving.

Mohanaarthaanyanyashaastraani krithanyevaajnyayaa hare:

When God assumes avatara in the mortal world certain human drawbacks are enacted by him. He pretends ignorance, he appears to have a human body similar to ours, he appears to suffer, and he pretends to be in grief. These are acts merely to mislead the undeserving souls about God. In reality he has no such drawbacks. The Brahma Sootras clearly give the correct knowledge about the Supremacy of Lord Vishnu and declares that He is unchanged in qualities in all His avatara forms. He is 'Guna poorna' – full of auspicious qualities and 'Nirdosha' – blemishless.

Sri Madhva particularly points out that the Vedas declare the Supremacy of Vishnu. He quotes a number of hymns from Rg Veda to declare the Supremacy of Vishnu. A few examples are given below:

Asya devasya meelhusho vaya vishnoreshasya prabrithe havirbhi:
(*RV VII 40-5*)
Sthuthihi shrutam ghartasadam yuvaanam|. (*RV II 33-11*)
Praghaanvasya mahato mahaani satyasatyasya karanaani vocham
(*RV II 15*)

From the above it is clear that those who hold the view that Vishnu is only a Puranic Deity, not a Vedic deity are quiet ignorant of the Vedas.

In order to bring home the Supremacy of Lord Vishnu Sri Madhva mentions the fact that all others (jivas including from Brahma, Vaayu) are 'Pratibimbas' of Lord Vishnu and have hierarchical order.

Aabhaasakosya pavana: pavanasya rudra:
seshaathmako garuda eva cha shakrakaamau|

Vaayu is 'Pratibimba of the Supreme God. Rudra and Garuda are Pratibimbas of Vaayu. Indra, Kaama are pratibimbas of Garuda and Rudra. In this manner the line of hierarchy goes down upto Rishis, Gandharvas, etc. The

of Saraswathi, Bharathi (consort of Vaayu) Parvathi, Souparni (consort of Garuda) and so on.

Jivas are three types – Mukti yogya jivas, Nitya samsaari jivas and Tamo yogya jivas. Under each category there are innumerable souls.

Tasmaat samaaptimapi yaanti na jeevasanghaa:|
Anantyameva ganashostiyato hi teshaam||

The jivas are distinct from God. They are also mutually distinct from each other. No two jivas can become one. God as well as Jivas are distinct from the Jadas (inanimate objects). Jada is also mutually distinct from each other. Thus there are five principal categories of Bheda.

Jiveshayorbhida chaiva jeevabheda: parasparam|
Jadeshayorjadaanaam cha jadajeevabhida thathaa||
Panchabhedhaa ime nityaa: sarvavsthaasu sarvasha:|
Muktaanaam cha na heeyante taaratamyam cha sarvadhaa|

Jiva attains liberation only by the grace of God.

Yamevaisha vrunuthe thena labhya: (I-78)

The grace of God has to be obtained by gaining knowledge about Him and developing devotion towards Him. The Knowledge should feature the following:

1. *sarveshaam cha harirnithyam niyanthaa tadvashaa: pare* (I-80)
   God is the regulator of all and all are entirely dependent on Him.
2. *taaratamyam tato jnyeyam sarvocchatvam hurerstathaa|* *(I-80)*
   God is Supreme and all others are inferior to Him in a hierarchical order.
3. *Pancha bhedanscha vijnyaaya vishno: swaabhedameva cha|* (I-80)
   Five types of differences have to be understood. Also to know that there is no internal differences among Vishnu's roopas.
4. *avataaran harerejnyaatvaa naavataara harescha ye|.* (I-80)
   One should know the difference between His Hari avataras and His aveshas.
5. *srishti raksha hritijnananiyatyajnanabandhanaan*
   Moksham cha vishnutastveva jnaatvaa mukthirna chaanyathaa||
   (I-82)

Knowledge about the 'ashtakartruthva' of the Lord bestows Moksha. God creates, protects, annihilates, gives knowledge, regulates, causes ignorance, causes bondage in the samsaara, and bestows Mukthi.

6. *vedanscha pancharaatraani setihaasapuraanakaan|*
   Jnyaatvaa Vishnuparaaneva muchyate naanyathaa kvachit||
   Knowledge about Supremacy of Vishnu declared by the Vedas, Panchraathras, Ithihaasas etc. is essential for liberation.

Four important aspects that are covered in the above said features is

a. Vishnu sarvothamatva (Supremacy of Lord Vishnu)
b. Jiva Paarathantraya (dependence of the Jiva);
   Jiva Taarathamya (hierarchy among the jivas)
c. Pancha Bheda (Five fold differences)
d. Sarva Veda Pratipaadhyathva. (Lord Narayana is hailed by Vedas and all scriptures)

Thus comes to the conclusion the First chapter of the Mahabhaarata Tatparya Nirnaya which gives the essence of the entire scriptures known as 'Shaastra Taatparya Nirnaya.'

To Acharya Madhva, the lives of those heroes and sages described in the epic illustrate the practical side of the philosophic teachings which is embodied in his own words. Religion and philosophy are to be the guides of right conduct and right living. Sri Madhva says 'There is no greater sin than for a man to profess religion and philosophy but lead life that bears no relation to his profession. In Mahabhaarata Sri Vyasa has related the lives of good and the wicked so that those who seek the grace of God may find in the lives of the good, examples to be followed and see in the lives of the wicked what a righteous person should detest.

The main intention of the divine author in composing the epic is to narrate the glorious deeds of Parabrahma Vasudeva. He is good, the True, the Holy, the eternal Para Brahma, the unchanging and beginningless light. It is His divine acts that the learned like to relate. The released souls possessing the power of contemplation, ever meditating on the Lord, perceive Him in their hearts.

Other subjects - dealt in the epic – the lives of warriors and sages the great battle itself which is narrated at great length – must be viewed as subsidiary to the main theme and are significant only when understood in relation to it. The Avathars of Vishnu take place whenever the wicked and unrighteousness flourish on this earth. Krishna incarnated when the worst Asura Kali as Duryodhana and Kalanemi as Kamsa were born and oppressed the good and the devotees of God. Mahabhaarata has to be looked upon as a work depicting the ever recurring conflict between the two opposing aspects of human existence namely the good and the evil. God is always on the side where there is righteousness. He is unfailing friend of the Pandavas and guide, for does He not Himself say so?

Ekaathmyam maam gatham viddhi Pandavaidharmachaaribhi:
Udyoga Parva

'Know Duryodhana that I identify myself with the Pandavas whose guide in life is Dharma.'

Sri Raghavendra Swami Viracita
Shri Mahabhaaratataparyanirnaya
Bhavasangraha:

योऽग्रेऽभूद्विश्वगर्भः सुखनिधि रमितैः वासुदेवादिरुपैः
क्रीडन् देवैरजाद्यैः अगणित सुगुणो नित्य नीचोच्चभावै
वेदवैंद्योऽस्तदोषोऽप्यसुरजनमनो मोहयन् मर्त्यवृत्त्या
भक्तानां मुक्तिदाता द्विषदसुखकरः पातु सोऽस्मान् मेश ॥१॥

yogrebhudvishvagarbha: sukhanidhiramitai: vaasudrvaadiroopai:
kreedan devairajadyai: aganitasuguno nityanlcoccabhaavai: |
vedairvedyostadoshopyasurajanamano mohayan martyavruttyaa
bhaktaanaam muktidaataa dvishadasukhakara: paatu sosmaan ramesha: |1|

(The Lord who) existed before the world;
(The Lord who) has the entire universe in His womb;
(The Lord who) is the repository of infinite bliss;
(The Lord who) takes forms such as Vasudeva;
(The Lord who) plays with the gods of limited power such as Brahma,who have eternal gradations among themselves;
(The Lord who) has countless auspicious qualities;
(The Lord who) is known by the Vedas;
(The Lord who) is flawless, but shows His forms as if flawed,
Thereby deluding demonic humans;
(The Lord who) rescues the devoted from hell and deaths,
giving them eternal bliss in His company;
(The Lord who) gives sorrow to the ungrateful rebel;
May this Lord of Ramaa protect us.

Sarvashaastraarthanirnaya:

(Beginning of creation, Sri Hari's greatness, sath shastra, bhagavath tatva, pancha bedham, moksha saadhana, taaratamya)

Mangalacharane

ॐ ॥ नारायणाय परिपूर्णगुणार्ण्णवाय
विश्वोदयस्थितिलयोन्नियतिप्रदाय ।
ज्ञानप्रदाय विबुधासुरसौख्यदुःख
सत्कारणाय विततास नमोनमस्ते ॥ १ ॥

Naaraayanaaya paripoorna gunaarnavaaya
vishvodayasthiti layonniyatipradaaya |
jnaanapradaaya vibudhasura saukhya dukha
satkaaranaaya vitataaya namo namasthe ||1||

Oh Lord Narayana, repeated pious salutations to thee. You are absolute, full of bliss and ocean of auspicious attributes (paripoorna gunaarnavaaya). You are the initiator of the entire cosmos for its creation, protection, and finally its destruction. You are giver of knowledge, You are the cause for bliss in devatas and sorrows in asuras, (mishra jeevas experience both joy and sorrow). You are present everywhere in special and unique forms.

Special Notes:

1. Shri Madhvacharya begins Mahabhaarata Tatparya Nirnaya by bowing down to Shri Narayana roopa of the Lord who as Vedavyasa composed Mahabhaarata. Shri Vedavyasa also initiated him to write the commentary on it, known as Mahabhaarata Tatparya Nirnaya.

2. Mahabhaarata Taatparya Nirnaya is an unique work which is composed to bring out the essence of Mahabhaarata, Raamayana, Harivamsha, and Bhagavata Dasama Skanda. Among Acharya's thirty seven works popularly known as 'Sarva Moola Granthas', this is the largest in size. It comprises of 32 Adhyayas and more than five thousand slokas. The first Adhyaya is known as 'Sarva shaastra Nirnaya', and the second Adhyaya comprises of a collection of slokas from Mahabhaarata which support the first Adhyaya, The third Adhyaya deals from the beginning of creation till Rama avatara explaining the process of creation as well as Shri Varaha and other

avataras. The fourth to ninth Adyaya deals with the entire Raamayana and the tenth Adhyaya deals with the Vedavyasa avatara. The remaining twenty two Adhyayas deal with Mahabhaarata, Harivamsha and Dasamaskanda Bhagavata.

3. Namaskara to Narayana is an essential to begin any work which is known as 'Managalacharane'. Shri Madhvacharya who is avatara of Vaayudeva has no fear of obstacles - 'Aakhanaashmasama'. And yet he has composed the 'Mangalacharane sloka' only to show his disciples its absolute necessity.

4. Although 'Namo nama:' is a repetition of 'namaskaara' it signifies the deep respect. It also denotes that obstacles are many. Thus 'Mangalacharane' should be emphatic. Although Acharya Madhva does not face any obstacles, he composes 'Mangalacharane sloka' only to set example to his disciples.

5. 'Narayana' The name Narayana is used not as mere address. It has an in-depth meaning which is purposeful. The four main connotation of this name brings out the gist of the four adhyayas of Brahmasutras. 'Gunapoorna' (full of auspicious qualities) 'doshadoora' (bereft of any defects) 'jnanagamya' (destination of all knowledge) 'mukthapraapya' (one who is attained after salvation). It is also an indication of his supremacy because it means 'One who reclines on the waters even during pralaya.' Moreover Narayana is Krishna who is the 'pratipaadya devata'of Mahabhaarata. He is also another roopa of Shri Vedavyasa who is the composer of Mahabhaarata. Therefore the usage of the name Narayana is very appropriate in this sloka. He also ordered Sri Madhvacharya to compose Mahabhaarata Tatparya Nirnaya.

6. Though the single term Narayana conveys all attributes, the various other attributes mentioned are intended to show how clearly different He is from the souls.

7. The word 'Namasthe' is used by Sri Madvacharya because he perceives the Lord before his eyes all the time and addresses Him directly.

8. '*Paripoorna gunaarnavaaya*' as referred by the Brahma Sootras '*athaato Brahmajignaasa*' Lord Narayana is full of all auspicious qualities. The Lord's qualities are infinite which are compared to the infinite droplets in the ocean. Every quality is complete in itself. Lord's qualities are described to distinguish him as distinctive.

9. Although 'tatvaabhimaani devatas' initiate the jivas to action, it is not their independent action. The inner force Lord Hari makes the 'tatwabhimaani

word '*unniyati*' is used to express the superlative action of Sri Hari – 'Utkrishta prerane.'

Dhruva says in the Bhagavata:

Yontha:pravishya mama vaacha mimaam prasuptaam
Sanjeevayatakhiladharasvadhaamna

Oh Sri Hari You are 'Swadhaamna'. You with your own force initiate our senses into action. He says so because Dhruva was awestruck by the Lord's direct vision. In spite of wanting to praise the Lord, words failed to flow from his mouth. Even Agni devata failed to initiate words from his mouth. At that time Lord Hari with his 'paanchajanya shankha' touched the tender cheek of Dhruva. Immediately words began flowing from his mouth. Therefore, it is Lord Hari who is the Real Preraka (initiator).

10. '*Jnanapradaaya*' bestower of 'sujnana' to saatwikas; 'mithyajnana' to taamasa; and rajasa always remain doubting Thomas.
11. 'Vibhudha' and 'asura' means 'saatwika' and 'taamasa' respectively. It goes without saying that 'raajasa' are also included. The three types of jivas namely 'saatwika, raajasa and taamasa' are given 'moksha, nithya samsaara and andantamas' respectively by Lord Hari.
12. 'Sat' is an adjective used here to indicate that although the joys and sorrows experienced by the 'jivas' depend on various factors, Lord is the chief factor above all because He is the controller of all other factors too.
13. The prefix 'Vi' is used to emphasize that the Lord's omnipresence and eternity to be special. His pervasiveness is multifaceted namely in time (kaalata) in space (deshata) and in quality (guna).

Hence this sloka brings out the spirit and essence of the entire shaastras.

Description of the Lord at the beginning of the Srishti

आसीदुदारगुणवारिधिरप्रमेयो
नारायणः परतमः परमात् स एकः ।
संशान्तसंविदखिलं जठरे निधाय
लक्ष्मीभुजान्तरगतः स्वरतोऽपि चाग्रे ॥ २ ॥

aaseedhudaaragunavaaridhiraprameyo
narayana: paratama: paramaat sa eka: |
samshaanthasamvidhakhilam jatare nidhaaya
lakshmibhujaantharagata: swarathopijaaghre ||2||

This Narayana, who is like the ocean of excellent attributes and who is (therefore) completely unknowable and who is superior even to Lakshmi, alone existed even before the creation of the universe, keeping within His stomach all the sentient beings with their consciousness suppressed, and resting on the shoulders of Sri Lakshmi, though capable of deriving pleasure through Himself.

Special notes:

1. This sloka explains the state of Brahman just before creation. Acharya Madhva describes Narayana who is the creator of the entire cosmos before His act of creation. 'Aaseeth' means he was present even during 'pralaya kaala.' He has no birth.

2. The knowledge about creation and destruction of the entire cosmos is essential in order to know the correct hierarchy of the divine beings. Unless it is understood well, Supremacy of Lord Narayana cannot be grasped.

3. During Pralaya Mahalakshmi was with the Lord is therefore said to be superior to all the other chethanas who were kept as 'jnanashoonya' within His stomach. Lord who rested His shoulders on Lakshmi although He is 'Swaramana, is to give pleasure to Mahalakshmi. 'Swarathopi'-The pleasure is for Lakshmi and not for Himself has to be understood. Therefore Lord Narayana is superior to all.

4. The term '***samshaantahsamvidhakilam***' is interpreted as meaning that He kept all knowledge within Himself as there was none yet to whom he could convey.(Sri Vadiraja)

The condition in which the three types of souls exist in the stomach of the Lord during the beginning of creation.

तस्योदरस्थजगतः सदमन्दसान्द्र-

स्वानन्दतुष्टवपुषोऽपि रमारमस्य ।

भूत्यै निजाश्रितजनस्य हि सृज्यसृष्टा-

tasyodarasthajagata: sadamandasaandra -
swaanandatushtavapushopi ramaaramasya |
bhoothyai nijaashritajanasya hi srijyasrishtaa –
veekshaa babhoova paranaamanimeshakaante || 3 ||

At the end of a Brahma's life time which covers one hundred years of Brahma is called 'Para.' It is after all like a wink for MahaVishnu. At that time a desire to bring into physical being the souls fit to be so created for their own benefit because of their dependence on Him, came to the Lord. Though Himself possessed of a body consisting of unmixed and condensed innate bliss, seeks the company of Maha Lakshmi only to delight her. He keeps the entire world in His own stomach.

Special Notes:

1. Four hundred and thirty two crore human years is equivalent to one daytime for Chaturmukha Brahma. Based on this calculation Chaturmukha Brahma's one hudred years is called 'Para.' As the creation (Srishti) exists for one hundred Brahma years similarly 'Pralaya' period after annihilation also exists for one hundred Brahma years. However this time span is just equivalent to a blink of Lord Vishnu. On the other hand one must also know that this calculation of time for Lord Vishnu is only a formality. That is why it is said 'Nimesha-kaa'- where 'kaa' denotes that time is of no consequence for the Lord.
2. Lord who is complete in Himself does not obtain any satisfaction from this act of creation. He need not prove anything to anybody. He decides to create in order to give satisfaction to Lakshmi and Chathur Mukha Brahma. Lakshmi should get overjoyed by seeing how easily her husband can create and rule over the entire cosmos. Brahma and other devatas also should get their kingdoms and enjoy their mastership. 'Yoghya chethanas' (eligible qualified souls) should be given a body (saadhana Shareera) and finally get to enjoy the intrinsic bliss which is innate in them. This is a great hidden wealth in the soul which has to be generated to be experienced by the soul.

दृष्ट्वा स चेतनगणान् जठरे शयाना-
नानन्दमात्रवपुषः सृतिविप्रमुक्तान् ।
ध्यानं गतान्त्सृतिगतांश्च सुषुप्तिसंस्थान्
ब्रह्मादिकान् कलिपरान् मनुजांस्तथैक्षत् ॥ ४ ॥

drishtvaa sa chetanaganaan jatare
shayanaanandamatravapusha: sritivipramuktaan |
dhyanam gataansritigatamshcha sushuptisamstaan
brahmaadikaan kaliparaan manujaanstataikshat ||4||

Shri Hari saw the group of sentient beings resting in His stomach. Some of them were released souls from the samsaara with only body of bliss were in deep contemplation of Him. Brahma, Rudra and other divine beings who are still in 'samsaara' were also present there and worst jivas like Kali, and also mediocre jivas were seen to be in motionless slumber. They were fit for creation. He thus contemplated.

Special Notes:

1. This sloka describes the various types of 'souls' that were present in the Lord's stomach.
2. The souls intrinsic body is called 'swaroopa deha.' This is covered with another body called 'Linga deha' It is from eternal. The very purpose of the soul being brought into creation is to get it released from this covering and enjoy its natural bliss.
3. After Pralaya and before creation the souls whose 'Linga sarira' have been separated as well as those clothed in 'Linga sarira' remain in the stomach of Supreme Vishnu.
4. 'Sritivipramuktaan' means three types of souls 'uttama' 'madhyama' and 'adhama' who are released from 'Linga deha'.
5. 'Dhyaana nirathaan' means 'uttama mukthas' - Released souls who are in deep contemplation of Shri Hari.

   'Sushupthi nirathan' are souls ready for samsaara. They are in deep slumber. 'Brahmaadikaan' 'Manujaan' and 'kaliparaan' are words denoting 'uttama, madhyama and adhama' souls. These souls are unreleased clothed with 'lingasarira'. They are of three classes.

   a) which are fit for complete release and enjoy bliss thereafter

   b) those who experience combination of joy and sorrow

   c) Those who are ordained for eternal hell and miseries.

6. The phrase 'thathaa ikshat' means Lord Sri Hari saw the second two categories indifferently because their status was blemished.
7. 'Brahma' is never in deep slumber. His 'sushupti avasta' means 'Dhyanavasta'. Also 'Aadi' means 'cause' for Rudradi devatas. Therefore it has to be understood that 'Brahmaadikaan' includes 'Rudra' and other devatas.

What is accomplished by creation?

स्रक्ष्ये हि चेतनगणान्त्सुखदुःखमद्ध्य-
सम्प्राप्तये तनुभृतां विहृतं ममेच्छन् ।
सोऽयं विहार इह मे तनुभृत्स्वभाव-
सम्भूतये भवति भूतिकृदेव भूत्याः ॥ ५ ॥

srakshye hi chetanaganaan sukha dukha madhya
sampraaptaye tanubritaam vihrutim mamechan |
soayam vihaara ihame tanubrutswabhaava
sambhootaye bhavati bhoothikrutheva bhoothyaa: ||5||

Desirous of amusement for myself, I shall create those groups of sentient beings by giving them physical frames for attainment of bliss, misery, and mixture of both (in their appropriate abode) This creation ensures for the development of the natural characteristics of these embodied beings and also for the divine welfare of Prakruthi (Lakshmi Devi).

Special notes:

1. The earlier verse conveyed that Lord Hari contemplated about creating. In this verse He comes to a decision. Thus with knowledge and desire (jnana iccha) the Lord begins His work of creation. Therefore belief and argument that 'God transforms into 'jagath' just like clay becoming a pot' can be easily overruled. The clay does not create anything with its own desire. But God can create.
2. What is the use of the creation? It helps the three types of souls to develop their intrinsic nature. Lakshmi is given a platform to excel in her different forms. However the Lord does not benefit in anyway due to His action of creation.
3. Creation is a 'play for the Lord.

Lord as Vasudeva and Lakshmi as Maaya

इत्थं विचिन्त्य परमः स तु वासुदेव-
नामा बभूव निजमुक्तिपदप्रदाता।
तस्याऽज्ञयैव नियताऽथ रमाऽपि रूपं
बभ्रे द्वितीयमपि यत् प्रवदन्ति मायाम् ॥ ६ ॥

ittham vichinthya prama: sa thu vaasudeva-
naama babhoova nijamukthipadapradhaataa |
tasyaajnyayaiva niyathaatha ramaapi roopam
babhre dwitheeyamapi yath pravadanthi maayaam ||6||

Thus contemplating, the omniscient Narayana assumed the name of Vasudeva for the purpose of conferring eternal release for the souls who are inclined towards Him. Lakshmi also as prompted by Narayana assumed her second form known as 'Maaya.'

Special Notes:

1. 'Srishti' is of four kinds. 1. 'Shuddha Srishti.' – is pure creation by which the Lord Himself assumes without any change of form or character, The Lord assumes various manifestations for the benefit of the world.
2. 'Paraadheena Visheshavaapthi Srishti' - where various forms of Lakshmi manifests under the control of Hari.
3. 'Mishra Srishti.' Where eternal spiritual forms of souls become embodied with physical frames.
4. 'Kevala Srishti' creation of the physical universe.

Lakshmi Devi is consort of MahaVishnu eternally (Nityata pathni). None can replace her. She never parts from Him.(nithyaaviyogini) Whenever the Lord takes an avatara she also takes an avatara. During Shuddha srishti her forms are

1. Vaasudeva – Maaya
2. Sankarshana – Jaya
3. Pradhyumna – Krithi
4. Aniruddha – Shaanthi
5. Narayana – Lakshmi.

Sankarshana and Pradhyumna Roopas

सङ्कर्षणश्च स बभूव पुंनः सुनित्यः
संहारकारणवपुस्तदनुज्ञयैव ।
देवी जयेत्यनु बभूव स सृष्टिहेतोः
प्रद्युम्नतामुपगतः कृतितां च देवी ॥ ७ ॥

sankarshanashcha sa babhoova puna: sunithya:
samhaarakaaranavapusthadhanujnaayaiva |
devi jayethyanubabhoova sa srishtihetho;
pradhyumnathaamupagatha: krithithaam cha devi ||7||

Again the same perfectly eternal Lord became Sankarshana who is the cause of destruction. Under his command the same Lakshmi Devi took the form of Jaya. For the sake of creation the Lord took the Form of Pradhyumna and Lakshmi became 'Krithi.'

Special Notes:

Lord is Sunithya – Sanatana – eternal. Destruction can be classified in four ways - 'Anithyathva' (temporary), 'Deha haani' (body has destruction) 'Apoorna Gunathva' (deficiency in gunas) 'Dukha Praapthi' (experience sorrows). Shri Hari does not possess any of these destructions. This aspect should be related to all His roopas.

Although 'jivas' are also eternal they have bodily destruction. They also experience the other two types of destruction which is mentioned above.

Aniruddha Roopa

स्थित्यै पुनः स भगवाननिरुद्धनामा
देवी च शान्तिरभवच्छरदां सहस्रम् ।
स्थित्वा स्वमूर्त्तिभिरमूभिरचिन्त्यशक्तिः
प्रद्युम्नरूपक इमांश्चरमात्मनेऽदात् ॥ ८ ॥

sthityai puna: sa bhaghavaananiruddha naamaa
devi ca Shaantirabhavacharadhaam sahasram |

sthitva swamurthybhiramoobhirachintya sakti:
pradhyumnaroopaka imaamshcharamaathmanaodhaat ||8||

Again for the sake of sustenance the same Lord assumed the form of Aniruddha and Devi became Shanthi. He remained quiet with these forms of His own for one thousand years (human) This Lord of unthinkable prowess in the form of Pradhyumna handed over these souls (kept in His stomach) to his last form Aniruddha.

Special Notes:

1. One thousand years is in terms of Human years. The 'jivas', who were ready for creation, in the stomach of 'Moola roopi Narayana' were kept by Pradhyumna in His stomach and later gave it to Aniruddha for bringing them into creation.
2. Vaasudeva, Sankarshana, Pradhyumna, and Aniruddha are forms of Lord Narayana and are known as 'Swamoorthy gana.'
3. The 'Swaroopa deha' (intrinsic body) of the jivas are eternal. The 'Linga deha' which is a covering on the 'swaroopa deha' is from time immemorial. However it has an end. Before the 'jiva' is brought into creation, it is enwrapped in another body called 'Aniruddha deha.' This also has destruction. The final covering which is the 'sthoola deha' (physical body) has a beginning and an end.
4. Pradhyumna roopa of the Lord hands over the 'jivas' to Aniruddha roopa in order to cover it with the 'Aniruddha shareera.' It is then given back to Pradhyumna roopa and later in Brahmaanda the 'jiva' is made to be born through the relationship between man and woman. These facts are brought out in this sloka.

Aniruddha Srishti

निर्देहकान्त्स भगवाननिरुद्धनामा
जीवान्त्स्वकर्म्मसहितानुदरे निवेश्य ।
चक्रेऽथ देहसहितान् क्रमशः स्वयम्भु-
प्राणात्मशेषगरुडेशमुखान् समग्रान् ॥ ९ ॥

nirdehakaansa bhagavaananiruddhanaamaa
jeevaanswakarmasahitaanudare niveshya |

chakreatha dehasahitaan kramasha: swayambhu
praanaathmaseshagarudeshamukhaan samagraan ||9||

This Almighty Lord named Aniruddha having kept in His stomach these souls united to their own beginningless karma (that takes place in their linga shareera) gradually endowed them with physical bodies beginning from Chaturmukha Brahma, Vaayu, Sesha, Garuda, Rudra etc.

Special Notes:

1. 'Jivas' have a physical body which is perceived by the eyes. Other than this it has two more coverings known as 'Aniruddha deha', 'Linga deha.' They cannot be perceived by the physical eyes. 'Aniruddha shareera' has a beginning and an end. 'Linga deha' has no beginning but an end. 'Swaroopa deha' is eternal. It has an intrinsic nature of bliss. It has no beginning and no end.

2. In this Brahmaanda the creation of the physical body is with the help of Pradhyumna roopa. Pradhyumna who through 'Kaama deva' (as antharyaami in kaama) brings about mutual desire between man and woman and furthers the process of creation.

3. After the 'Aniruddha deha' is covered on the jiva it is given back to Pradhyumna. From there the process of creation begins. It is known as 'Pradhyumna Srishti.'

   (Aniruddha gives a covering on 'Linga deha.' This is 'Aniruddha Sristhi.' The apparent contradiction between the statements in these two verses 8 and 9 as to Aniruddha being the creator and the sustainer is explained by saying that the reference to sustenance in the previous 'verse relates to 'Sthoola Srishti' and the creation referred to in the latter relates to 'Sookshma Srishti' says Sri Vadiraja Swami.)

4. 'Nirdehakaan' here refers to 'jivas' who have not got the covering of 'Aniruddha deha'. They have only 'Linga Deha'.

5. This verse describes 'Mishra Srishti.'

6. 'Deha sahithaan' refers to a jiva with 'sookshma deha' (another subtle body) covering on 'Linga deha'

7. The process of this kind of creation is explained till this verse and once again elaborated in the third chapter. Acharya Madhva begins to present the essence of the entire shaastras from the next verse. 'It is known as 'Sarva Shaastraartha Nirnaya.'

Several Forms of the Lord

पञ्चात्मकः स भगवान् द्विषडात्मकोऽभूत्
पञ्चद्वयी शतसहस्रपरोऽमितश्च ।
एकः समोऽप्यखिलदोषसमुज्झितोऽपि
सर्वत्र पूर्णगुणकोऽपि बहूपमोऽभूत् ॥ १० ॥

panchaatmaka: sa bhagavaan dwishadatmakhobhoot
panchadwayee shatasahasraparoamitashcha |
eka: samoapyakhiladoshasamugyaatoapi
sarvathra poornagunakoapi bahupamoabhoot || 10 ||

This almighty Lord assumed five forms, (viz. Narayana, Vasudeva, Sankarshana, Pradhyumna, Aniruddha) twelve forms (beginning with Kesava, Narayana etc.) and again twelve forms (beginning with Sankarshana, Pradhyumna etc.) ten forms (viz: (Mathsya, Kurma etc.) one hundred forms (beginning from Narayana etc.) one thousand forms (beginning from Vishwam, Vishnu etc.) multiplied forms (para) and infinite forms (beginning from Aja, Aananda etc.) Though identical, equal, and free from all blemish and full of auspicious attributes in all these forms, He appeared to be many.

Special Notes:

1. The 'shuddha srishti' which was mentioned earlier is elaborated further in this sloka.

2. Sri Vaadiraja says that all these multiple forms of the Lord become manifest at the time of creation itself and not separately at intervals. These though indistinguishable from each other are known as separate by the peculiar characteristic features of the Lord known as 'Visesha Shakti' and are not separate like those of the jivas which are intrinsically separate. These multiple forms of the Lord become merged at the time of Pralaya. Though they all have become manifest at the time of creation they are understood as first, second etc. not due to measure of time but according to the

3. Sri Janardhana Bhatta says, 'Para' indicate several roopas and also signifies no.18. It is mentioned in the 'Vaayu Purana.'

4. Sri Narayana Pandithacharya hails the Lord as

   परमात्मने सततं एक रूपिणे शत रूपिणे शत सहस्र रूपिणे
   अविकारिणे स्फुटमनन्त रूपिणे सुख चित् समस्त तनवे नमो नमः

   'Paramaatmane satatam eka roopine shata sahasra roopine |
   avikaarine sputamananta roopine samasta sukha chit tanave namo nama: ||

5. 'Shatha Roopa' of the Lord beginning from Narayana is mentioned in 'Varaaha Purana' while elaborating on Chathurmaasya mahime in 'Narayana Ashtothra Shatha Naama Stotram'

Exclusive Quality of Shri Hari

निर्दोषपूर्णगुणविग्रह आत्मतन्त्रो
निश्चेतनात्मकशरीरगुणैश्च हीनः ।
आनन्दमात्रकरपादमुखोदरादिः
सर्वत्र च स्वगतभेदविवर्जितात्मा ॥ ११ ॥

nirdoshapoornagunavighraha aatmatantro
nishchetanaathmakashareeragunaishcha heena: |
aanandamaatrakarapaadamukhodharaadi
sarvathra ca swagatabhedavivarjithaatmaa || 11 ||

The supreme God is an embodiment of infinite fine attributes that is absolutely free from flaws. It is devoid of defects attendant upon physical bodies and their three gunas. His hands, feet, face, stomach etc. are all personification of bliss. He is absolutely independent. He is devoid of any differenciating features in the body. Therefore He is addressed as 'Swaghata bheda vivarjita.'

Special Notes:

1. This sloka gives the essence of 'God' according to the Madhva Shaastra - This is the most basic fundamental concept of God in Madhva Siddhantha. It should be remembered always at all places.

2. 'Swagatha Bheda' means – For jivas the physical body, gunas, and kriyas are mutually different from each other. As for the Lord who does not possess prakruthik physical body there is no place for this differentiation. Avatara roopas also do not possess 'Prakruthik shareera.' Thus there is no mutual difference among them. The differentiation can be seen in Brahmaadi devatas. According to Advaita and Visihtadvaita Sri Hari also possesses physical body and claim 'swagatha bedha.' However such differentiation is not seen in the Lord among all His infinite roopas and is स्वगत भेद् विवर्जित '**Swagatha bhedha Vivarjitha.**'
3. 'Swathanthra' means His intrinsic nature; intellect and work are never dependent on others. This quality is related only to Sri Hari.

Sri Hari is infinite in relation to Space, Time and Attributes

कालाच्च देशगुणतोऽस्य नचाऽदिरन्तो
वृद्धिक्षयौ नतु परस्य सदातनस्य ।
नैतादृशः क्व बभूव नचैव भाव्यो
नास्त्युत्तरः किमु परात् परमस्य विष्णोः ॥ १२ ॥

kaalaccha deshagunatoasya na chaaadiranto
vriddhikshayau na tu parasya sadaatanasya |
naitaadrusha: kwacha babhoova na chaiva bhaavyo
naastyutara: kimu paraat paramasya vishno: ||12||

For this eternal Supreme Being, there is neither beginning nor end in relation to Time, Space or Attributes. And there can be neither growth nor decay; One like Him never existed before anywhere nor is likely to come into being hereafter. (It goes without saying that even at present there is none equal or higher than Him) Where there is no equal, can there be any superior to Vishnu who is even greater than Lakshmi?

Special Notes:

1. Lord's qualities are further elaborated here.

   Even though there is none equal to Sri Hari why can't there be anyone superior to Him. There is none equal to Lakshmi. Brahmaadi devatas are less than her in hierarchy. Even then she has a Superior Lord above her who is Sri Hari. Similarly although Sri Hari has none equal to Him, it can be

assumed that there is someone superior to Him. Sri Janardhana Bhatta has given this clarification – Supreme means along with possessing total equality one should also possess higher attributes. Sri Hari being totally equal to Sri Lakshmi has further infinite higher qualities than her and is therefore is Supreme. 'Balena Vidhyayaa vaapi na samasthatpathim vinaa' - None else than Sri Hari alone is equal to Lakshmi in strengt and knowledge' - Acharya Madhva has indicated this aspect in 'Tatva Nirnaya.' Therefore when there is none equal to Lord Narayana, how can there be anyone Superior to Him. This is illogical. (Kaimuthyanyaya)

Sri Hari is Sovereign – Others are Dependent

सर्वज्ञ ईश्वरतमः स च सर्वशक्तिः
पूर्णाव्ययात्मबलचित्सुखवीर्य्यसारः ।
यस्याऽज्ञया रहितमिन्दिरया समेतं
ब्रह्मेशपूर्वकमिदं न तु कस्य चेशम् ॥ १३ ॥

sarvajna eeshwaratama: sa ca sarva shakti:
poornaavyyaatmabalachitsukhaveeryasaara: |
yasyaajnayaa rahitamindiraaya sametam
brahmeshapoorvakamidham na tu kasya chesham ||13||

The Lord is all knowing, all powerful, and He is the very essence of innate complete and undiminishing strength, knowledge, bliss, and prowess, and the Supreme Lord of all without whose command, the entire universe even headed by Lakshmi, Brahma, Rudra and others, is unable to do anything.

Special Notes:

तेन विना तृणमपि न चलति 'tena vinaa trinamapi naa chalati' – The essence of this is -without the command of the Lord, not even Lakshmi will be able to do anything.

The Bhimba and Pratibhimba relation between Sri Hari and the Jivas

आभासकोऽस्य पवनः पवनस्य रुद्रः
शेषात्मको गरुड एव च शक्रकामौ ।
वीन्द्रेशयोस्तदपरे त्वनयोश्च तेषा-
मृष्यादयः क्रमश ऊनगुणाः शतांशाः ॥ १४ ॥

aabhaasakhosya pavana: pavanasya rudra:
seshaatmako garuda eva ca shakra kaamau |
veendraashayoshtadapare tvanyoshcha teshaam –
rushyaadaya:kramasha: oonagunaa:shatamshaa: || 14 ||

The chief Vaayu is the 'prathibhimba' (image) of Supreme God (i.e. similar to Him in some respects and yet dependent). Sesha, as also Garuda and Rudra (who attains position of Sesha later) are 'Prathibimba' of Chief Vaayu. Indra Kaama is 'Prathibimba' of Garuda, Rudra. For them the rest of the devatas like Ahamkaarika Praana, Aniruddha, then the 'Rishis' are 'prathibimba' of devatas in order. The 'prathibimbas' are 100 attributes less than their respective 'bimbas.'

Special Notes:

1. In order to establish the Supremacy of Lord Vishnu, the hierarchy is explained. It is known as 'taaratamya.'
2. The God is 'Bimba' (image) and the 'jivas' are 'Prathibimbas (reflection).' Even among the 'jivas' higher 'jivas' are Bimbas to lower 'jivas' in the order of hierarchy.
3. The expression of 'prathibimba' should not be taken in the ordinary sense of 'reflection' or 'image.' In ordinary usage the reflection of the face in the mirror is called 'Prathibimba.' But this is not implied with reference between God and jiva. Two characteristics are kept in mind while talking about the 'face' and the 'reflection' in the mirror. They are 'dependence' and 'similarity.' The reflection is dependent on the object. The reflected image shows similarity only to a certain extent. Similarly the 'jivas' are entirely dependent upon God in respect for their very existence, functioning and cognition (swaroopa, pravruthi and pramathi) and they are similar to God in the aspect of 'Sath, Chith and Ananda.' Similarity is not on par but very little.
4. 'Aabhasaka' means 'prathibimba.' Only certain aspect of the Bimba is reflected as 'prathibimba.' The reflection which falls on the mirror is similar to the image only to a certain extent and depends fully on it for its movements. Similarly when 'Mukhya Praana' is said to be 'pratibimba' of Sri Hari, as 'sarvajna.' sarva shaktha' sakala guna paripoorna' it is comparable to Sri Hari to a very small extent and he is also totally dependent on Sri Hari. Therefore if we learn the greatness of Sri Mukhya

Praana we can guess the greatness of Lord Hari who is his master. All other 'jivas' reflect in similar way the image of their higher devatas.

Pratibimba Bhaava of Lakshmi and other Stree Devatas

आभासका त्वथ रमाऽस्य मरुत्स्वरूपा-
च्छ्रेष्ठाऽप्यजात् तदनु गीः शिवतो वरिष्ठा ।
तस्या उमा विपतिनी च गिरस्तयोस्तु
शच्यादिकाः क्रमश एव यथा पुमांसः ॥ १५ ॥

**aabhaasaka tvatha ramaasya maruthswaroopaa
chreshtaabhyajaat tadanu ghee: shivato varishtaa |
tasyaa uma vipatini ca ghirasthayostu
sachyadhikaa: kramasha eva yathaa pumaamsa: ||15||**

Among the Goddesses, Ramaa who is superior to Chaturmukha Brahma who was Vaayu earlier, is the most important 'pratibimba' of Lord Vishnu. Saraswathi and Bharathy who are superior to Rudra are 'Pratibimba' of Goddess Lakshmi. Parvathi and Souparani are Pratibimba of Saraswathy and Bharathy. Sachidevi and others 'stree devatas' are 'prathimba' of Parvati and Souparni. Thus like 'purushas' Stee devatas also are according to gunas are 'pratibimbas' to their higher devata in order of such gradation.

Special Notes:

1. Paramathma has both male and female forms. In His female form he becomes the 'Bimba' for Lakshmi.
2. 'Ghee:' stands for both Saraswathy and Bharathy.
3. As Brahma, Vaayu, Lakshmi Devi is 'Pratibimba' of Sri Vishnu; However she stands at a much higher level. Similarly Saraswathy and Bharathy are in very high order than Garuda, Sesha and Rudra.
4. 'Yathaa pumaamsa:' indicates that there is 'Bimba Pratibimba bhaava' among the female devatas as in male devatas. However the order is not the same as among men. There are some variations. There is no rule that like their husbands, these wives are also superior to the next male (Sri Vaadhiraja)
5. 'Gradation is like this – Vishnu – MahaLakshmi – Brahma, Vaayu – Saraswathy, Bharathy – Garuda, Sesha, Rudra – Shanmahishi – Souparani

Vaaruni, Parvathi – Indra, Kaama – Ahamkaarikha Praana – Aniruddha, Guru, Swayambhuva Manu, Daksha, Sachi, Rathi – Pravaha Vaayu, Chandra, Surya, Yama, Shatha Roopa, - Varuna – Naarada – Brighu – Agni, Prasuthi etc and so on... Lakshmi consort of Vishnu, Saraswathy and Bharathy consort of Brahma and Vaayu respectively are immediate 'Pratibimba' of their consorts. However this rule does not necessarily apply as we go down the gradation. It depends on each individual devatas capacity (yoghyathe) Sachi and Rathi consorts of Indra, Kaama come in 10th gradation while their husbands are in 8th gradation. Manu's wife is in 12th gradation while Manu is in 10th gradation. Varuna is in 13th gradation while his consort Ganga is far behind in 20th gradation. These things have to be borne in the mind while studying 'Taaratamya.'

About gradation in Attributes

ताभ्यश्च ते शतगुणैर्दशतो वरिष्ठाः
पञ्चोत्तरैरपि यथा क्रमतः श्रुतिस्थाः ।
शब्दो बहुत्ववचनः शतमित्यतश्च
श्रुत्यन्तरेषु बहुधोक्तिविरुद्धता न ॥ १६ ॥

thaabhyashcha te shatagunairdashato varishtaa:
panchottarairapi yathaa kramata: shrutisthaa: |
shabdo bahuthvavachana: shatamityatashcha
shrutyantareshu bahudhoktiviruddataa na ||16||

As stated in the 'shruthis' some of the 'purushas' are superior to their consorts by hundred, ten or fifteen gunas (attributes). Here 'Hundred' means multitude and therefore there is no contradiction of different counting stated in different 'Shrutis' in their narration.

Special Notes:

1. Among the Devas the male are not superior to their consorts in the same scale. Husband can be superior by hundred, ten or fifteen gunas. We have to understand it according to the 'shruthis.' Therefore there is no hard and fast rule that they have to be a definite difference in number of gunas between them.

2. 'Hundred gunas' does not mean they are superior by a new set of gunas. It

calculation has to be worked out. It is explained by Sri Vadiraja Swami in 'Bhaava Prakaashika.'

3. Sometimes Shrutis mention the difference between two devatas in different ways. For eg. Chaandhyoghya Bhashya says Saraswathy is superior to Rudra and Brahma is superior to Saraswathy by 'hundred gunas.' However Taitareeya Upanishad says Brahma's 'aananda' is hundred times more than that of Rudra. Yet it is not contradictory because 'Shatha' in 'Taitareeya does not merely mean hundred. It means multitude.

4. Mathematically speaking if an inferior guna is X his next superior's guna is not X+100 but it is X*100 or 100X.

5. 'Shatha' has to be understood as 'Multitude'. Difference in Gunas is 2^{100} and not 2*100 as understood by us.

There is Gradation even in Mukti

तेषां स्वरूपमिदमेव यतोऽथ मुक्ता
अप्येवमेव सततोच्चविनीचरूपाः ।
शब्दः शतं दश सहस्रमिति स्म यस्मात्
तस्मान्न हीनवचनोऽथ ततोऽग्र्यरूपाः ॥ १७ ॥

teshaam swaroopamidhameva yatoathamukta-
aapyevameva satatoccha vineecharoopaa: |
shabda:shatam dasham sahsramithi sma yasmaat
tasmaanna heenavachanoatha tatoagrayaroopaa: || 17 ||

The gradation is their very essential nature. Therefore this gradation of higher and lower continues even after liberation. The shruthi itself states 'ten, hundred and thousand.' Therefore 'Shatha' does not indicate inferiority. At some places even if very superior ones may be addressed as 'higher by hundred gunas' yet they remain much superior.

Special Notes:

1. Sri Ramanuja says, in samsaara the jivas possess Linga Shareera. Therefore 'gradation is seen due to the gradation of the attributes of the Linga deha. In Moksha there is no Linga deha and therefore there is no gradation. This is against the shruthis. The gradation among jivas is intrinsic.

Therefore it remains even in Mukthi. This is in tune with the 'Shrutis.'

2. Every soul has two upaadhis one of which is innate and inseparable and the other is separable. It is the latter which is separated during release. The innate difference always remains. After release the gradation remains according to the innate difference. (Sri Vaadiraja)

Three types of Jivas

एवं नरोत्तमपरास्तु विमुक्तियोग्या
अन्ये च संसृतिपरा असुरास्तमोगाः ।
एवं सदैव नियमः क्वचिदन्यथा न
यावन्न पूर्त्तिरुत संसृतिगाः समस्ताः ॥ १८ ॥

evam narottamaparaastu vimuktiyoghya:
anye ca samsruthiparaa: asuraastamoghaa: |
evam sadaiva niyama: kvachidhanyathaa na
yaavanah poortiruta samsrutigaa: samastaa: ||18||

Thus jivas are classified in three ways - beginning from Brahma upto Manushyottamas are fit for release; average manushyas are fit for eternal transmigration (nithya samsaara); and manushya adhamaas upto Kali are fit for eternal hell. These three types of nature is intrinsic in the community of 'jivas.' It is known as 'jiva swaroopa. This rule is unchanging and remains same eternally. It never varies. As long as 'saadhana' is not complete all souls are liable for transmigration.

Special Notes:

1. This rule of gradation means higher souls are eligible for 'Mukthi' and are known as 'Mukthi yoghyaru'; average ones are 'Nithya samsaaris'; lower souls are fit for eternal hell are known as 'Tamoyoghyaru.' This classification prevails always the same. As said earlier the 'gradation' among the devatas' is due to intrinsic nature, similarly the three classifications among souls are also intrinsic. Therefore the jiva remains in the samsaara till he completes his saadhana to gain release or to obtain 'andhanthamas.'.

2. 'Poorthi' means completion of 'saadhana' of each individual soul according to its capacity. The three groups of jivas mentioned above will continue to

remain in transmigration until their efforts to attain their destination are complete as per their innate capacity.

Jivas are infinite

पूर्तिश्च नैव नियमाद् भविता हि यस्मात्
तस्मात् समाप्तिमपि यान्ति न जीवसङ्घाः ।
आनन्त्यमेव गणशोऽस्ति यतो हि
तेषामित्थं ततः सकलकालगता प्रवृत्तिः ॥ १९ ॥

poortischa naiva niyamaad bhavitaa hi yasmaat
tasmaat samaaptimapi yaanti na jivasanghaa: |
aanantyameva ganashoastiyato hi
theshaamitham tata: sakala kaala gata prakruti: || 19 ||

As per the divine law the spiritual evolution of all jivas is never complete at the same time. Therefore liberation will not exhaust the different groups of jivas. Groups of jivas are innumerable. The number of jivas in each group is also innumerable. Therefore the process of creation and transmigration continues for ever.

Special Notes:

1. If all the jivas complete their saadhana at a particular time they will reach their destination and there will be no more jivas in the samsaara. Then the cycle of 'Srishti and Pralaya' by the Lord becomes meaningless. Jivas are infinite. Their groups, known as 'ganas', are also infinite. 'Mukthiyoghya ganas' like 'Rujugana' Rudra gana' Indra gana'; Nithyasamsaari; Tamoyoghya ganas are infinite respectively. Completion of saadhana for all the jivas belonging to a particular gana never happens. Thus the cycle of 'creation and destruction' of the 'prapancha' is also eternal.

Sri Hari's attributes are infinite

एतैः सुरादिभिरतिप्रतिभादियुक्तै-
र्युक्तैः सहैव सततं प्रविचिन्तयद्भिः ।
पूर्तेरचिन्त्यमहिमः परमः परात्मा
नारायणोऽस्य गुणविस्तृतिरन्यगा क्व ॥ २० ॥

etai: suraadhibhiratipratibaadhiyuktai-
ryuktai:sahaiva satatam pravichintyadbhi: |
poortyerachintyamahima:parama:paraatmaa
naaraayanoasya gunavisrutrutiranyagaa kva **|| 20 ||**

The glory of the supreme God Narayana is incomprehensible even for devatas with their deep study of the scriptures and keen understanding even when they contemplate uninterruptedly, because He is of the nature of infinite attributes. How can such qualities extend to others?

Special Notes:

1. Devatas are highly intellectual; they constantly contemplate on the Vedas and shaastras; Even if all of them together always think about the attributes of the Lord Narayana they are unable to understand Him completely. He is also beyond their reach. Therefore how can such extensive gunas of the Lord be extended to others? Thus Sri Narayana is 'Sarvothama' Supreme. He is master of all.

2. Mahabhaarata quotes –

   ब्रह्मेशानादिभिर्देवैः समेतैर्यत्गुणांशकः
   नावसाययितुं शक्यो व्याचक्षाणैश्च सर्वदा ॥

   brahmeshaanaadhibhirdevai:
   samethair yathgunaamshaka: |
   naavasaayayithum shakhyo
   vyachakshaanaischha sarvadaa ||

Rg Veda says-

विष्णोर्नुकम् वीर्याणि प्रवोचम् यः पार्थिवानिविममे रजांसि ।

vishnor nukam veeryaani pravocham ya:
paarthivaani vimame rajaamsi *1/154/1*

Bhaghavata also hails Vishnu as –

विष्णोर्नु वीर्य गणानां कतमोऽर्हतीह
यः पार्थिवान्यपि कवि र्विममे रजांसि ॥

vishnornu veerya gananaam kathamorhatheeha
ya: paarthivaanyapi kavi virmame rajaamsi 2/7/40

साम्यं नचास्य परमस्य च केन चाऽप्यं
मुक्तेन च कचिदतस्त्वभिदा कुतोऽस्य ।
प्राप्येत चेतनगणैः सततास्वतन्त्रै-
र्नित्यस्वतन्त्रवपुषः परमात् परस्य ॥ २१ ॥

saamyam na chaasya paramasya ca kena chaapyam
muktena ca kwachidatasthvabhidaa kutosya |
praapyeta chetanaganai: satataaswatantrai:
rnityaswatantravapusha: paramaat parasya || 21 ||

God's equality cannot be attained even by exalted Brahma, or by any other released soul at any time. How can therefore identity with Him whose body is eternally independent (of everything else) and who is superior even to Lakshmi be ever attained by groups of souls which are always dependent?

Special Notes:

1. When even for Chathur Mukha Brahma, who is 'jivottama' it is impossible to equal Sri Hari, what can be said about the other dependent jivas? When 'equality' itself is ruled out how can they merge and become one with Him?
2. No soul can become equal to Lord Sri Hari or can get identification with Him. This is the highest Truth. Souls are always different from Sri Hari and dependent on Him.

The gist of entire Shaastras is Supremacy of Sri Hari

अर्थोऽयमेव निखिलैरपि वेदवाक्यै
रामायणैः सहितभारतपञ्चरात्रैः ।
अन्यैश्च शास्त्रवचनैः सह तत्वसूत्रै-
र्निर्णीयते सहृदयं हरिणा सदैव ॥ २२ ॥

arthoyameva nikhilairapi vedavaakhyai:
raamaayanai: sahitabhaaratapancharaatrai: |
anyaischa shaastravachanai: saha tatwasootrai
nirneeyate sahrudayam harinaa sadaiva || 22 ||

All this exposition relating to Sri Narayana has been always determined by Sri Hari himself in Sri Vedavyasa roopa through the Vedic texts as interpreted in the true meaning with sayings from Raamayana, Mahabharatha,

Pancharaathra, and also with other authoritative sacred texts together with Brahnma sutras.

Special Notes:

1. This sloka gives the list of all 'pramaanas' which are basis for all the elucidations.
2. 'Shaastra vachanas' refer to all the texts from 'puranas' and 'smrithis' that extol supremacy of Lord Shri Hari.
3. Rig. Veda, Yajur Veda, Saama Veda and Atharvana Veda; Raamayana, Bharatha, and Pancharaathra are the three 'ithihaasas; all together these seven are known as 'Sadaagama.' They are 'mahapramaanas' (substantiations). Other 'shaastra vachanas' mean those that are favorable to these 'mahapramanas,' like Bhagavata.

Collection of 'pramaanas' which substantiates
Supremacy of Lord Sri Hari

नारायणस्य न समः पुरुषोत्तमोऽहं
जीवाक्षरे ह्यतिगतोऽस्मि ततोऽन्यदार्त्तम् ।
मुक्तोपसृप्य इह नास्ति कुतश्च कश्चि-
न्नानेव धर्म्मपृथगात्मदृगेत्यधो हि ॥ २३ ॥

'naarayanasya na sama:' 'Purushottamoham'
'jeevaakshare hyatigatosmi''tatonyadhaartam' |
'muktopasrupya' 'iha naasti kutashcha kacshchit'
'naaneva' dharmaprithagaatmadrigethyadho hi' ||23||

'There is none equal to Narayana' 'I am the Supreme Purusha who excels all souls and even Lakshmi.' 'All else are subject to misery' 'All the muktha jivas attain Him' He is 'swagatha bheda vivarjitha' which means he is not different from His body. He is no different from His parts of the body. His attributes and incarnations are not different from Him. He who sees the difference goes swiftly toward the hell.

Special Notes:

1. This and the next two verses quote the various Shruti and other texts which

2. 'Swagatha Bheda Vivarjitha' – The concept of God is that He is an integral whole. No kind of partition or difference is seen in Him. By the concept known as 'Visesha' for our understanding we speak 'difference ' in God's forms, organs, qualities. But actually there is no difference.

आभास एव पृथगीशत एष जीवो
मुक्तस्य नास्ति जगतो विषये तु शक्तिः ।
मात्रापरोऽसि नतु तेऽश्नुवते महित्वं
षाड्गुण्यविग्रह सुपूर्ण्णगुणैकदेहः ॥ २४ ॥

'aabhaasa eva' 'prithageeshata esha jivo'
'muktasya naasti jagatho vishaye tu shakti:' |
'maatraaparoasi na tu teashnuvate mahitwam'
'shaadgunyavigraha supoornagunaikadeha:' ||24||

This soul is the reflection (pratibimba) of the Lord.' 'He is different from the Lord.' 'Even a released soul has no power of any kind of creation protection etc.' 'Lord transcends all limitations of space and time.' 'None of the jivas will ever attain Your glory and eminence.' 'You (Lord) Thou possess a body consisting of six qualities like 'aishwarya' etc.' 'Lord, You are an embodiment of all auspicious attributes.'

Special Notes:

1. In this verse points made by Shrutis and Sootras highlighting the glory of Supreme God are summarized. Each qoute is referrable to a verse of the Sootras or Shrutis.

आभास एव
a. 'aabhaasa eva cha' **Brahma Sootra 2/3/50**

पृथगीशत एष जीवः
b. 'prithagupadeshaath' **Brahma Sootra 2/3/28**

जगत् व्यापार वर्ज्यम्
c. jagath vyaapaara varjyam' **Brahma Sootra 4/4/17**

परोमात्रया तन्वा वृधान न ते महित्वमन्वश्नुवन्ति
d. Paro maathrayaa thanvaavrudhaana na the mahitvamanvashnuvanthi Shruti

जितं ते पुण्डरीकाक्ष पूर्णषाड्गुण्यविग्रह - पञ्चरात्र
e. Jithamthe pundareekaaksha poornashadgunya vigraha
Jitante Stotra

सच्चिदानन्द रूपाय वरेण्याय नमो नमाः

f. Sachithaananda roopaya varenyaaya namo namaha
Pancharaathra

माहात्म्यदेह सृतिमुक्तिगते शिवश्च
ब्रह्मा च तद्गुणगतौ न कथञ्चनेशौ ।
न श्रीः कुतस्तदपरेऽस्य सुखस्य
मात्रामश्नन्ति मुक्तसुगणाश्च शतावरेण ॥ २५ ॥

'mahaatmya deha' 'Sritimuktigate' 'Shivashcha brahmaa ca tatgunagatau na kathanchaneshau' | 'na shri: kutastapareasya' 'sukhasya maatraamashnanti muktasuganaashcha shataavarena' ||25||

'Oh Lord of magnificent body' You are the Lord in both 'samsaara and mukthi.' Not even Brahma and Shiva are capable of comprehending the attributes of God, then what can be said about others! Not even Lakshmi can understand Him completely.' 'Even the liberated souls enjoy only the a fraction of His bliss hundred times reduced in hierarchical order.'

Special Notes:

1. The verses quoted in this sloka are like this:

महाविभूते महात्म्य शरीर
a. **mahavibhuthe maahathmya shareera**
Mahabhaarata Moksha Dharma Parva 338/174 - 5

बन्धको भवपाशेन भवपाशाच्चमोचकः
b. **bandhako bhavapaashena bhavapaasascha mochaka:**

नान्तम् गुणानामगुणस्य जग्मुः
योगेश्वरा ये भवपाद्म मुख्याः

c. **naantham gunaanaamagunasya jagmur**
Yogeshvaraa ye Bhava phaadma mukhyaa:

Bhaghavata

परो दिवा पर एना पृथिव्यैतावतीमहिना सं बभूव

d. **paro dhivaa para ena prithivyaivathaavathee**
mahinaa sambhaboova

Ambhruni sooktha

2. The word 'mahatmya' is taken to include the wonderful qualities of the Lord described in the Shrutis, Puranas and shown in His incarnations. The reference to Lakshmi here is in respect of the description of the superiority of Vishnu and to her own subordination to Him contained in the Sri Suktha.

आभासकाभासपरावभास-
रूपाण्यजस्राणि च चेतनानाम् ।
विष्णोः सदैवाति वशात् कदाऽपि
गच्छन्ति केशादिगणा न मुक्तौ ॥ २६ ॥

aabhaasakaabhaasaparaavabhaasa-
roopaanyajastraani ca chetanaanaam |
vishno: sadaivaati vashaat kadaaapi
gachanti keshaadiganaa na muktau ||26||

Mukhya Praana is the first Pratibimba of Vishnu; Rudra is Pratibimba of Mukhya Praana, Indra is prathibimba of Rudra; Ahamkaarika Praana is pratibimbha of Indra and so on. This phenomenon is eternal. Never before nor even after release will these souls ever transgress the Supremacy of Vishnu.

Special Notes:

1. This entire sloka is a 'Shruti Vaakhya.'
2. In connection with 'Bimba Pratibimba Bhaava' three points have to be noted here. A) Pratibimba is permanent, not temporary as in the case of a reflection in the mirror. B) The comparison or similarity between Bimba and Pratibimba is intended here in respect to qualities as 'Sat, Chith and Aananda' only. Not in form. C) Each pratibimbha is not only under the control of its Bimba but is entirely under the control of the Lord.

The doctrine that all jivas are reflections of their next superior in rank and ultimately of Vishnu is an important one in the system of philosophy propounded by Srimad Acharya. Although all sentient and non sentient things also in sense the reflection of Vishnu in respect to form, attributes etc. still the reference here is only to that aspect of reflection pertaining to attributes in sentient beings. As Sri Vaadiraja points out Srimad Acharya refers here only to 'pratibimba' of the highest class of beings viz. Mukti Yoghyas that too only in respect of their attributes and dependence. The jivas are said to be reflections of Vishnu etc. in gradation because of their likeness in form, attributes and dependence on the higher beings.

3. The quality of reflection depends upon the quality of the mirror. Also if the medium is clean, the reflection will have clarity. If it is slightly covered with dust the reflection will also be hazy. However if it very dirty then the reflection will not be clear at all. Similarly it is but natural to see the difference in joy and sorrows reflected in the 'infinite jivas' even though they are all reflections of one and the sameVishnu . The intrinsic nature of the 'jiva' varies.

यस्मिन् परेऽन्येऽप्यजजीवकोशा
नाहं परायुर्न मरीचिमुख्याः ।
जानन्ति यद्गुणगणान् न रमादयोऽपि
नित्यस्वतन्त्र उत कोऽस्ति तदन्य ईशः ॥ २७ ॥

yasmin pareanyeapyajajivakoshaa
naaham paraayurna mareechimukhyaa: |
jaanaanti yadgunaganaan na ramaadayoapi
nityaswatantra uta koasti tadanya eesha: ||27||

'The entire Brahmanda is under His control; neither myself nor Brahma nor the great rishis like Mareechi are capable of comprehending His auspicious qualities completely. Not even Maha Lakshmi has understood Him in totality. Who else other than Him can exist eternally independent and omnipotent? '

Special Notes:

1. This is quotation from the Bhagavata taken from the saying of Rudra to Dhurvaasa. Sloka 8-4-56

The Difference between Jiva and Paramathma is because of five differences

नैवैक एव पुरुषः पुरुषोत्तमोऽसा-
वेकः कुतः स पुरुषो यत एव जात्या ।
अर्थाच्छ्रुतेश्च गुणतो निजरूपतश्च
नित्यान्य एव कथमस्मि स इत्यपि स्यात् ॥ २८ ॥

naivaika eva purusha: purushottamoasaa
veka: kuta: sa purusho yata eva jaatyaa |
arthaacchruteshcha gunato nijaroopatascha
nityaanya eva kathamasmi sa ityapi syaat ||28||

Sentient beings are not one. There are several sentient beings. Sri Hari is Purushotama – Supreme. How can He be the same as the 'jiva?' He belongs to the category of Eeshwara. He is contented in self. Shrutis say He is 'aaptakaama.' 'Dwaasuparna' clearly indicates Him to be different from ordinary sentient beings. He is full of auspicious attributes and is all pervasive. Therefore He stands to differ from others. Thus, how is it appropriate to call myself to be Him? How can 'I be He?'

Special Notes:

1. Slokas from Mahabhaarata are quoted in support of the above thought.

बहवः पुरुषा ब्रह्मन्नुताहो एक एव तु
Janamejaya uvaacha:
Bahava: purushaa brahmannuthaaho eka eva tu

नैतदिच्छन्ति पुरुषमेकं कुरुकुलोद्वह ॥
Vaishampaayana Uvaacha:
Naitadicchanti purushamekam kurukulodvaha:

Moksha Dharma 350-2

बहूनां पुरुषाणां हि यथैका योनिरुच्यते
तथा तं पुरुषं विश्वमाख्यास्यामि गुणाधिकं ॥
Bahoonaam purushaanaam hi yathaikaa yoniruchyathe
Tathaa tam purusham vishvamaakyaasyaami gunaadhikam

Moksha Dharma 350/3

यतः स्वरुपश्तचान्यो जातितः श्रुतितोऽर्थतः
कथमस्मि स इत्येव सम्बन्धः स्यादसंहितः ॥
Yatha: swaroopathaschaanyo jaathitha: shruthithorthatha:
Kathamasmi sa ithyeva sambandha: syaadasamhitha: -
Moksha Dharma 218/35

These slokas are answers given by Sri Vaishampaayana to questions asked by King Janamaejaya in Mahabhaarata Moksha Dharma Parva.

2. 'Jaathi' refers to 'Eeshwara jaathi.'

   'Alpa shakthitva' (limited strength); 'alpajnathwa' (limited knowledge); 'paradheenathva', (dependence); 'apoornathva', (incompleteness); 'anyaashrayathva',(reliance) are qualities of 'jivas.'

   'Sarvashaktithva. (Complete strength); 'sarvajnathva' (complete knowledge); swatantrathva' (Independence); 'poornathva' (completeness); sarvaashrayathva' (shelter for all) are the qualities of God. Thus when the difference in qualities of ordinary 'jivas' and the Lord is so vast, how can they become one?

3. The Lord with a complete entity who with His own strength attains all that is needed eternally. 'Jiva' can never be like that at any time.

4. ***'Dwasuparnaa sayujaa sakhaaya samaanam vriksham parishasvajaathe***
   Thayoranya: pippalam swaadhvathi anashnannyo abhichaakasheethi ||

   There are several such Shrutis which clearly state the difference between 'jivathma' and 'paramathma.'

5. The Lord's auspicious attributes and bliss are infinite; however 'jivas' have very limited attributes.

The conclusion about Supremacy of Sri Hari

सर्वोत्तमो हरिरिदं तु तदाज्ञयैव
चेत्तुं क्षमं स तु हरिः परमस्वतन्त्रः ।
पूर्णाव्ययागणितनित्यगुणार्णवोऽसा-
वित्येव वेदवचनानि परोक्तयश्च ॥ २९ ॥

sarvotamo hariridam tu tadaajnyaiva
chetum kshamam sa tu hari: paramaswatantra: |
poornaavyayaaganitanityagunaarnavoa saa
vityeva vedavachanaani paroktayascha || 29 ||

Sri Hari is Supreme; the entire cosmos moves and can have feelings only under His command. Hari is indeed most independent; repository of infinite good qualities, complete in Himself; blemishless; infinite; eternal; all pervasive. This is the saying of all the Vedas and teachings of Sri Vyasa.

Sath Shaastras – Brahma Sootras

'ऋगादयश्च चत्वारः पञ्चरात्रं च भारतम् ।
'मूलरामायणं ब्रह्मसूत्रं मानं स्वतः स्मृतम् ॥ ३० ॥

rgaadayascha chatvaara: pancharaatram ca bhaaratam |
moola raamayanam brahmasootram maanam svata: smritam || 30 ||

'अविरुद्धं च यत्त्वस्य प्रमाणं तच्च नान्यथा ।
'एतद्विरुद्धं यत्तु स्यान्न तन्मानं कथञ्चन ॥ ३१ ॥

aviruddham tu yathwasya pramaanam taccha naanyathaa |
etadaviruddham yattu syaanna tanmanaam kathamchana || 31||

Four Vedas namely Rg Veda, Yajur Veda, Saama Veda and Atharvana Veda; Pancharaathra, Mahabhaarata; Moola Raamayana; and Brahma Sootra are said to be self sufficient authority. Everything else that is not contradictory to these is also authority and not otherwise. Whatever is opposed to these is under no circumstance be considered authority.

Special Notes:

1. The four Vedas are known as 'Apaurusheya Granthas.' In other words they are not authored by anybody. Mahabhaarata, Pancharaathra, and Moola Raamayana are 'Ithihaasa granthas.' Mahabhaarata is work of Sri Vyasa; Moola Raamayana is composed by Sri Hayagreeva roopi paramathma; and Pancharaathra is work done by Sri Naarayana. Totally all these seven are known as ' shaastra' (authoritative works). Mahabhaarata contains

one lakh slokas while Moola Raamayana and Pancharaathra have 'shathakoti slokas'. (One hundred crore slokas)

2. 'Daivimimaamsa; Karmamimaamsa and Brahmamimaamsa ' are three 'mimaamsa granthas.' Brahma sutra is Brahma Mimaamsa. These three are known as 'Nirnaayaka shaastra.' (Works that determine) Not only that; among these 'Brahma Sootra' is the greatest. It contains 222 adhikaranaas with 564 sutras. It is divided into four adhyaya. They are 'Samanvaya Adhyayas; Avirodha Adhyaya; Saadhana Adhyaya; and Phala Adhyaya.'

3. 'Swatha Pramaana Granthas' mean they do not depend on any other sources to establish their authenticity. As Vedas are 'apaurusheya' they do not stand to have any reason for not being authentic as they are free from defects of human composition. Therefore they are not 'apramaana.' 'Ithihaasas' are acknowledged by the Vedas and therefore they also need not be doubted for their authenticity. Brahma Sootra is based on Shrutis and also has in abundance 'logic' (yukthi moolathva) and 'aapthi moolathva'. Therefore it is also authentic.

4. From this sloka till sloka 47 the quotations are from 'Bhavishyat parvam.' These are authorities for establishing the greatness of Vishnu.

5. 'Aviruddham thu yathtwasya' – As mentioned in this sloka any statement which are not contradictory to Vedas even if found in 'Avaishnava Granthas' can be accepted as 'pramaanas.'

All Vaishnava Puranas; Manvaadi Smrithis are authority

'वैष्णवानि पुराणानि पञ्चरात्रात्मकत्वतः ।
'प्रमाणान्येव मन्वाद्याः स्मृतयोऽप्यनुकूलतः ॥ ३२ ॥
'एतेषु विष्णोराधिक्यमुच्यतेऽन्यस्य न क्वचित् ।
'अतस्तदेव मन्तव्यं नान्यथा तु कथञ्चन ॥ ३३ ॥

**vaishnavaani puraanaani pancharaatraatmakatvata: |
pramaanaanyeva mnavaadhyaa: smritayoapyanukoolata: || 32 ||**

**eteshu vishnoraadhikyamuchyateanyasya na kwachit |
atastadeva mantavyam naanyathaa tu kathamchana || 33 ||**

Vaishnava Puranas are considered valid authority because they are based on Pancharaathra Aagama. Smrithis like 'Manusmrithi' are also considered

authentic source of information because they are consistent with the Vedas which are self authoritative. None other than Vishnu is established as Supreme in these authoritative texts. Therefore Supremacy of Vishnu has to be accepted as True Tatwa. Nothing should be understood contradictory to this.

Special Notes:

1. When Vaishnava Puranas are dealt separately in this verse; why should it be said in the earlier verse 'aviruddham tu' – Is it not repetition? Definitely not. Earlier sloka refers to Avaishnava Puranas while Vaishnava Granthas are referred in this sloka. Just like Bharata and Pancharaathra, Purana granthas are also in tune with Vedas; it being so they are mentioned separately because the entire 'Purana prapancha' cannot be considered authoritative. Only those parts which are in agreement with the Vedas are said to be 'pramanas.'
2. All words like Rudra, Shiva primarily denote Vishnu relating basically to His quality or action etc. Therefore even when their greatness appears to be mentioned in the Vedas it must be taken in the sense that it relates to Vishnu primarily.

Rest of the Shaastras are to mislead the undeserving – Mohaka.

'मोहार्थान्यन्यशास्त्राणि कृतान्येवाऽज्ञया हरेः ।
'अतस्तेषूक्तमग्राह्यमसुराणां तमोगतेः ॥ ३४ ॥

'यस्मात् कृतानि तानीह विष्णुनोक्तैः शिवादिभिः ।
'एषां यन्न विरोधि स्यात् तत्रोक्तं तन्न वार्य्यते ॥ ३५ ॥

**mohaarthaananyashaastraani kritaanyevaaajna hare: |
atasteshooktamahgraahyamasuraanaam tamogate: || 34 ||**

**yasmaat kritaani taaneeha vishnoktai:shivaadhibhi: |
eshaam yanna virodhi syaat tatroktam tanna vaaryate || 35 ||**

The other works like 'Paashupataagama' leading to delusion have been written only under the command of Hari for the attainment of hell by the asuras (those who possess demonic qualities). Therefore, what is said in them have to be rejected; in as much as they are done by Shiva as directed by Vishnu. However whatever is not contradictory to Supremacy of Vishnu in these works can be accepted as valid.

Special Notes:

1. Sri Madhvacharya has quoted from several such puranas facts about establishment of Vishnu's Supremacy.
2. Asuras who are intrinsically demonic have to be misled. Otherwise they will prove to be terror. Such shaastras are known as 'Mohaka puranas.'
3. However these puranas also establish Supremacy of Vishnu at several incidences which can be accepted as valid authority.

Every sentence in Veda basically concludes only in establishing Supremacy of Vishnu

'विष्ण्वाधिक्यविरोधीनि यानि वेदवचांस्यपि ।
'तानि योज्यान्यानुकूल्याद् विष्ण्वाधिक्यस्य सर्वशः ॥ ३६ ॥

**vishnuvaadhikyavirodheeni yaani vedavachaamsyapi |
taani yojyaanyaanukoolyad vishnovadhikyasya sarvasha: || 36 ||**

Even those Vedic texts which seem to negate supremacy of Vishnu must be construed consistently to establish Supremacy of Vishnu.

Special Notes:

1. 'Janithota Vishno:' – Veda vaakhya has glorified 'Pavamaana' as 'father of Vishnu.' This puts forth the defect that Vishnu also has 'birth.' However Vishnu is cause for the entire creation – 'Jagat janmaadhi kaarana.' He is 'anaadhi mahaa purusha.' They are established facts from the Vedas itself. Therefore this phrase from Vedas should not be understood as construed. 'Vishnu' has to be understood in this context as 'yajna' (sacrifice) Shruti itself says 'Yajnyo vai Vishnu' – Then it can be realized that 'pavamaana' is origin for sacrifice. Thus Supremacy of Vishnu is not affected by such interpretation.
2. Sri Vaadiraja Theertha in Bhavaprakaashika' says,

   सोमः पवते जनित मतीनाम् जनिता दिवो जनिता पृथिव्याः
   जनिताऽग्नेर्ज जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः ॥

   **somapavathe janithaa: matheenaam janithaa divo janithaa prithivyaa: |
   janithaagner janithaasuryasya janithendrasya janithotha Vishno:||**

'Vishno: mathinaam janithaa' – One who gives 'tatwa jnaana' related to Vishnu to deserving souls is 'Pavamaana.' Therefore there is no question of finding defect in Vishnu at this point. Shruti says 'One who knows the Lord in the right way can be called 'pithaa.' According to this definition Mukhya Praana is father of Vishnu since he knows the Lord correctly. Therefore in the verse 'Janithotha Vishno' Mukhya Praana can be called 'father of Vishnu.' With this context Vishnu has no defects because he is not really born.

In Incarnations He creates Moha

'अवतारेषु यत् किञ्चिद् दर्शयेन्नरवद्धरिः ।
'तच्चासुराणां मोहाय दोषा विष्णोर्नहि कचित् ॥ ३७ ॥

avataareshu yath kinchad harshayennaravaddhari: |
tacchaasuraanaam mohaaya doshaa vishnorhi kwachit || 37 ||

What little of human similarity Sri Hari may exhibit in His incarnations is also for the delusion of the asuras; for there is no kind of any blemish in Vishnu.

Special Notes:

1. Episodes like separation from Sita makes Raama appear to be immersed in sorrow. However these are play acts done by the Lord to delude the demonic natured souls. Actually the Lord never ever experiences separation, sadness or any kind of sorrow for that matter.
2. Good souls enjoy His leelas and get more devoted to Him while the evil wicked souls find defects in Him and get deluded taking them far away from Him.

Varieties of deluding acts by the Lord

'अज्ञत्वं पारवश्यं वा वेधभेदादिकं तथा ।
'तथा प्राकृतदेहत्वं देहत्यागादिकं तथा ॥ ३८ ॥

'अनीशत्वं च दुःखित्वं साम्यमन्यैश्च हीनताम् ।
'प्रदर्शयति मोहाय दैत्यादीनां हरिः स्वयम् ॥ ३९ ॥

ajnatvam paaravashyam vaa vedhabhedaadikam tataa |
tataa praakrutadehatvam dehatyaagaadhikam thathaa || 38 ||

aneeshatvam dukhitvam saamyamanyaischa heenataam
pradarshayati mohaaya daithyaadheenaam Hari: swayam || 39 ||

Sri Hari himself for the delusion of daityas sometimes shows ignorance; dependence; suffering pain; possession of physical body; loss of it; helpless showing equality or even inferiority to others.

Sri Hari is bereft of all defects

'न तस्य कश्चिद् दोषोऽस्ति पूर्णाखिलगुणो ह्यसौ ।
'सर्वदेहस्थरूपेषु प्रादुर्भावेषु चेश्वरः ॥ ४० ॥

na thasya kaschid doshoasti poornaakilaguno hyasau |
sarvadehaastharoopeshu praadhurbhaaveshu cheshvara:|| 40 ||

There are absolutely no defects in Sri Hari. In every incarnation He is indeed completely full of good qualities.

The quintessence of the shaastras

'ब्रह्माद्यभेदः साम्यं वा कुतस्तस्य महात्मनः ।
'यदेवंवाचकं शास्त्रं तद्धि शास्त्रं परं मतम् ॥ ४१ ॥

brahmaadhyabheda: saamyam vaa kutastasya mahaatmana: |
yadevamvaachakam shaastram taddhi shaastram param matam ||41||

How can such a supreme being have any kind of equality or be identical to Chaturmukha Brahma and others? Hence, shaastras which teach this aspect of the Supreme Lord are the highest scriptural authority.

Brahma Sootras are concluding shaastras

'निर्णयायैव यत् प्रोक्तं ब्रह्मसूत्रं तु विष्णुना ।
'व्यासरूपेण तद् ग्राह्यं तत्रोक्ताः सर्वनिर्णयाः ॥ ४२ ॥

nirnayaayaiva yat proktam brahmasootram tu vishnunaa |
vyaasaroopena tad graahyam tathroktaa: sarva nirnayaa: ||42||

What was conclusively propounded for this purpose in the Brahma Sootra by Vishnu Himself in his incarnation as Vyasa must be accepted. The teachings contained therein settle all matters.

Greatness of Brahma Sootra

'यथार्थवचनानां च मोहार्थानां च संशयम् ।
'अपनेतुं हि भगवान् ब्रह्मसूत्रमचीक्लृपत्
'तस्मात् सूत्रार्थमागृह्य कर्तव्यः सर्वनिर्णयः । ॥ ४३ ॥

yathaarthavachanaanaam ca mohaartaanaam cha samshayam |
apanetum hi bhaghavaan brahmasootramacheekrlupath
tasmaat sootraarthamaagruhya kartavya: sarva nirnaya: || 43 ||

The Supreme Lord composed the BrahmaSootra in order to clarify the doubts caused by the expression of deluding statements which caused misunderstanding of the authoritative texts. Therefore Brahma Sootra has to be understood well before getting into the study of scriptures. Only then other scriptures can be interpreted in the right manner.

Special Notes:

1. Sri Madhvacharya, in the beginning of his work Brahma Sootra Bashya and Anuvyakhyana, has explained that Brahmasutra which is the conclusive text of all shaatras was composed by Sri Vedavyasa, an incarnation of Lord Narayana Himself.

The essence of Brahma Sootra

'सर्वदोषविहीनत्वं गुणैः सर्वैरुदीर्णता ॥ ४४ ॥

'अभेदः सर्वरूपेषु जीवभेदः सदैव च ।
'विष्णोरुक्तानि सूत्रेषु सर्ववेदेड्यता तथा ॥ ४५ ॥

sarvadoshaviheenatvam gunai: sarvairudheernata || 44 ||

abedha: sarvaroopeshu jivabheda: sadaiva ca |
vishnoruktaani sootreshu sarvavededyataa tathaa || 45 ||

'तारतम्यं च मुक्तानां विमुक्तिर्विद्यया तथा ।
'तस्मादेतद्विरुद्धं यन्मोहार्थं तदुदाहृतम् ॥ ४६ ॥

taaratamyam ca muktaanaam vimuktirvidhyayaa tathaa |
tasmadetataviruddham yanmohaartham tadudaahrutam || 46 ||

Being absolutely free from all defects, possessing infinite auspicious attributes, absence of difference among all His forms, difference from all the jivas always, Being Subject of all the Vedas, gradation even among liberated souls, Moksha only by obtaining jnana, are the doctrines of Brahmasutra. Therefore whatever is opposed to these tenets is told only for the delusion of demonic souls.

Special Notes:

1. The Lord being blemishless is dealt in the second adhyaya of Brahma Sootra known as 'Avirodha Adhyaya.' The Lord is full of all good qualities is dealt in the first adhyaya known as 'Samanvaya Adhyaya.' The rest of the things are also seen in several sutras. Some are given as examples.

a. Absence of difference among the different forms of the Lord is stated in this sutra.
न स्थानतोऽपि परस्योभयलिंगं सर्वत्रहि
Na staanathopi parasyobhayalingam sarvathra hi **3-2-11**

b. Difference between jiva and paramathma.
भेदव्यपदेशाच्चान्यः
Bhedavyapadeshaachaanya: **1-1-21**
पृथगुपदेशात्
Prithagupadeshaath **2-3-28**

c. Lord Vishnu is the Subject of entire Vedas.
शास्त्रयोनित्वात्
Shaastrayonithvaath **1-1-3**
तत्तु समन्वयात्
Tatvasamanvayaath **1-1-4**

d. Gradation in Mukthi.
इयदामननात्
Iyadaamananaath **3-3-35**
तन्मनः प्राण उत्तरात्
Tanmana: praana uttaraath **4-2-4**

e. Mukthi can be attained only through jnana.
विद्यैव तु निर्धारणात्
Vidyaiva tu nirdaaranaath **3-3 -48**

'तस्माद् येये गुणा विष्णोर्ग्राह्यास्ते सर्व एव हि' ।
इत्याद्युक्तं भगवता भविष्यत्पर्वणि स्फुटम् ॥ ४७ ॥

'tasmaad yeye gunaa Vishnograayhastye sarva yevat hi |
ityaadhyuktam bhagavataa bhavishyat parvani sputam || 47 ||

Therefore all those qualities of Vishnu described therein must be accepted. The Supreme Lord Himself has said all this and more clearly in Bhavishyath Purana.

Special Notes:

1. 'anoraneeyaan mahato maheeyaan' Vedas thus describe Him as greater than the greatest and smaller than the smallest. The spirit is that one should not ignore it and set it aside because they are contradictory.

Varaha Purana and Brahmaanda Puraana talk about Mohaka Shaastra

'एष मोहं सृजाम्याशु यो जनान् मोहयिष्यति ।
'त्वं च रुद्र महाबाहो मोहशास्त्राणि कारय ॥ ४८ ॥

'अतथ्यानि वितथ्यानि दर्शयस्व महाभुज ।
'प्रकाशं कुरु चाऽत्मानमप्रकाशं च मां कुरु' ॥ ४९ ॥

इति वाराहवचनं ब्रह्माण्डोक्तं तथाऽपरम् ।
'अमोहाय गुणा विष्णोराकारश्चिच्छरीरता ॥ ५० ॥

'निर्दोषत्वं तारतम्यं मुक्तानामपि चोच्यते ।
'एतद्विरुद्धं यत् सर्वं तन्मोहायेति निर्णयः' ॥ ५१ ॥

'esha moham srujaamyaashu yo janaanan mohayishyati |
'twam ca rudra mahaabaaho mohashaastraani kaarayaa || 48 ||

'atathyaani vitathyaani darshayasva mahaabhuja |
'prakaasham kuru chaaathmaanamaprakaasham ca maam kuru'||49 ||

iti vaaraha vachanam brahmaandoktham tataaaparam
'amohaaya gunaa vishnoraakaarashchareerataa || 50 ||

'nirdoshatvam taaratamyam muktaanaamapi chochyate |
'etatviruddham yat sarvam tanmohaayeti nirnaya:' || 51 ||

'Oh able armed Rudra I will soon create this delusion by percept or practice which will mislead people (who possess demonic qualities). You also create such deluding works showing what is absolutely false along with partial truth. Proclaim your greatness and suppress my Supremacy.' This is said by MahaVishnu to Rudra in Varaha Purana. There is still more authoritative saying in Brahmanda Purana to the same effect. Anything against 'tatwas' such as 'Qualities of Vishnu; His form; His embodiment of Jnana and Aananda; blemishlessness; gradation even among those who are liberated; is said to be deluding statements. (Mohaka vaarthegalu)

Special Notes:

1. 'Moha Shaastraani' means shasstras which impart wrong knowledge to those who are intrinsically demonic. Eg. Krishna went to Kailasha to worship Shiva to beget children.
2. 'Atatya' means imagination which does not exist anywhere. Eg. Vishnu went insearch of the origin of Shiva Linga. Such a thing does not exist at all.
3. 'Vitatya' means descriptions of attributes in a person where they do not exist. Eg. In Shiva Purana Shiva calls Himself 'omnipotent.' However only Vishnu is omnipotent.
4. According to Sri Vishnu's command Rudra composed 'Paashupatha shaastras' which oppose the supremacy of Lord Vishnu. Similarly such shaastras were made by Dadichi rishi and other munis. Therefore they are not 'valid' shsaastras. Only shaastras which highlight Supremacy of Vishnu is authentic because they are authentically determined facts. They are clear-cut and straight forward.
5. Sri Rudra deva does not incur any sin from such acts because he is guided by Lord Vishnu to do so.

Example from Skanda Purana

स्कान्देऽप्युक्तं शिवेनैव षण्मुखायैव सादरम् ।
शिवशास्त्रेऽपि तद् ग्राह्यं भगवच्छास्त्रयोगि यत् ॥ ५२ ॥

skandeapuktham shivenaiva shanmukhayaiva saadaram |
shivashaastraepi tad graahyam bhagavadshaastra yogi yat|| 52 ||

In Skanda Purana Shiva has himself told this with authority and earnestness to Shanmukha. Although these are words of Skanda Purana which is a Shaiva Purana, when it is according to the shaastra of Sri Vedavyasa who is none other than incarnation of Lord Himself, it is acceptable.

Are these Mohaka?

'परमो विष्णुरेवैकस्तज्ज्ञानं मोक्षसाधनम् ।
'शास्त्राणां निर्णयस्त्वेष तदन्यन्मोहनाय हि ॥ ५३ ॥

'ज्ञानं विना तु या मुक्तिः साम्यं च मम विष्णुना ।
'तीर्त्थादिमात्रतो ज्ञानं ममाऽधिक्यं च विष्णुतः ॥ ५४ ॥

'अभेदश्चास्मदादीनां मुक्तानां हरिणा तथा ।
'इत्यादि सर्वं मोहाय कथ्यते पुत्र नान्यथा' ॥ ५५ ॥

'paramo vishnurevaikastajnaanam moksha saadanam |
'shaastraanaam nirnayasthwesha tadanyanmohanaaya hi || 53 ||

'jnaanam vinaa tu yaa mukti: saamyam ca mama vishnunaa |
'teerthaadimaatrato jnaanam mamaaadhikyam cha vishnuta:|| 54 ||

'abhedashcaaschasmadaadeenaam muktaanaam harinaa tatha |
'ityaadi sarvam mohaaya kathyate putra naanyathaa' || 55 ||

Shiva addresses Subramanya - Vishnu is the only Supreme Lord; realization of Him (aparokshajnaana) alone leads to salvation. This is the settled view of all the scriptures. Whatever is contrary is delusive. 'That salvation can be attained without true knowledge; my alleged equality with Vishnu; Knowledge can be attained by mere visits to holy places of pilgrimage; My superiority to Vishnu; Identity of all souls; identity of released souls with Vishnu' – all this and much more, oh son (Rudra addressing Subramanya) are stated only for delusion. Not for any other purpose.

Special Notes:

1. Any statements which concede Vedas are accepted shaastras. Therefore certain Skanda Purana Vachana is also quoted to establish Vishnu's supremacy.

2. A father will always do good and say good things to his son. A father will never cheat his son. Therefore when it is noted that these words are said

by Rudra to his son Subramanya they have to be accepted as established facts.

3. Theertha yatra (pilgrimage) is essential for cleansing of the mind and gaining knowledge. Therefore it is said to be only a means to obtain knowledge. Thus it cannot directly give Moksha. Only Direct perception of God will lead to Mukti. Thus, such karmas only in help in pursuit of obtaining Moksha.

4. Shiva himself states that his work to be 'Mohaka'. Therefore it is no way opposed to Supremacy of Vishnu.

Padma Purana – Gives the secret behind Shiva pooja performed by Vishnu

उक्तं पाद्मपुराणे च शैव एव शिवेन तु ।
यदुक्तं हरिणा पूर्वमुमायै प्राह तद्धरः ॥ ५६ ॥

uktam padmapurane ca shaiva eva shivena tu |
yaduktam harinaa poorvamumaayai praaha taddhara: || 56 ||

In portions of Padma Purana relating exclusively to Shiva, Shiva has himself narrated to Uma, his consort, what was earlier told to him by Sri Hari.

Boon bestowed on Shiva by Vishnu

'त्वामाराद्ध्य तथा शम्भो ग्रहीष्यामि वरं सदा ।
'द्वापरादौ युगे भूत्वा कलया मानुषादिषु ॥ ५७ ॥

'स्वागमैः कल्पितैस्त्वं च जनान् मद्विमुखान् कुरु ।
'मां च गोपाय येन स्यात् सृष्टिरेषोत्तराधरा' ॥ ५८ ॥

'twamaaraadhya tathaa shambho graheeshyaami varam sadaa |
'dwaaparaadau yuge bhootwa kalayaa maanushaadishu || 57 ||

'swaagamai: kalpitaistvam cha janaan madvimukhaan kuru |
'maam cha gopaaya yena syaath srishtireshotharaadaraa' || 58 ||

(Sri Hari tells Shiva) 'Hey Shambhu,' during Krita, Treta, Dwapara yugas I will be taking birth with one amsha in man and will always worship you to earn boons. With certain shaastras of yours, make men to turn away from me (make them forget me). Because of this those demonic souls, who took up to the right knowledge in Krita and Treta Yuga, which were golden period for True Knowledge, will now take up to these 'Mohaka shastras' leading them to hell.

Special Notes:

1. Padma Purana is a Saatvika Purana. Yet it has two kaandas namely 'Poorva Kaanda' and 'Uttara Kaanda.' 'Poorva Kaanda' does not talk about Supremacy of Vishnu. In fact it is opposed to five 'saatvika puranas'. Therefore it can be known as 'Poorva paksha.' 'Uttara kanda' which is in tune with 'saatvika puranas' is 'Siddantha.' The above quote what Shiva has told Uma is in the 'Poorva Kaanda' itself which is supposed to highlight 'Shiva as Supreme.' Yet it supports 'vaishnava shaastras.' As said earlier Shiva is talking to his dear consort Uma. Therefore it has to be accepted as words of truth.

None of the Vaishnava Shaastras tell about supremacy of others

नच वैष्णवशास्त्रेषु वेदेष्वपि हरेः परः ।
कचिदुक्तोऽन्यशास्त्रेषु परमो विष्णुरीरितः ॥ ५९ ॥

na ca vaishnavashaastreshu vedeshvapi hare: para: |
kwachiduktoanyashaastreshu paramo vishnureerita: || 59 ||

Vaishnava Shaastras and also in Vedas, there is absolutely no mention of someone greater than Sri Hari. However 'avaishnava shaastras' also mention of supremacy of Sri Hari in many places.

Special Notes:

Vaishnava shaastras talk only about Supremacy of Vishnu. Shaiva Shaastras talk about supremacy of Vishnu at many places. Thus Vishnu's Supremacy which is said by majority of the shaastras has to be acknowledged.

Vedas are flaw less

निर्दोषत्वाच्च वेदानां वेदोक्तं ग्राह्यमेव हि ।
वेदेषु च परो विष्णुः सर्वस्मादुच्यते सदा ॥ ६० ॥

nirdoshatvaacha vedaanaam vedoktam graahyameva hi |
vedeshu ca paro vishnu: sarvasmaadhyuchyate sadaa || 60 ||

Vedas are said to be flawless as they are free from all human infirmities. Therefore entire Vedas have to be accepted. Vedas always hail the Supremacy of Vishnu.

Veda vaakhyas which hail Supremacy of Vishnu

'अस्य देवस्य मीळ्दुषो वया विष्णोरेषस्य प्रभृथे हविर्भिः ।
'विदे हि रुद्रो रुद्रियं महित्वं यासिष्टं वर्त्तिरश्विनाविरावत्' ॥ ६१ ॥

'asya devasya meeldusho vayaa
vishnureshasya prabhruthe havirbhi: |
'vide hi rudro rudriyam mahitvam
yaasishtam vartirashvinaaviraavat' || 61 ||

This mantra is in Rg veda 7-40. Is it not because Rudra having offered 'havis' in the sacrificial fire to such a Vishnu who is the Bestower of all the 'purushaarthas' desired by the devotees; always steadfast in His commitments; having 'kreedadhi gunas'; standing different from the entire cosmos; Vishnu being known as 'A' kaara vaachya' has obtained the position of 'ahamkaara tatwabhimaani' and obtained the great position of being 'Rudra?' Hey Ashwini devatas, you also similarly obtain the privilage of sharing the sacrificial offering by worshipping Vishnu.

Special Notes:

1. The great Rudra who is well informed and experienced has also obtained his position only after worshipping Vishnu. That being so what can be said about Ashwini devatas who are much lower in the hierarchy of devatas. There is no second thought that they also attain their status only by worshipping Vishnu.
2. Slokas from this to no 74 are 'shruthi vaakhyas.'

'स्तुहि श्रुतं गर्त्तसदं युवानं मृगं न भीममुपहन्तुमुग्रम्' ।
'यं कामये तन्तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम्' ॥ ६२ ॥

'stuhi shrutam gartasadam yuvaanaam
mrigam na bheemamupahantumugram' |
'yamkaamayentam tamugram krunomi
tam brahmaanam tam rishim tam sumedhaam' || 62 ||

'Hey Rudra, Praise that young and fierce Narasimha well known in the Vedas, who dwells in the heart and who is determined to kill all the wicked

ones.' 'Whomsoever I choose to make a Rudra, a Brahma, or a rishi of great intelligence, I make him such.'

Special Notes:

1. The first half of the sloka belongs to 'Rg Veda' told by Grutsamada rishi. Second half is 'Ambruni Sooktha' of Rg Veda told by Sri Lakshmi.
2. Narasimha roopi Lord is said to be indweller of Rudra (antharyaami), He is described to be worshipped by Rudra; Demons who obtained boons from Shiva and others were destroyed by Narasimha; Thus Narasimha is different from Rudra and much higher in level and thus He is Supreme.
3. It can also be concluded that when Brahma, Rudra and others are under the control of Mahalakshmi consort of Vishnu, there need be no doubt regarding the Supremacy of Vishnu.

'एको नारायण आसीन्न ब्रह्मा नच शङ्करः' ।
'वासुदेवो वा इदमग्र आसीन्न ब्रह्मा नच शङ्करः' ॥ ६३ ॥

'eko naarayana aaseen na brahma na cha shankara:'|
'vaasudevo vaa idhamagra aaseen na brahma naca shankara:' || 63 ||

During 'Pralaya' Narayana alone existed; Chaturmukha Brahma or Shiva did not exist; Vaasudeva alone was there during the beginning of the creation; not Brahma not Shiva.

'यदा पश्यः पश्यते रुग्मवर्णं कर्त्तारमीशं पुरुषं ब्रह्मयोनिम् ।
'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' ॥ ६४ ॥

'yadaa pashya: pashyate rugma varnam
kartaarameesham purusham brahmayonim |
'tadaa vidwaan punya paape vidhooya
niranjana: paramam saamyamupaiti' || 64 ||

When the jiva perceives the Lord directly - who is golden hued creator; supreme; progenitor of Chaturmukha Brahma who is full of the six attributes; consort of Mahalakshmi who is above Brahmaadi devatas; at that time, he becomes enlightened; shakes of all the merits and sins of his past deeds;

becomes unaffected by his future deeds; and attains a sorrow less state; full of eternal bliss; and gets rid of all ignorance and overcomes samsaara.

Special Notes:

1. Jiva attains Moksha only after direct perception of the Lord. Vishnu is full of qualities. He is not Nirguna. Therefore in Mukti, the jiva, becomes like Him only in very limited aspects and does not equal to Him totally nor become one with Him. This is being conveyed in this sloka.In this sloka 'pashya' means 'jiva'; 'Purusha' means 'Paramaathma full of auspicious attributes'; 'Brahma yoni' means cause of Chaturmukha Brahma; 'Niranjana' means bereft of ignorance'; 'Parama saamya' means equality only in certain aspects like attaining a sorrowless state; enjoying full eternal bliss; and getting rid of all ignorance and overcoming samsaara.

'यो वेद निहितं गुहायां परमे व्योमन् ।
'सोऽश्नुते सर्वान् कामान्त्सह ब्रह्मणा विपश्चिता' ॥ ६५ ॥

'yo vedam nihitam guhaayaam parame vyoman |
'soashnute sarvaan kaamaansaha brahmana vipashchitaa' || 65 ||

This shruthi is in 'Taitareeyaopanishad.' One who realizes the Lord seated in the space of the heart (hridpadma), such a person according to his innate capacity (yoghyate) enjoys everything along with the Lord who is 'sarvajna.'

Special Notes:

1. There is differenciation between 'jiva' and 'paramathma' even in Mukti. It is indicated by saying 'Brahmanaa saha' (with Brahman) Jiva enjoys equal to his intrinsic capacity which is in no way equal to that of the Lord. Thus there is no second thought about the Vedas preaching only difference.
2. 'Saayujya Moksha' is bhoga obtained by certain souls in which they enjoy everything the Lord enjoys. Even such jivas cannot attain 'bhoga'of Lakshmi.
3. A person who attains 'aparoksha jnana' perceives the Lord like 'lightning' hardly fraction of a second. Devatas will perceive the Lord like the Surya mandala. Rudra will perceive like the reflection in the mirror. Only Chaturmukha Brahma will perceive Him with clarity.

'प्रघा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम्' ।
'सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः' ॥ ६६ ॥

'यच्चिकेत सत्यमित् तन्न मोघं वसु स्पार्हमुत जेतोत दाता' ।
'सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये' ॥ ६७ ॥

**'pragaa nvasya mahato mahaani
satyaa satyasya karanaani vocham' |
'satyamenamanu vishwe madanti
raatim devasya grinato maghona:' ||66||**

**'yacchiketa satyamith tanna mogham
vasusyaarhamuta jetota dhaataa |'
'satya: so asya mahimaa
grine shavo yajneshu vipraraajye' ||67||**

Supreme Sri Hari is the creator, sustainer of the cosmos. He is Truth (Paramaarthika satya). All His acts, His sense organs, body limbs, are all 'Paaramarthika Satya.' I declare them as such. Indra who worships Him is blessed with the three worlds by defeating Bali. This is understood by all devatas as real truth (paramaarthika sathya). Knowing this they are happy.

What Shri Hari has created is true indeed and not illusory. In fact it is very much to be coveted. It was obtained after conquest from (Bali and others) and given to (Indra). His greatness declared in the Vedas is true. In obtaining greater happiness, I praise Him in all the important sacrifices performed by Brahmanas.

Special Notes:

1. This mantra is in Rg Veda – 2-15.
2. These two verses have been commented upon at great length by Sri Vaadiraja Swamy. These Vedic texts show not only the reality of the limbs; attributes etc. of the Lord but also His deeds and refute the doctrine of illusion preached by others. The reality is one pervading the three periods of time – past, present and future – and is natural to Him who is eternally true. The verse no 66 may also be interpreted to show that the instruments of His action are something superhuman, as befitting one as Omniscient and Omnipotent.

3. The three particles 'pra' 'gha' and 'nu' are used to show the eternal variety of His deeds and affirm it positively and prove that other Vedic texts also should be construed consistently with this. The word 'Satya' used in the beginning and in the end also affirms such reality. Sri Vaadiraja Swamy points out that the Lord got back this world from Bali and gifted it to Indra. If the world was unreal the gift therefore would be fraudulent. But the Lord cannot be accused of such a thing. The world is real. Indra was delighted and other Devatas were happy and praised Him and His deeds.

Pancha Bheda is established

'सत्या विष्णोर्गुणाः सर्वे सत्या जीवेशयोर्भिदा ।
'सत्यो मिथो जीवभेदः सत्यं च जगदीदृशम् ॥ ६८ ॥

'satyaa vishnorgunaa:sarve satyaa jiveshayorbhidaa |
'satyo mitho jiva bheda: satyam ca jagadheedrisham' || 68 ||

Vishnu's all qualities are real. The difference between the Lord and the jivas is true. The difference between souls is true. Such a world is real.

Special Notes:

1. Vishnu's attributes are infinite. Not only that it is also true. Each soul is different from the other. This difference is also true. The world is true. If the world is illusionary, then won't Vishnu's work of creation become false? This question is answered in this manner.

Vishnu is swagatabheda vivarjita

'असत्यः स्वगतो भेदो विष्णोर्नान्यदसत्यकम् ।
'जगत्प्रवाहः सत्योऽयं पञ्चभेदसमन्वितः ॥ ६९ ॥

'asatya: swagato bhedo vishnornaanyadasatyakam |
'jagath pravaaha: sathyoayam panchabheda samanvita:' || 69 ||

Difference among Vishnu's attributes, His limbs, His incarnations etc is not true.(asatya). Everything else is true.The cosmos with Pancha Bheda is true. (sathya).

Special Notes:

1. Vishnu is 'swagatha bheda vivarjita.' It means in respect to Vishnu there is no difference among His incarnations, His limbs, His attributes etc.Only the

ignorant see such difference. This difference is 'asatya.' This creation which can be experienced by all is 'satya.'

2. As the cycle of creation is a continuous process it is called 'jagath pravaaha.' Every creation is real.

Five fold difference

'जीवेशयोर्भिदा चैव जीवभेदः परस्परम् ।
'जडेशयोर्जडानां च जडजीवभिदा तथा ॥ ७० ॥

'पञ्च भेदा इमे नित्याः सर्वावस्थासु सर्वशः ।
'मुक्तानां च न हीयन्ते तारतम्यं च सर्वदा ॥ ७१ ॥

'jiveshayorbhidaa caiva jiva bheda: parasparam |
'jadeshayorjadaanaam ca jadajivabhidaa tathaa' || 70 ||

'pancha bhedaa ime nityaa: sarvaasvasthaasu sarvasha:|
'muktaanaam ca na heeyante taaratamyam ca sarvadaa' || 71 ||

Difference between 'Jiva and Eeshwara'; Difference between 'jiva and jiva'; Difference between 'Jiva and jada'; Difference between 'jada and jada'; Difference between 'jada and Eeshwara'; - These fivefold differences are eternal. It is popularly known as 'Pancha Bheda.' They are applicable at all times and all conditions (during creation sustenance and destruction). The difference remains even after attaining Mukti.

Special Notes:

1. This sloka stresses about 'Pancha Bheda' and gradation among everything created.
2. This will not change for any reason.
3. The gradation exists both in creation and Mukti.

Devataa Taaratamya

'क्षितिपा मनुष्यगन्धर्वा देवाश्च पितरश्चिराः ।
'आजानजाः कर्मजाश्च देवा इन्द्रः पुरन्दरः
'रुद्रः सरस्वती वायुर्मुक्ताः शतगुणोत्तराः ॥ ७२ ॥

'kshithipa manushyagandharvaa devaashcha pitarashchiraa: |
'aajaanajaa: karmajaashcha devaa indra: purandara:
'rudra: saraswatee vaayurmuktaa; shatagunottaraa:' || 72 ||

Manushyottamas, Emperors; Manushya gandharvas; Deva gandharvas; Pitrus and Chira Pitrus; Aajaanaja Devas Karma Devas; Daksha; (Brihaspathi) and Indra; Rudra; Saraswati and Vaayu are mukthas in this order. They are higher by hundred gunas (merit) respectively to their preceding class.

Special Notes:

1. 'Kshithipa' includes Manushyottamas.
2. Just like there are two divisions in 'Gandharvas', 'Pitrus' also have two divisions. But they are equal. Gandharvas are not so.
3. 'Aajaanaja Devatas' are Devas born in the family of Devas. However they are not popularly known. They are also called 'anaakhyaata Devas.'
4. 'Indra' in this sloka refers to 'Daksha Prajaapati' and 'Brahaspati'. 'Purandara' refers to Devendra.
5. 'Devagandharvas' are above Manushya Gandharvas.And among them hundred are equal to Aajanajas and eight are equal to 'Karmaja Devatas.'
6. Among the 'Pitrugalu' other than eight of them, the rest are less by hundred attributes to 'Aajaanaja Devatas.' Seven of them are equal to 'Karmaja Devatha.' Vishwamithra is equal to Vasisihta Maharishi.
7. 'Manushya Gandharvaru' and 'Devagandharvaru' both are known as 'Devadhootas.' 'Devagandharvas' are directly instructed from Devatas; 'Manushya Gandharvaru' receive instructions through others.

Brahma and Vaayu are Equal – Similarly Garuda, Sesha and Rudra are equal

एको ब्रह्मा च वायुश्च वीन्द्रो रुद्रसमस्तथा
'एको रुद्रस्तथा शेषो न कश्चिद् वायुना समः ॥ ७३ ॥

eko brahmaa ca vaayushcha veendro rudra samastatha |
'eko rudrastathaa sesho na kashchid vaayunaa sama: || 73 ||

Greatness of Lakshmi Narayana.

'मुक्तेषु श्रीस्तथा वायोः सहस्रगुणिता गुणैः ।
'ततोऽनन्तगुणो विष्णुर्न कश्चित् तत्समः सदा' ॥ ७४ ॥

'mukteshu streestathaa vaayo: sahasragunitaa gunai:|
'tatoananta guno vishnur nakashchith tatsama: sadaa ' || 74 ||

Brahma and Vaayu are said to be identical. Garuda is equal to Shiva; Shiva and Sesha are the same; Even among the released souls there is none equal to Vaayu; Lakshmi Devi excels Vaayu in qualities counted multifold; Vishnu is infinitely superior to Lakshmi. There is none ever equal to Him.

Special Notes:

1. Brahma and Vaayu belong to the same class. Because of the position Brahma appears a little superior. One who is 'Vaayu' in the present 'kalpa' (creation) attains position of Brahma in the next 'kalpa.' He attains 'Mukti' as Brahma. Both are said to be best among all the 'jivas.' They are called 'Jivotthamas.'

2. 'Brahma Vaayu' are said to be identical because 'Vaayu Deva' attains 'Brahma padavi' in future. Therefore they are equivalent. They are not the same person. They are called 'Parashukla Traya' – meaning absolute purity. ('Shiva Sesha' is also said to be 'One'. Even in this context it has to be understood that Shiva obtains the position of Sesha in future 'kalpa.')

3. Similarly Bharati and Saraswati consorts of 'Vaayu' and 'Brahma' respectively are equivalent. The 'jiva' which is 'Bharati' in the present creation obtains the position of Saraswati during the next creation and attains Moksha. They also belong to the class of 'Para Shukla Traya.'

4. Although they are equivalent they are different from each other.

5. "Lakshmi' is superior to Brahma and Vaayu in multifolds – Not just by hundreds or thousand attributes. She is very much superior to them.

6. 'Sahasram' means 'One Crore times.'

7. The knowledge about this hierarachy is very important. This knowledge leads to Moksha. Each devata's position in the gradation chart has to be well recognized and worshipped according to that status. Not more; not less. Each devata has the Lord as the inner dweller in them.

इत्यादि वेदवाक्यं विष्णोरुत्कर्षमेव वक्त्युच्चैः
तात्पर्य्यं महदत्रेत्युक्तं यो मामिति स्वयं तेन ॥७५॥

ityaadivedavaakhyam Vishnorutkarshameva vaktyucchai: |
taatparyam mahadatretyuktam yomaamiti swayam tena || 75 ||

Not only Veda vaakhyas loudly proclaim Supremacy of Vishnu other Bhagavat vachanas also declare Supremacy of Vishnu. The Lord Himself as Krishna in the Bhagavad Gita has said 'He who understands me thus as Supreme' which confirms the purport of Vishnu's Supremacy.

Special Notes:

1. Bhagavad Gita sloka 15th chapter 19th sloka which declares Supremacy of Vishnu is thus

   यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्
   स सर्वविद् भजति मां सर्वभावेन भारत ॥

   yo maamevamasamoodo jaanaathi purushotthamam
   sa sarvavidbhajathi maam sarva bhaavena bhaarata ||

   भूम्नो ज्यायस्त्वमिति ह्युक्तं सूत्रेषु निर्णयात् तेन ।
   तत्प्रीत्यैव च मोक्षः प्राप्यस्तेनैव नान्येन ॥ ७६ ॥

bhoomno jyaayasvamithyuktham sootreshu nirnayaath thena |
tathpreethyaiva sa moksha: praapya stenaiva naanyena || 76 ||

In 'Brahma Sootras' comprising of several 'Sootras' Sri Hari as Sri Vedavyasa has Himself declared as His confirmed opinion that among all the other attributes mentioned in the Sootras, it is the most commendable to contemplate Him as the Supreme Lord possessing the highest attributes. 'Moksha' can be attained by the 'jiva' only by His grace and only through Him and not through any other means or Devatas.

Special Notes:

1. As Sri Krishna has said in Bhagavad Gita which is the best among the 'Nirnaya grantas' (deciding grantas); Sri Hari as Vaasishta Krishna (Vedvyasa) has declared it in Brahma Sootras. As Bhagavad Gita is best among 'Nirneya grantas' 'Brahma Sootra' is best among 'Nirnaayaka Shaastras.' Quoting these two shaastras Sri Madhvacharya states that Supremacy of Lord Vishnu is the quintessence of all 'shaastras.'

   भूम्नः क्रतुवत् ज्यायस्त्वं तथा च दर्शयति
   'Om Bhoomna: krathuvat jyayasthvam tathaa ca darshayathi Om'
   3/3/59 Brahma Sootra

2. The meaning of this is elaborated by Acharya Madhva in 'Brahma Sootra Bhashya' and Sri Jayatheertha in 'Tatva Prakaashika' and 'Mayavaada Kandana Teeka.'

3. Sri Vaadiraja Swamy in 'Bhaava Prakaashika' has given examples of the following Sootras' for 'Sootreshu'

   a. Janmaadyasya yatha: 1/1/1
   b. Dhyubhvaadhyaayathanam sva sabdaath 1/3/1
   c. Aksharamambharaanthadhruthe: 1/3/10
   d. Sarvopethaa cha thatddarshanaath 2/1/31

4. Several shruthis have declared that Moksha cannot be obtained without the grace of Lord Vishnu.

Moksha only with Sri Hari's grace

'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
'यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम्' ॥ ७७ ॥

'naayamaatmaa pravachanena labhyo
na medhayaa na bahunaa shrutena |
'yamevaisha vrunute tena labhyastasyaisha
aatma vivrunute tanum svaam' || 77 ||

This Lord cannot be reached by constant teaching; by sharp intelligence; or by deep learning; by constant hearing. Whomsoever He elects (as His own on account of knowledge of His Supremacy) is accessible only to him. To him this Supreme Lord reveals His natural intrinsic self of bliss.

Special Notes:

1. The above quote from 'Katopanishad' is given to affirm that 'Moksha' can be obtained only with 'Bhagavad Preeti' and not by any other means.

2. 'Varana' means accepting as His own.

3. Although 'teaching' etc. are great saadhanas in knowing about the Lord; finally the Lord has to be pleased. Without this it is impossible to attain Moksha.

Only Vishnu bestows Moksha

'विष्णुर्हि दाता मोक्षस्य वायुश्च तदनुज्ञया ।
'मोक्षो ज्ञानं च क्रमशो मुक्तिगो भोग एव च

'उत्तरेषां प्रसादेन नीचानां नान्यथा भवेत् ।
'सर्वेषां च हरिर्न्नित्यनियन्ता तद्वशाः परे ॥ ७८ ॥

'vishnurhi daata mokshasya vaayushcha tadanujnyayaa'
'mokshojnaanam ca kramasho muktigo bhoga eva ca' |
'uttareshaam prasaadena neechaanaam naanyataa bhavet'
'sarveshaam ca harernityam niyantaa tadvashaa: pare' ||78||

Vishnu is indeed the only bestower of Moksha. And under His command (Sri Lakshmi) Vaayu can give Moksha. Moksha. Jnana, enjoyment in Mukti are obtained by lower order of beings only with the grace of the higher ones according to the gradation. Not otherwise. Sri Hari is ever the ruler and the rest are all under His control.

Special Notes:

1. 'Cha' denotes that Sri Laklshmi can give Moksha under the command of Vishnu.
2. 'Vaayu Devaru' gives Moksha means he prays to Lord Hari and recommends for Moksha.

Ways to attain Moksha (Moksha Saadhana)

'तारतम्यं ततो ज्ञेयं सर्वोच्चत्वं हरेस्तथा ।
'एतद् विना न कस्यापि विमुक्तिः स्यात् कथञ्चन ॥ ७९ ॥

'taaratamyam tato jnyeyam sarvocchatvam harestathaa |
'etad vinaa na kasyaapi vimukti: syaath kathanchana' || 79 ||

One must well understand the supremacy of Vishnu and gradation among the others. Without this knowledge it is impossible to attain Mukti.

Knowledge about 'Pancha bheda' (five fold difference) is indispensable

'पञ्चभेदांश्च विज्ञाय विष्णोः स्वाभेदमेव च ।
'निर्दोषत्वं गुणोद्रेकं ज्ञात्वा मुक्तिर्न्नचान्यथा ॥ ८० ॥

'panchabhedaamshcha vijnyaaya vishno: swaabhedameva ca |
'nirdoshatvam gunodhrekam jnaatvaa muktirana chaanyathaa' || 80 ||

Having understood the five fold differences, Non difference between Vishnu's forms; Knowing Him as blemishless; He is full of auspicious qualities will only lead us towards Mukti and not otherwise.

Special Notes:

1. Non difference in Vishnu's forms is known as 'swagatha bheda vivarjita.' It means there is no difference between His different forms; His attributes; and His actions.

It is essential to possess right knowledge about Sri Hari

'अवतारान् हरेर्ज्ञात्वा नावतारा हरेश्च ये ।
'तदावेशांस्तथा सम्यग् ज्ञात्वा मुक्तिर्नचान्यथा ॥ ८१ ॥

**'avataaraan harerjnaatvaa naavataara hareshcha ye |
'tadaaveshaamstathaa samyag jnaatvaa muktirnachaanyathaa' ||81 ||**

The right knowledge about Sri Hari's avataras and also to know which are not His avataras; to have correct knowledge about His 'aavesha avataaras' ie. His special presence in certain Devatas at certain times is absolutely essential to walk in the path of Moksha and attain it.

Special Notes:

1. 'Cha' denotes that other Devatas avataras also has to be known in the right manner.

Creation etc. takes place only through Sri Hari

'सृष्टिरक्षाहृतिज्ञाननियत्यज्ञानबन्धनान् ।
'मोक्षं च विष्णुतस्त्वेव ज्ञात्वा मुक्तिर्भचान्यथा ॥ ८२ ॥

**'srishtirakshaahritijnaananiyatyajnaana bhandanaan |
'moksham cha vishnutastveva jnaatvaa muktirna chaanyathaa' || 82 ||**

The knowledge that Creation, Sustenance, Destruction, Knowledge, Control, release, ignorance,and bondage are all done by Vishnu leads to Moksha and not otherwise.

Special Notes:

1. The right knowledge that every action is done only by Vishnu is Moksha Saadhana. Not a single action should be considered to be done by some

other Devatha. Others perform only with His permission and initiation. They do not do it independently as per their own wish.

2. This is the meaning of 'janmaadasya' (Brahma Sootra 1.2.2)

Knowledge of Vedas and other Shaastras are essential

'वेदांश्च पञ्चरात्राणि सेतिहासपुराणकान् ।
'ज्ञात्वा विष्णुपरानेव मुच्यते नान्यथा क्वचित् ॥ ८३ ॥

'vedamscha pancharaatraani sethihaasapuraanakaan |
'jnaatvaa vishnuparaaneva muchyate nanyataa kwachith' || 83 ||

Vedas, Pancharaatra Aagamas, Ithihaasas(Moola Raamayana, Mahabhaarata) Puranas are all 'sat shaastras' which deal only about Supremacy of Lord Vishnu. A person who has understood this well attains Mukti; not otherwise.

Special Notes:

1. This sloka reflects the meaning of Brahma Sootra – 'Shaastra yonithvaath' 'adhyayana maathravatha:'

Characterectics of Bhakti

'माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः ।
'स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्नचान्यथा ॥ ८४ ॥

'maahaathmyajnaana poorvastu sudrudha: sarvato adhika: |
'sneho bhaktirtiproktastayaa muktirnachaanyathaa' || 84 ||

'Bhakti' is defined as intense unwavering affection towards the Lord surpassing everything else with right knowledge about His greatness. Moksha can be obtained only through such devotion and not otherwise.

Special Notes:

1. Till now all the slokas have dealt with 'knowledge about God.' This sloka talks about the qualities of .Bhakti.' This gives an excellent definition for 'Bhakti.' Only Acharya Madhva has stated the utmost importance of Bhakti to attain Moksha. Chandrikacharya (Sri Vyasaraja Swamiji) has said- 'Amalaa Bhaktis ca tat saadhanam' – pure devotion is the only means.

2. What is 'mahaathmyajnaana'? 'sandhye srishti raaha hi' – as said in the Saadhana adhyaaya of Brahma Sootra – He is the creator of the beautiful world of dreams and makes us happy; takes us into the world of deep sleep; and also bestows happiness during state of awakening. When we realize that He protects us like our father and mother; our affection towards Him will automatically increase. Therefore knowledge about God in the right perspective is absolutely essential to develop devotion.

3. 'sarvathodhika' – Affection towards Sri Hari should be above all ie wife, children, objects of desire etc.

4. 'Sudruda' means it should be unaffected even in death.

5. Sri Jayatheertha has defined Bhakti in his work 'Sriman Nyaya Sudha.' It is classical and the best definition given for 'Bhakti' in the entire world of literature.

परमेश्वरभक्तिर्नाम निरवधिकानंतानवद्य
कल्याणगुणत्वज्ञानपूर्वकः
स्वात्मात्मीयसमस्तवस्तुभ्योऽनेकगुणाधिकः
अन्तरायसहस्रेणाप्यप्रतिबद्धो निरंतरप्रेमप्रवाहः

parameshvara bhaktir naama niravadhika ananta anavadhya kalyaana gunathvajnaana poorvaka: svaatmaatmeeya samasta vastubhyoneka gunaadhiko antaraaya sahasrenaa phyapratibhaddho nirantara prema pravaaha:

Continuous flow of affection is the pinnacle of Bhakti. Bhakti should be uninterrupted flow of affection with the correct knowledge about God regarding His infinite auspicious qualities and know Him to be blemishless. The affection placed in God should surpass every other relation. It should be unwavering in spite of obstacles and hurdles. This is True Devotion.

'Jivas are three types'

'त्रिविधा जीवसङ्घास्तु देवमानुषदानवाः ।
'तत्र देवा मुक्तियोग्या मानुषेषूत्तमास्तथा ॥ ८५ ॥

'मध्यमा मानुषा ये तु सृतियोग्याः सदैव हि ।
'अधमा निरयायैव दानवास्तु तमोलयाः ॥ ८६ ॥

'trividhaa jivasangaastu devamaanushadaanavaa: |
'tatra devaa muktiyoghyaa maanushotamaastathaa' || 85 ||

'madhyamaa maanushaa ye tu sritiyoghyaa: sadaivahi |
'adhamaa niyamaayaiva daanavaastutamolayaa: ' || 86 ||

Jivas are classified into three groups as 'Devas, Manushyas, and Asuras.' 'Devas' and 'Manushyottamas' are eligible for 'Mukti.' 'Manushya Madhyamas' (middle placed manushyas) are always 'Nithya Samsaaris' (they are caught in the cycle of sorrows and joys). Likewise 'Danavas' and inferior Manushyas known as 'Manushya adhamas' are destined only to 'tamas' (hell).

Special Notes:

1. 'Jivas' are eternal. The three classification of the 'jivas' exist from time immemorial to eternity. This classification is intrinsic. It is always present in the 'jivas.' This is not created by God. However they are under the control of God. They are dependent on Him for everything. The classification as 'Saatvikas,' Rajasas' and 'Taamasas' exists always. 'Satvikas' are eligible for Mukti.' They attain 'Vaikunta Loka' after Mukti. 'Raajasas' are forever caught in the cycle of 'Samsaara' with both joys and sorrows. 'Taamasas' go to darkest hell. These are quoted in Veda Shaastras.
2. 'Niraya' denotes Hell. As this sloka refers to 'tamoyoghyas' the 'niraya' referred here means 'tamas.'
3. 'Tamas' is of two types. 'taamisra' and 'Andhataamisra.'. Darkest hell is 'Andha taamisra.' A Little lighter one is 'taamisra.' 'Nir – aya' means from where one can never get up. 'Manushyadhamas' and certain jivas inferior to them fall in 'Tamisra,' while very much inferior jivas. Kali, Viprachithi and other most wicked daanavas etc. fall into 'Andhataamisra.' They remain there experiencing only sorrows for the rest of the time. It is a place of total darkness and ignorance. Their hatred for Vishnu is deep.
4. 'Jiva sangha' means groups of 'jivas'. In each group there are infinte 'jivas.'

Primary saadhana for Mukti and Tamas.

'मुक्तिर्न्नित्या तमश्चैव नाऽवृत्तिः पुनरेतयोः ।
'देवानां निरयो नास्ति तमश्चापि कथञ्चन || ८७ ||

'नासुराणां तथा मुक्तिः कदाचित् केनचित् क्वचित् ।
'मानुषाणां मध्यमानां नैवैतद् द्वयमाप्यते ॥ ८८ ॥

'muktirnityaa tamaschaiva naaavruti: punaretayo:|
'devaanaam nirayo naasti tamaschaapi kathanchana' || 87 ||

'naasuraanaam tathaa mukti: kadaachith kenachith kwachith |
'maanushaanaam madhyamaanaam naivaitadh dwayamaapyate' ||88 ||

'Mukti' as well as 'Andantamas' is eternal and there is no return from there. Devatas will never ever go to 'tamas or Andantamas'. Similarly 'Danavas' will never attain Mukti. 'Nithyasamsaaris' who are mediocre manuushyas get neither of them.

Special Notes:

1. 'Mukti' as well as 'Tamas' is eternal. 'Mukti' is attaining Vishnu lokas. There are three Vishnulokas namely 'Ananthaasana', Swetha Dweepa' and 'Vaikunta.' Being there in the presence of the Lord is Mukti. This is attained only by 'Satvika jivas'. It cannot be attained by 'Tamo yoghya jivas' and 'Manushya madhyama and adhama jivas.' 'Deva:' denotes 'Saatvikas.' Just as 'Vaikunta' is permanent for 'Saatvikas' 'Tamas' is permanent for 'Tamo yoghyas.' Shrutis say that those who reach these places never return – 'Na cha punaraavarthate.'
2. Just like 'Saatvikas' and 'Taamasas' attain 'Mukti' and 'Tamas' after destruction of their 'Linga deha', 'Nithya samsaari' also has destruction of 'linga deha' and experience cycle of joy and sorrow permanently. For the question as to why it is not mentioned 'Vaadiraajiya' says – For 'nithya samsaaris' although their experience of joy and sorrows is intrinsic; as it is said – 'Tridiva Niraya Bhugocharaan'- they keep rotating between 'naraka; swargha, and bhoomi.' They do not have a permanent place of no return. Therefore they are not mentioned separately.
3. The last Brahma sootra says – 'anaavruthi: shabdaath anaavruthi: shabdaath,' – there is no return to samsaara for Mukta jivas.Similarly 'Tamo jivas also have no return.
4. Those who go to 'Swarga'and 'Naraka' return to Bhoomi after they have experienced their fruits of karmas. – 'Ksheene punye marthya lokam vishanthi; says the Bhagavad Gita.

Definite qualities of 'asuras' to attain 'tamas.'

'असुराणां तमःप्राप्तिस्तदा नियमतो भवेत् ।
'यदा तु ज्ञानिसद्भावे नैव गृह्णन्ति तत् परम् ॥ ८९॥

'asuraanaam tamapraaprtirstadaa niyamato bhavet |
'yadaa tu jnaanisadhbhaave naiva gruhnanti tatparam' || 89 ||

In spite of having 'jnaanis' who can enlighten, those who still do not learn about the Supreme Narayana; such Asuras definetly attain Tamas without fail.

Special Notes:

1. Sometimes 'Sath Sangha' may not be available. Thus higher category 'Jivas' may not have the opportunity to learn 'Tatvajnaana.' Therefore we cannot conclude that they are not 'Mukti yoghyas.' That is why it is said – 'Jnaani sadhbhaave.' But if they get an opportunity they will definitely make use of it without fail.

2. However in spite of having learned people who can enlighten on 'Bhagavad Tatva' if one does not make use of the opportunity to learn 'tatvajnaana' such 'jivas' can be classified as 'Tamo yoghyas.' They also do not repose faith in 'jnaanis' and develop hatred towards Vishnu. For such jivas 'Tamas' is guaranteed.

3. It is not possible to know the intrinsic nature of a person. Only 'Aparoksha jnaanis' can at times know the nature of certain souls. However they will also not reveal it to others. It is impossible to classify a 'jiva' while it is in samsaara. On the other hand it can be guessed to a certain extent the nature of a 'jiva' by its behaviour, its thoughts, values etc. That is why Acharya Madhva has said that in spite of having 'jnani if a person remains indifferent to 'tatvajnaana' there is a chance he may belong to 'tama' group of 'jivas.'

4. Great gurus like Bhishma and Drona; Naarada rishi; well wishers like Vidura, parents and finally Sri Krishna everyone tried to preach 'Tatvajnaana' to Duryodhana. However he never got convinced. He was destroyed. They are fine examples of 'Tamoyoghyas.'

'Aparoksha Jnaana can be obtained only through 'Bimba upaasana.'

'तदा मुक्तिश्च देवानां यदा प्रत्यक्षगो हरिः ।
'स्वयोग्ययोपासनया तन्वा तद्योग्यया तथा ॥ ९० ॥

'tadaa muktishcha devaanaam yadaa pratyakshago Hari: |
'swayoghyayopaasanayaa tanvaa tadyoghyayaa tathaa' || 90 ||

Shri Madhvacharya in this sloka says that 'Upaasana' (worship) when completed in accordance to their individual personal eligibility by the Devas and other Mukti yoghya jivas, and after obtaining direct perception of Shri Hari as per His wish; then they will attain 'Moksha.'

Special Notes:

1. The Lord is present in every jiva as His Bimba. Direct perception of that form of the Lord can be obtained after the jiva completes his saadhana as per wish of the Lord. This is known as 'Bimba Aparoksha'. Direct perception of the 'Bimba roopa' is obtained by the jiva who performs 'Bimba upaasana' according to his personal eligibility as prescribed by the 'shaastras'. Direct perception of the 'Bimba' opens the door to Moksha.
2. Every jiva is 'prathibimba' of the Lord. Every 'prathibimba' has separate individual 'Bimba roopa' of the Lord. For the infinite jivas in the cosmos, the Lord has infinite 'Bimba roopas.' Worship –'upaasana' of the concerned 'Bimba roopa' is required for direct perception. Each jiva will get a Guru to tell him about his 'Bimba roopa.' After that 'jiva' has to perform 'Bimbopaasana.' This leads to direct perception of the Lord. This leads to Moksha. These are established by the sootras.
3. 'swayoghyopaasanayaa' denotes each jiva's upaasana varies.
4. At the end of the Brahma Kalpa, Brahma and other saatvika jivas attain 'Moksha' and Kali and other Danavas attain 'Tamas'. This is the revealed truth of 'siddhanta.'

Variation in upaasana of Gunas.

'सर्वैर्गुणैर्ब्रह्मणा तु समुपास्यो हरिः सदा ।
'आनन्दो ज्ञः सदात्मेति ह्युपास्यो मानुषैर्हरिः
'यथाक्रमं गुणोद्रेकात् तदन्यैराविरिञ्चतः ॥ ९१ ॥

'sarvairgunair brahmanaa tu samupaasyo hari: sadaa |
'aanando jna:sadaathmeti hyupaasyo maanushairhari:
'yathaa kramam gunodhrekaath tadanyairaavirinchata: || 91 ||

Chaturmukha Brahma is eligible to meditate on the Supreme God Shri Hari by reflecting on all the attributes of the Supreme God delineated in the Vedas. Manushyas are eligible to meditate upon the Supreme God by reflecting on four of His attributes namely 'Aananda, Jnana, Sat and Aatma.' The other

devatas viz. rishis, Gandharvas etc. upto Chaturmukha Brahma worship him by meditating on more and more attributes according to their individual capacity in ascending order

Special Notes:

1. 'Sarvagunas' means all the gunas referred in the Vedas. 'Aananda, Jnana, sat, and Aatma' means Lord is embodiment of 'Aananda, Jnaana,' ' He is blemishless and He is our Swamy.'(Lord)

   सच्चिदानन्द आत्मेति मानुषैस्तु सुरश्वरैः
   यथाक्रमं बहुगुणैर्ब्रह्मणात्वखिलैंर्गुणैः ॥
   ***'sacchitaananda aatmeti maanushaisthu sureshvarai:
   yataakramam bahugunai Brahmanaatwakhilairgunai: ||'***

   Anu Bhashya

Qualities of 'Ruju ganas.'

'ब्रह्मत्वयोग्या ऋजवो नाम देवाः पृथग् गणाः
'तैरेवाप्यं पदं तत्तु नैवान्यैः साधनैरपि । ॥ ९२ ॥

**'brahmatvayogyaa rujavo naama devaa: prithag ganaa: |
'tairevaapyam padam tattu naivaanyai: sadaanairapi' || 92 ||**

Those who are eligible for the position of 'Brahma padavi' (Post of Brahma) are a separate group of 'jivas'. They are known as 'ruju yogis.' Only these jivas have the eligibility to attain this position. Others even with great effort of saadhana cannot attain this level.

Special Notes:

1. A group of 'jiva ganas' eligible for position of 'Chaturmukha Brahma padavi' is known as 'Ruju yogis.' It is the highest position among Devas. It is impossible for any other jiva to attain it. There are a set of Devas known as 'rujus'. Only they have the capacity to perform the necessary 'saadhana' to attain this position. Likewise other Deva padavis have similar group of jivas.

2. 'Rujus' perform 'saadhana' for 100 Chaturmukha Brahma Kalpas. This jiva keeps performing 'saadhana' in every Chathur Mukha Brahma Kalpa and advances to the next position. This goes on till 98th kalpa is reached and this time he is known as 'Latavya.' Every step he advances, his position and name keeps changing. Finally in the 99th kalpa he is known as 'Vaayu Deva.' And at last in the 100th Kalpa he gets the position of Chathur Mukha

Brahma. After performing duties in this Kalpa he attains Mukti. This rule never changes..

3.. These facts clearly indicate the vast difference between jiva and Paramathma and gradation among jivas. Each jiva's capacity is intrinsic and unchangeable. It works accordingly.

Every position has group of jivas eligible for it - It is wrong to desire for the post by others.

'एवं सर्वपदानां च योग्याः सन्ति पृथग् गणाः
'तस्मादनाद्यनन्तं हि तारतम्यं चिदात्मनाम् ॥ ९३ ॥

'evam sarva padaanaam ca yogyaa: santi prithag ganaa: |
'tasmaadanaadyanantam hi taaratamyam chidaathmanaam' || 93 ||

'तच्च नैवान्यथा कर्तुंशक्यं केनापि कुत्रचित्
'अयोग्यमिच्छन् पुरुषः पतत्येव न संशयः। ॥ ९४ ॥

'taccha naivaanyathaa kartum shakyam kenaapi kutracith |
'ayoghyamicchan purusha: patatyeva na samshaya:' || 94 ||

Like this every position in Devas and Danavas there are group of jivas eligible to attain it. This is eternal. The gradation among jivas also remain eternal. The cycle has no end. It can never be changed by anybody. If one desires for a higher position than his own he will definitely fall to lower positions. There is no doubt about this.

Special Notes:

1. As there are 'rujuyogis' for 'Brahma Padavi' there are groups for 'Garuda' Rudra, Indra.' They are positions and the jiva belonging to that classification attain it after their required 'saadhana.' Thus 'gradation among 'jivas' is also eternal.This is nature. It cannot be changed at any point of time. These are secrets revealed by the 'shaastras.' Nobody can do anything beyond their eligibility. (yoghyate).

About upaasana

'तस्माद् योग्यानुसारेण सेव्यो विष्णुः सदैव हि
'अच्छिद्रसेवनाच्चैव निष्कामत्वाच्च योग्यतः।
'द्रष्टुं शक्यो हरिः सर्वैर्नान्यथा तु कथञ्चन ॥ ९५ ॥

'tasmaad yoghyaanusaarena sevyo vishnu sadaiva hi |
'acchidrasevanaacaiva nishkaamadhvaaccha yoghyata:
'drashtum sakhyo hari: sarvair nanyataa tu kathamchana' || 95 ||

Therefore everyone according to their 'yoghyathe' (eligibility) should worship Vishnu. One can have the direct perception of the Lord according to his yoghyate when he gets accustomed to continuous contemplation without a break and also perform 'nishkaama' karma. No other saadhana can help him to have direct perception – 'Aparoksha jnana.'

Special notes:

1. Everyone has to contemplate on Shri Hari according to their capacity. The contemplation should be like the flow of the oil which never has a break. Giving up desires for fruits of action is 'nishkaama karma.' This also helps in attaining direct perception of the Lord. Everyday rituals (nithya karma) like Sandhyavandhana Devara pooja etc. should be performed to please only Lord Vishnu. 'Vishnu preetyartham'. This is true 'Nishkaama karma.'

Shri Hari is Satya Sankalpa

'नियमोऽयं हरेर्यस्मान्नोल्लङ्घ्यः सर्वचेतनैः ।
'सत्यसङ्कल्पतो विष्णुर्नान्यथा च करिष्यति || ९६ ||

'niyamoyam hareryasmaannollanghya:sarvachetanai: |
'satyasankalpato vishnornaanyathaa ca karishyati' || 96 ||

In as much as this is the ordinance of Sri Hari, it cannot be transgressed by any sentient being. Even Hari Himself determined to carry out His own plan never alters it. That is why the Lord is known as 'Satya Sankalpa.'

Special Notes:

1. The Lord is totally independent and yet He has made an ordinance for Himself. Therefore it is impossible for others to overlook it as they are dependent on Him. Danavas however strong they are; are they also not dependent? Lord Vishnu how much ever He is free to carry out His will; yet he binds Himself to these ordinances. This is because he is 'Satya Sankalpa.' As it is His own 'sankalpa' He does not change it for any reason.

'दानतीर्थतपोयज्ञपूर्वाः सर्वेऽपि सर्वदा ।
'अङ्गानि हरिसेवायां भक्तिस्त्वेका विमुक्तये' ।
भविष्यत्पर्ववचनमित्येतदखिलं परम् || ९७ ||

'dhaanateertatapoyajnapoorvaa: sarveapi sarvadhaa
'angaani harisevaayaam bhaktistvekaa vimuktaye
'bhavishyath parva vachana mityetadhakilam param' || 97 ||

'Daana, Theertha Yatra, Tapas, Yajna and all other meritorious deeds are aids to worship of Hari; devotion alone is the principle underlying factor leading to Mukti. All the 'tatwas' that have been mentioned till here is told by 'Bhavishyath Purana.' Thus whatever is performed it should be done with devotion.

Special Notes:

1. Shruti says, 'Karmanaa jnaanamatanothi' – 'Daana, snaanaadhi karmas purify the 'antha:karana' which in turn helps in ascertaining knowledge. It also results in 'Bhakti and Vairaghya.' All three are required for Mukti. 'Bhakti' is very important among them.
2. 'Vishnurhi data mokshasya' till 'bhaktisthvekaa vimuktaye' are all from 'Bhavishyath purana.'
3. Shaastras at times say 'daana, theertha yathra, etc. give Moksha. However the real purport of such saying is that they result in gaining Bhakti required for Moksha. However Bhakti is the absolutely essential to attain Mukti.

Shruti vaakhyas are quoted

'शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
'एधमानद्विळुभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यान् ॥ ९८ ॥

'shrunve veera ughramughramdamaayann-
anyamanyamatineneeyamaana:|
'edamaanadwilubhayasya raajaa
choshkooyate visha indro manushyaan' || 98 ||

Narayana who is all powerful destroys wicked daityas and punishes them in 'tamas' permanently. 'Saatvika jivas are up lifted and taken to higher worlds. He is controller of both Devas and Daityas and is 'Parama Aishwarya shaali.' He hates those who aspire for undeserving positions (he destroys their extra punya by punishing them and finally bless them with what they deserve. eg.Bali Chakravarthi). The mediocre jivas who are interested only in filling their stomachs are raajasas. They are made to rotate in the cycle of joys and sorrows.

Special Notes:

1. This shruthi describes the three types of jivas and their final destination which is the outcome of their intrinsic nature.
2. It is the rule of God that none should cross the limits of their intrinsic nature (yoghyathe). He also does not cross it. It is not that He cannot overlook it. It is His desire that He will not do so. He can do and undo as per His wish. He is said to be 'Kartum akartum anyataa kartum samarta.' Bali and Kaaliya were all Bhagavad Bhaktas. Although He made Bali do karma beyond his limits, He also immediately cut short its consequences. Similarly He did the same with Kaaliya. 'Kaaliyanaaga' harbored hatred towards Garuda who was much above him in hierarchy. This would mean downfall for Kaaliya. Therefore Lord as Krishna routed his power. Later Bali and Kaaliya were blessed and uplifted by the Lord. Therefore Lord is also known as 'Edamaana dwit.' His hatred is short lived towards 'Saatvikas'. It is not like in real asuras whom He never forgives. That is why in the word 'dhamaayan' 'maa' is stressed to indicate that punishment for jivas of asuric nature is permanent.

'परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
'अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः शरदस्तर्त्तरीति' ॥ ९९ ॥

**'paraa poorveshaam sakhyaa vrunakti vitaturraano aparebhireti |
'anaanubhoothiravadhoonvaana: poorveerindra: sharadastarttareethi' ||99||**

Narayana who is 'Paramaishvarya shaali' destroys the Bhakti expressed by Daityas even in their beginning stages. He associates Himself with devatas. He makes the asuras fall in deep Tamas. He has done like this earlier, He does so now and will do the same even in the future.

Special Notes:

1. Shri Hari does not accept any seva from the danavas as their ulterior motive is not good. Suraanakaru (a set of daityas during Raamayana) started saadhana to gain Moksha. However it was cut short by sending Sita away from the kingdom which made them think that Raama and Sita were separated. (Since there is no separation for Lakshmi and Narayana, this thought is wrong). However the Lord makes the saatvikas perform good deeds and accepts the seva to bless them.

Moksha can be attained only by gaining 'knowledge.'

'तमेवं विद्वानमृत इह भवति नान्यः पन्था अयनाय विद्यते' ।
'तमेव विदित्वाऽति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय' ॥ १०० ॥

'tamevam vidvaanamruta iha bhavati' naanya panthaa ayanaaya vidhyate'|
'tameva vidhithvaati mrutyumeti naanya pantha vidyate ayanaaya' || 100 ||

This is also quote from the Vedas. One who understands the Lord in this manner i.e., as described in 'Purusha Suktha - sahasra sheersaa Purushaa' etc. attains Mukti. There is no other way for Mukti. One who understands the Lord in this way crosses over the bondage and attains liberation. There is no other way.

Special Notes:

1. 'Jnaana' is the only way to attain Moksha.
2. 'Purusha Sooktha' which says 'Sahasra Sheershaa Purusha' describing His several forms and actions relating to bless Mukti and finally says one who learns this will gain Mukti.

Devata Bhakti and Guru Bhakti are equally important as Hari Bhakti.

'यस्य देवे परा भक्तिर्य्यथा देवे तथा गुरौ ।
'तस्यैतेऽकथिता ह्यर्थाः प्रकाशन्ते महात्मनः' ॥ १०१ ॥

'yasya deve paraa bhakti: yataa deve tathaa gurau |
'tasyaitea kathitaa hyartaa: prakaashante mahaathmana:' || 101 ||

The facts stated above viz. 'sahasra sheershaa' etc. nature of God will reveal to only such a man of wisdom who has highest devotion for the supreme God and similarly devotion to other Gods and Gurus with the same firmness according to the status in hierarchy.

Special Notes:

1. As said in the shruti - 'shaanto daanta uparata sthithikshurbhoothvaathmanye vaathmaanam pashyeth' - self discipline and sense control are essential requisites for attaining direct perception -

'aparoksha' and salvation - 'moksha.' However even self discipline and sense control can be achieved only by him who develops 'Hari Guru Bhakti'.

2. Sri Vyasa Tatwajnaru in his work 'Vishnu Tatva Nirnaya Tippani' has said that a person who has 'Hari Guru Bhakti' will have the capacity not only to understand 'prameyas' that have been told but he will also get intuitive in knowling many of the subtle untold truth.

3. For soul who aspires for liberation it is absolutely essential to possess devotion to Sri Hari along with devotion to other Gods and Gurus in order of hierarchy.

4. Devotion to Sri Hari should be highest and devotion in Guru should be firm according to status. Here 'yatha thathaa' should not be understood as stating equal devotion to God and Guru. The similarity is only in respect of firmness.

Only Devotion leads to Moksha – Devotion is carried on even after attaining Moksha.

'भक्त्यर्त्थान्यखिलान्येव भक्तिर्म्मोक्षाय केवला ।
'मुक्तानामपि भक्तिर्हि नित्यानन्दस्वरूपिणी ॥ १०२ ॥

'bhaktiyaartyanyakilaanyeva bhaktirmokshaaya kevalaa |
'muktaanaamapi bhaktirhi nityaanandaswaroopinee' || 102 ||

The alms giving, visiting holy places etc. are all meant for generating devotion while devotion is the chief means of liberation. This devotion remains innately even after attaining liberation.

Special Notes:

1. The 'shaastras' instruct to give 'daana' undertake pilgrimage etc. and term it as 'moksha saadhana.' However it has to be understood that they are means to develop 'devotion' which is the primary requisite for attaining liberation. 'Bhakti' is absolutely essential for 'moksha.'

2. Bhakti is means to attain liberation. What happens after liberation? Is it essential to have bhakti after that? Will it get dissolved after attaining liberation? The answer for such questions can be got from this sloka that – Bhakti is not only 'saadhana' for attaing Mukti. As it is the intrinsic quality of the jiva it remains in the jiva even after liberation. It does not remain as 'Saadhana bhakti' but becomes 'Saadhya bhakti.'

3. In Anuvyakhyana Sri Madhvacharya has said,

भक्त्या ज्ञानं ततो भक्तिः ततोदृष्टिस्ततश्च सा
ततो मुक्तिः ततो भक्तिः सैव स्यात् सुखरूपिणीः ॥

'bhaktyaa jnaanam tato bhakti: tadaa drishtistataccha saa
tato mukti: tato bhakti: saiva syaath sukha roopinee' ||

With the help of devotion one develops right knowledge. Knowledge further intensifies the devotion. This helps in leading to direct perception. Devotion remains even after obtaining liberation. It is the enjoyment of the intrinsic bliss. Therefore 'Bhakti' is defined as 'Sukha roopini.'

Qualities of Bhakti as described in the Vedas

'ज्ञानपूर्वः परः स्नेहो नित्यो भक्तिरितीर्य्यते' ।
इत्यादि वेदवचनं साधनप्रविधायकम् ॥ १०३ ॥

'jnaanapoorva: para: sneho nityo bhaktiritiryate' |
ityaadi vedavachanam saadhanapravidhaayakam' || 103 ||

Bhakti is defined as intense and everlasting affection transcending everything including self, which is acquired by knowledge of Sri Hari. Vedic sayings to this effect direct the path in spiritual progress. (saadhana).

Greatness of Bhakti

'निश्शेषधर्म्मकर्ताऽप्यभक्तस्ते नरके हरे ।
'सदा तिष्ठति भक्तश्चेद् ब्रह्महाऽपि विमुच्यते' ॥ १०४ ॥

'nishsheshadharmakartaapyabaktaste narake hare:|
'sadhaa tishtati bhaktaashched brahmahaaapi vimuchyate' ||104 ||

'Oh Hari' one devoid of devotion stays in hell even if he has done all acts prescribed. If he possesses Bhakti he is saved even if he happens to murder a Brahmin.

'धर्म्मो भवत्यधर्म्मोऽपि कृतो भक्तैस्तवाच्युत ।
'पापं भवति धर्म्मोऽपि यो न भक्तैः कृतो हरे' ॥ १०५ ॥

'dharmo bhavatyadharmoapi krito bhaktaistavaachyuta'|
'paapam bhavati dharmopi yo na bhaktai: krito hare:' || 105 ||

O Achyutha, even a sinful act performed by Your devotee becomes 'Dharma' (righteous) while even 'dharma' if performed by a non devotee becomes 'adharma' a sinful act.

Special Notes:

1. The importance of Bhakthi is stressed in this sloka. The contrast made between a devotee and non devotee should not be taken literally. A devotee will not generally perform an 'adhaarmic' act. Either his act seems adharmic as we are unaware of the purpose behind the action or he would have done it under certain unaviodable circumstances. In either case his act is not considered sinful. On the other hand a non devotee normally does not perform 'dhaarmic' acts. However he performs it at times due to certain ulterior motive or under unavoidable circumstances. This is the import of these remarks.

2. The detail explanation of this aspect can be seen in later slokas of this work (22.357). Devatas who perform acts of killing is done for the protection of the world. Such acts are done to please Vishnu as they are forms of confrontation of the evil. Therefore they become acts of merit. Humans perform actions with expectation of the results. Therefore bad actions become sinful and good actions become meritorious. Demons perform all actions with hatred to Vishnu. Therefore their actions although good become sinful. For e.g. King Salva performed 'Raaja Sooya Yaaga'. Although it was a good action his ulterior motive was sinful. He wanted to defeat Sri Krishna. Thus he was destined to 'Tamas.'

A sloka from Bhagavad Gita to highlight the greatness of Bhakti

'भक्त्यात्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
'ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परन्तप' ॥ १०६ ॥

'bhaktyaatvannayayaa shakhya ahamevamvidhoarjuna |
'jnaatum drashtum ca tatvena praveshtum ca parantapa' || 106 ||

Oh Arjuna, the slayer of foes! One like myself possessing such powers (like Vishvaroopa) can be rightly understood by shaastric knowledge and perceived directly and even entered into after liberation only by possessing

unswerving and supreme devotion.

Special Notes:

1. The term 'ananyayaa' indicates that Sri Hari should be worshipped as the most supreme Lord above even Brahma and Lakshmi. Verses 105 to 110 are quotations from Puranas highlighting Bhakti.

The Forms of hatred for God and its consequences.

'अनादिद्वेषिणो दैत्या विष्णौ द्वेषो विवर्द्धितः ।
'तमस्यन्धे पातयति दैत्यानन्ते विनिश्चयात् ॥ १०७ ॥

'anaadhi dweshino daityaa: vishnau dweshau vivardhita:|
'tamasyandhe paatayati daityaanante vinishchayaath' || 107 ||

The demons are intrinsically haters of Vishnu from time immemorial. This hatred goes on increasing and pushes them into world of deep dark hell.

Special Notes:

1. This verse from the 'smrithi' which indicates the 'hatred for Vishnu' definetely 'saadhana' towards 'tamas' (dark hell).

2. 'Anthe' when their hatred is ripe to push them into the dark world.

3. Just like the devatas are eternally devotees of Vishnu, similarly daityas are eternally haters of Vishnu. When the 'devatas' devotion blooms to its full extent it takes them towards liberation. Likewise when hatred for Vishnu becomes ripe enough in each daitya according to his status, it pushes them into dark hell. Just as bliss is eternally present after liberation, sorrow is eternally present in 'tamas.'

Hatred for Sri Hari even in tamas.

'पूर्णदुःखात्मको द्वेषः सोऽनन्तो ह्यवतिष्ठते ।
'पतितानां तमस्यन्धे निःशेषसुखवर्जिते ॥ १०८ ॥

'poornadukhaatmako dwesha: soananto hyavatishtate'|
'patitaanaam tamasyaandhe ni:seshasukhavarjite' || 108 ||

Indeed this realization of complete misery resulting from such hatred stays eternally with those who have fallen into the darkest hell which is devoid of least happiness.

Special Notes:

'Andamtamas' means 'total darkness'. Darkness also means ignorance. The demons remain there in hatred for Sri Hari in total ignorance. It is the highest kind of sorrow that anyone can experience. As their intrinsic nature is sorrowful, they experience it here.

Nine types of hatred

'जीवाभेदो निर्गुणत्वमपूर्णगुणता तथा ।
'साम्याधिक्ये तदन्येषां भेदस्तद्गत एव च ॥ १०९ ॥

'प्रादुर्भावविपर्य्यासस्तद्भक्तद्वेष एव च ।
'तत्प्रमाणस्य निन्दा च द्वेषा एतेऽखिला मताः ॥ ११० ॥

'jeevaabhedo nirgunatvamapoornagunataa tathaa'|
'saamyadhikhye tadanyeshaam bhedastadhgata eve ca' || 109 ||

'praadhurbhaavaviparyaasastadhbhaktadwesha eve ca'|
'tatpraamaanasya nindaa ca dweshaa eteakhilaa mataa:' || 110 ||

Notion of identity of soul with God, notion of absence of any qualities in Him, understanding His qualities to be imperfect, understanding others like Brahma as His equal or even superior, to identify difference among His various forms, His qualities and actions, misunderstanding Him to have birth and death in His incarnations, developing hatred towards Vishnu Bhaktas, condemning shaastras which proclaim Supremacy of Vishnu are all signs of hatred for Vishnu.

Special Notes:

1. To understand Lord's 'avataras' as not His avatara like Sri Veda Vyasa, Kapila etc. and non avatara like 'Prithu', Balarama' to be His 'Saakshaad avataras' is also wrong.

2. Sravana (hearing) Keerthana (singing the glories) Smarana (contemplation) Paada sevana (to serve at His feet) Archana (to worship) vandana (to prostarate and do namaskaara) Daasya (to be at His service) Sakhya (friendship) Aatma nivedhana (total surrender) to Sri Vishnu are nine types of Bhakti that is described by Prahalada in Bhagavata.

3. **Nine types of hatred are as follows:**

   a. It is impossible to equate Sri Hari with any soul. They can never become one with each other. Therefore to identify the 'jiva' with 'paramathma' is first kind of hatred.

b. The Lord is ocean of good attributes. To construe such a Lord to be bereft of any qualities and understanding Him as 'Nirguna' is second type of hatred.

c. Limiting the attributes of the Lord is third type of hatred.

d. To consider the Lord to be equal with other devatas like Brahma, Rudra, Shakti is fourth type of hatred.

e. To understand that there is someone superior to Sri Hari is fifth type of hatred.

f. To see difference in the various avatars of the Lord is sixth type of hatred.

g. To differentiate the Lord from His organs, His actions, His attributes etc. and also to wrongly understand that only Krishna avatara is complete and differentiating other avataras like Raama, Mathsya as less competent. Also to recognize certain non avataras like Balarama, Prithu to be avataras of the Lord and to deny certain avataras like Sri Vedavyasa, Kapila etc.is seventh kind of hatred.

h. To hate Vishnu bhaktas like Hiranyakashipu did to his son Prahalada is eighth type of hatred.

i. Not having faith and belief in Vedas and scriptures. Accepting only certain parts of the Vedas and denying the other parts are also a kind of hatred towards Vishnu. This is the ninth type of hatred.

Greatness of Pure devotion

'एतैर्विहीना या भक्तिः सा भक्तिरिति निश्चिता ।
'अनादिभक्तिर्देवानां क्रमाद् वृद्धिं गतैव सा ॥ १११ ॥

'अपरोक्षदृशोर्हेतुर्मुक्तिहेतुश्च सा पुनः ।
'सैवाऽनन्दस्वरूपेण नित्या मुक्तेषु तिष्ठति ॥ ११२ ॥

'etairviheenaa yaa bhakti: saa bhaktiriti nishchitaa |
'anaadhi bhaktir devaanaam kramaadhvriddhim gataiva saa ||111 ||

'aparokshadrisheherturmuktirhetushca saa puna: |
'saivaaanandaswaroopena nityaa muktheshu tishtati || 112 ||

Devotion which is devoid of these nine types of hatred is true Bhakti. Devatas ('Saathvika chethanas) eternally possess this kind of devotion intrinsically. It

slowly intensifies and helps in attaining direct perception of God and then liberation. It continues even in Mukti in the form of bliss eternally.

Special notes:

1. Bhakti is intrinsic nature of 'saatvik souls.' This is present in them eternally. It begins to intensify with 'saadhana' and finally helps in getting direct perception of God. (Aparoksha). This Bhakti continues even after liberation as 'Saadhya bhakti.'

Nature of Bhakti

'यथा शौक्ल्यादिकं रूपं गोर्भवत्येव सर्वदा ।
'सुखज्ञानादिकं रूपमेवं भक्तेर्नचान्यथा ॥ ११३ ॥

'yataa shauklyaadhikam roopam gorbhavatyeva sarvadaa |
'sukhajnaanaadhikam roopamevam bakternnachaanyathaa' ||113 ||

Just as the white colour and other certain characteristics are intrinsic of a cow, similarly, bliss, knowledge etc. are characteristics of Bhakti. It is not different. It is in union with bhakti and not divorced.

Special notes:

1. Just like the white colour and other attributes are intrinsic and characteristic of the cow. It is always present as its characteristic, it cannot be differentiated from the cow. At the same time it is not the cow itself. It is known as 'visesha'. Although there is no differentiation it shows differentiation. It is the characteristic which cannot be separated from the object. Similarly Knowledge and bliss are intrinsic nature of Bhakti. Bliss is otherwise known as 'Bhakti' in Mukti. That is why Bhakti is defined as 'Sukha Swaroopini.' Devatas possess pure bhakti without any kind of hatred in it.

'भक्त्यैव तुष्टिमभ्येति विष्णुर्नान्येन केनचित् ।
'स एव मुक्तिदाता च भक्तिस्तत्रैककारणम् ॥ ११४ ॥

'bhaktyaiva tustimabhyeti vishnurnaanyena kenachith |
'sa eva mukti daataa ca bhaktistatraikakaaranam' || 114 ||

Vishnu is pleased only with bhakti and not by any other means. He is the only giver of Mukti and Bhakti is the only cause for it.

Special Notes:

1. Earlier it was said that 'Bhagavad Prasada' is the means for Mukti. Now it

is being said that 'bhakti' is saadhana for Mukti. Is it not contradictory? The answer is as follows – Bhagavad Prasada can be gained only with the help of Bhakti and not by karmas like 'yaaga and yajna.' Therefore Bhakti is the sole means to obtain God's grace. Bhagavad Prasada is the cause for Moksha. Thus it can be said Bhakti is the only means for Moksha. It is not contradictory.

2. Mukti is granted only by Lord Narayana. Therefore one has to develop intense bhakti in Him is the essence of the sloka.

Gradation in Bhakti

'ब्रह्मादीनां च मुक्तानां तारतम्ये तु कारणम् ।
'तारतम्यस्थिताऽनादिनित्या भक्तिर्नचेतरत् ॥ ११५ ॥

**'brahmaadeenaam ca muktaanaam taaratamyetu kaaranam |
'taaratamyastithaaanadinityaa bhaktirna chetarat' || 115 ||**

Gradation of Bhakti is the cause for gradation among the Brahma and other devatas. This gradation of Bhakti exists eternally. Thus gradation in mukti of jiva is based on the intensity of Bhakti and not on any other means.

Special Notes:

1. The most important cause for 'Devata Taarathamya' is the intensity of Bhakti possessed by them. Brahma Vaayu are 'jeevottamas' (best among all jivas) only because they possess maximum Bhakti in Sri Hari compared to the rest. The next in gradation is Saraswati and Bharati. Bhakthi of Garuda, Sesha, and Rudra is less and thus they are ranked after Saraswati and Bharathi This gradation goes on. Although karmas are related to intensity of Bhakti, Bhakti has the primary place in saadhana.

2. As this Bhakti is eternal intrinsic nature of the soul the gradation also exists eternally.

Hatred also has several ranges

'मानुषेष्वधमाः किञ्चिद् द्वेषयुक्ताः सदा हरौ ।
'दुःखनिष्ठास्ततस्तेऽपि नित्यमेव न संशयः ॥ ११६ ॥

**'maanushesvadhamaa: kinchid dweshaayuktaa: sadaa harau |
'dukhanishtaastatasteapi nityameva na samshaya:' || 116 ||**

The lowest order of human beings have always a little hatred towards Sri Hari and therefore they also are without doubt, always immersed in sorrow.

Special Notes:

1. Just as Hari Bhakti is intrinsic nature of saatvik jivas, similarly taamasas possess intrinsic hatred for Sri Hari. Just like Brahma possesses the most Bhakti among saatvikas and others lesser, likewise among taamasas, Kali possesses the most hatred for Sri Hari and others in the category possess hatred to certain extent. As hatred is their intrinsic nature of the taamasas, there is no chance of bhakti in them. They will finally end up only in sorrow.
2. The term 'little' is used in relative sense. Hatred by lowest humans is little compared to that of Kali. Bhakti is 'little' among the highest order human being when compared to Brahma. (Sri Vaadiraja Swami)
3. The highest order among humans is eligible for Mukti and is known as 'Mukti yoghya jeevaru.' They possess bhakti always. The mediocre humans are 'doubting Thomases.' Their bhakti is not constant. Lower order of humans possess only hatred towards Sri Hari.They can be classified as 'tamo yoghyaru.'

Classification of Bhakti

'मद्ध्यमा मिश्रभूतत्वान्नित्यं मिश्रफलाः स्मृताः ।
'किञ्चिद्भक्तियुता नित्यमुत्तमास्तेन मोक्षिणः ॥ ११७ ॥

'ब्रह्मणः परमा भक्तिः सर्वेभ्यः परमस्ततः' ।
इत्यादीनि च वाक्यानि पुराणेषु पृथक्पृथक् ॥ ११८ ॥

'madhyamaa mishra bhutaatvanityam mishraphalaa: smritaa:|
'kinchithbhaktiyutaa nityamuttamaastena mokshina:' || 117 ||

'brahmana: paramaa bhakti: sarvebhya: paramastata:'|
'ityaadheeni ca vaakhyaani puraaneshu prithak prithak' || 118 ||

Mediocre humans (manushyaadhamas or raajasas) are always 'doubting Thomases' about the Supremacy of Lord Vishnu. Therefore they enjoy mixed results of pleasure and pain on account of their unsettled knowledge ie. Whether Sri Hari is Supreme or not?

Manushyottamas who are eligible for liberation are saatvikas. They constantly develop Bhakti towards Sri Hari to little extent possible. Therefore

Brahma Deva's Bhakti is of highest order. Therefore he is highest of all. These are sayings to this effect in various Puranas.

Special Notes:

1. Raajasas who are mediocre humans do not possess conviction. Their knowledge is not firm. They always remain 'doubting Thomases.' 'Mishra bhuthathva' means doubting knowledge.
2. 'Mishra phala' means rotation in 'Swarga and Naraka.'

Characterestics of a Guru - Thirty two Lakshanas

'षण्णवत्यङ्गुलो यस्तु न्यग्रोधपरिमण्डलः ।
'सप्तपादश्चतुर्हस्तो द्वात्रिंशल्लक्षणैर्युतः ॥ ११९ ॥

'shannavathyangulo yastu nyagrodaparimandala:|
'saptapaadaashchaturhasto dwathrimshatlakshanairyuta:'|| 119 ||

Brahma is the foremost Guru

'असंशयः संशयच्छिद् गुरुरुक्तो मनीषिभिः ।
'तस्माद् ब्रह्मा गुरुर्मुख्यः सर्वेषामेव सर्वदा ॥ १२० ॥

'asamshaya: samshayachid gururukto maneeshibhi:|
'tasmaad brahma gururmukhya: sarveshaameva sarvadaa'|| 120 ||

This sloka defines the personality of a Guru of highest order. He should be 96 fingers ('angula') in height. The circumference around the stomach should be 48 fingers (angula). His height should be seven times the length of his feet. His hands when stretched should measure 4 'cubit.' He should possess 32 lakshanas (physical features) in his body. He should not possess any doubt in knowledge of Shaastras. He should be able to clear any doubt that arises in the Shaastras. Such a personality is called a 'True Guru.' Brahma who satisfies all these qualities is the Guru of the highest order.

Special notes:

1. The personality of a guru of the highest order is as follows: His height from tip of the head to his feet is 96 (fingers) 'angula'. An 'angula' is the width of the middle finger of that person. 96 such measure should be the height of the person. He is then tall and majestic.

2. When both arms are stretched the measure between the tip of one arm and the other should be equal to the height of the body. The vertical height of a person should be equal to the tip to tip length of stretched arms.

3. Girth (chest measurement) should be 48 fingers. The height and girth should be propotinate as 1:2.

4. Height should be 7 times the length of the feet. The arms should be 4 cubits length.

5. Along with this 32 'saamudrika lakshanas' features should be present in the body. Along with the physical features he should also possesses high intelligence. He should not have any doubts regarding shaastras and should be able to clear any doubt of others. Such qualities can be found in a group of 'jivas' known as 'Ruju ganas.' None of the other 'jivas' possess such qualities.

   Following are the qualities which are known as 'Dwathrimshat lakshanas.'

   'Pancha dheergha: Pancha sookshma:
   sapta rakta: shadunnata: ||
   Tripructuhrasva gambheero
   dwathrimshal lakshanastwiti ||'

   Five parts have to be long: shoulders, eyes,cheeks, knees and nails.

   Five have to be subtle: skin, forehead, fingers(slender), teeth, and joints in the fingers.

   Seven have to be pinkish red in color – Palms, sole, corner of the eye, palate tongue, lips, nails

   Six have to be prominent : chest, stomach, hair, shoulders, hands and face.

   Three have to be broad: forehead, waist, chest.

   Three have to be small: neck, urinary organ of male and ankle.

   Three have to be deep: voice, looks and navel.

6. Acharya Madhva possessed all the above said qualities.

Kali is full of ugliness

'अन्येऽपि स्वात्मनो मुख्याः क्रमाद् गुरव ईरिताः ।
'क्रमाल्लक्षणहीनाश्च लक्षणालक्षणैः समाः
'मानुषा मद्ध्यमाः सम्यग् दुर्लक्षणयुतः कलिः । ॥ १२१ ॥

'anyeapi svaatmano mukhyaa: kramaad gurava eeritaa:|
'kramaallakshanaheenaashca lakshanaalakshanau samaa:
'maanushaa madhyamaa: samyag durllakshanayuta: kali:' || 121 ||

Those who have less number of attributes are also considered gurus in order of hierarchy. Mediocre humans are a combination of good as well as bad attributes. However Kali is full of ugliness. He does not possess a single good quality in him.

Special Notes:

1. Sat jivas possess more number of good attributes and possess minimum bad attributes. They have to be considered Guru if they are ahead in hierarchy. Raajasa jivas have equal good and bad attributes. Therefore they cannot attain the status of a guru.'taamasa jivas' possess only bad attributes and it keeps increasing in hierarchy and 'kali' is the worst among all.

2. The rujus like Brahma Vaayu possess all the 32 auspicious features described above. Rudra and others qualified for that status possess 28 lakshanas. Other devatas have lakshanas varying from 16 to 24. Rishis have 16 to 8 lakshanas. Less that that are emperors and manushyothamaru. All of them other than rujus possess certain bad traits along with their goodness.

Lakshanas of a Guru and Importance of Grace of Guru.

'सम्यग्लक्षणसम्पन्नो यद् दद्यात् सुप्रसन्नधीः
'शिष्याय सत्यं भवति तत् सर्वं नात्र संशयः ।
'अगम्यत्वाद्धरिस्तस्मिन्नाविष्टो मुक्तिदो भवेत् ॥ १२२ ॥

'samyaglakshana sampanno yad dadhyaat suprasannadhee: |
'sishyaaya satyam bhavati tat sarvam naatra samshaya:
'agamyatvaadaristasminnaavishto muktido bhavet || 122 ||

A guru who has all the good attributes with a pleased mind blesses his disciple with what ever knowledge, it will be attained by the disciple and his

knowledge will be fruitful. There is no doubt in this. Sri Hari's presence in such a guru is special and grants Mukti.

Special Notes:

1. Guru should possess all the 'lakshanas,' he should give upadesha with a pleasant mind, Then his upadesha will definitely bear fruits. The disciple should also serve the Guru in every way and make him happy.
2. As Shri Hari cannot be perceived directly He is present in the Guru who imparts knowledge and blesses His devotees through them. However Shri Hari is always independent.

Knowledge without the grace of the guru will not bear fruits.

'नातिप्रसन्नहृदयो यद् दद्याद् गुरुरप्यसौ ।
'न तत् सत्यं भवेत् तस्मादर्चनीयो गुरुः सदा ॥ १२३ ॥

'natiprasannahrudayo yad dadhyaad gururapyasau |
'na tat satyam bhavet tasmaadarchaneeyo guru: sadaa' || 123 ||

Blessings will not become fruitful if the guru does not give knowledge whole heartedly. Therefore gurus have to be always honored.

Special Notes:

1. Brahma himself gave upadesha to both Indra and Virochana. He gave the knowledge with a pleasant mind. It helped Indra to strengthen His knowledge about Mukti. However it only further strengthened the false knowledge (mithyajnana) possessed by Virochana. This is narrated in Chandogyaopanishad.

2. Guru's blessings is absolutely essential for gaining knowledge. Therefore Guru has to be served with devotion and dedication.

Some inferiors may also be Guru.

'स्वावराणां गुरुत्वं तु भवेत् कारणतः क्वचित् ।
'मर्य्यादार्त्थं तेऽपि पूज्या नतु यद्वत् परो गुरुः' ।
इत्येतत् पञ्चरात्रोक्तं पुराणेष्वनुमोदितम् ॥ १२४ ॥

'swaavaraanaam gurutvam tu bhavet kaaranata: kwachit |
'maryaadaartham teapi poojyaa na tu yadvath paro guru:
'ityetat pancharaathroktam puraanepyanumodhitam' || 124 ||

Sometimes on account of special reasons , some inferiors to oneself may become his guru. They also should be honored with due respect but not like the one really superior All this is mentioned in the Pancharaathra and is supported in the Puranas.

Special Notes:

1. Brihaspathyacharya is popularly known as Deva Guru. However in hierarchy he is very much less than Indra. Indra has to honor him as Guru. However he need not give so much respect as he does to the gurus who are superior to him.
2. Dharmaraja was elder to Bheemasena. Dronacharya taught them 'asthra vidya.' Therefore Bheema honored both for their status. However he was higher in gradation and therefore at times during certain events he also overlooked them.

Bimba Roopa Darshana Cause for Moksha – after destruction of karmas

'यदा मुक्तिप्रदानस्य स्वयोग्यं पश्यति ध्रुवम् ।
'रूपं हरेस्तदा तस्य सर्वपापानि भस्मसात्
'यान्ति पूर्वाण्युत्तराणि न श्लेषं यान्ति कानिचित् । ॥ १२५ ॥

'yadaa muktipradaanaaya swayoghyam pashyati dhruvam |
'roopam harestadaa tasya sarvapaapaani bhasmasaat
'yaanti poorvaanyutaraani na shlesham yaanti kaanichit' || 125 ||

When one directly perceives Hari's roopa (Bimba roopa of Sri Hari which grants him release) according to his own merits, at that time all his previous sins are destroyed and some of his future sins do not have any effect on him.

Special Notes:

1. Those who have had the direct perception of Bimba roopa of Sri Hari are known as 'Aparoksha jnanigalu.' We can find answers in this sloka for two basic questions. If perception of Bhagavad roopa blesses with Mukti, there are several daityas who perceived the Lord directly as Raama and Krishna etc. Why did they not get Mukti? It is because Lord's perception does not give Mukti. It is the perception of Bimba roopa of the Lord which grants Mukti.
2. Secondly, every jiva has innumerable sins accumulated fruits of which have to be experienced. How is it possible? This question also finds answer in this sloka. All the accumulated sins perish after direct perception of one's

Bimba form of Sri Hari. However in future sins, consequences of certain sins like deceiving those who are above us (sottamaru) will remain to be experienced. As for the 'Praarabdha karmas' that have begun to operate they have to be experienced. Hari out of grace may wipe out some of it also. Every jiva has certain period to experience his 'praarabdha karmas.'

3. 'Anishta punyas' also get destroyed along with sins. 'Ishta punyas' are of two types. 'kaamya punya's' are enjoyed by the heirs like sons. 'Akaamya punya' like 'agnihothra' do not get destroyed as they help in attaining 'Swaroopananda in Moksha.'

4. Though Asuras see Sri Hari in incarnations they do not see him with proper knowledge. In their case the results of past meritorious deeds get destroyed and the future misdeeds throw them into eternal hell.

Moksha is guaranteed for a jnani

'मोक्षश्च नियतस्तस्मात् स्वयोग्यहरिदर्शने'
भविष्यत्पर्ववचनमित्येतत् सूत्रगं तथा। ॥ १२६ ॥

श्रुतिश्च तत्परा तद्वत् तद्यथेत्यवदत् स्फुटम् ॥ १३० ॥

'mokshashcha niyatastasmaat swayoghya haridarshane'|
bhavishyatparvavachanamithyetat sutragam tathaa ||126||

shrutishca tatparaa tadvat tadhyathetyavadatsputam ||127||

Thus release is certain on perception of Hari according to one's own merit. This is so stated in Bhavishyath Parva and Brahma Sootra also is to the same effect. The Shruti also beginning with Tadyataa' is also clearly to the same effect like the Brahma Sootra.

Special Notes:

1. Moksha' is definite for one who has had the direct perception of Bimba roopa of Sri Hari. There is no reason it will be denied.

The path of Moksha

'मुक्तास्तु मानुषा देवान् देवा इन्द्रं स शङ्करम्।
'स ब्रह्माणं क्रमेणैव तेन यान्त्यखिला हरिम् ॥ १२८ ॥

'muktaastu maanushaa devaan devaa indram sa shankaram |
'sa brahmaanam kramenaiva tena yaantyaakilaa harim' ||128||

Released human souls enter Devas, Devas enter Indra, who enters Shankara. The latter enters Brahma. Gradually all enter Hari along with Brahma.

Special Notes.

1. Shankara has to be referred as Sesha because he attains Mukti only from the post of Sesha.
2. There are two paths to attain mukti namely 'Garuda Marga' and 'Sesha marga' which is described by Acharya Madhva in Anuvyakhyana.

Dependence even in Mukti

'उत्तरोत्तरवश्याश्च मुक्ता रुद्रपुरस्सराः ।
'निर्दोषा नित्यसुखिनः पुनरावृत्तिवर्जिताः ॥ १२९ ॥
'स्वेच्छयैव रमन्तेऽत्र नानिष्टं तेषु किञ्चन

'uttarottaravashyaashcha muktaa rudrapurasaraa:|
'nirdoshaa nityasukhina: punaraavrittivarjithaa: || 129 ||
'swecchayaiva ramantheaatra naanishtam teshu kinchana'

The released souls headed by Rudra are subordinate to their next superiors. All of them are defectless, always blissful, devoid of rebirth, and enjoy their bliss just according to their desires and there is no misery in their midst.

Special Notes:

1. The mode of entry into Vaikunta is given as follows more in detail in Anuvyakhyana. All released human souls enter the God Dharma and through him enter other Devas who lead them to Vaikunta. Finally there are two entrances called 'Garuda Marga' and 'Sesha Marga.' Indra enters Garuda through Souparni and Manmatha enters Sesha through Vaaruni. God Surya along with Agni enters Brihaspathi and through him enters Indra. Garuda and Sesha enter Brahma through Sarasvati.
2. Here again 'Rudra' refers to Sesha. There is no Rudra padavi in Mukti.

Demons also have hierarchy among them

'असुराः कलिपर्य्यन्ता एवं दुःखोत्तरोत्तराः ॥ १३० ॥

'कलिर्दुःखाधिकस्तेषु तेऽप्येवं ब्रह्मवद् गणाः ।
'तथाऽन्येऽप्यसुराः सर्वे गणा योग्यतया सदा ॥ १३१ ॥

'asuraa: kaliparyantaa evam dukhotarotaraa: || 130 ||

'kalirdhukaadhikasteshu teapyevam brahmavadganaa:|
'tathaaanyepyasuraa: sarve ganaa yoghyatayaa sadaa' || 131 ||

Similarly there are asuras beginning from the lowest class of human beings up to Kali becoming worse in misery. Among them Kali experiences most sorrow. Just like the ruju ganas rudra ganas Indra ganas among the Devas, there are ganas or groups of Tamo jivas.

Special Notes:

1. Just like there is hierarchy among the Devatas, there is hierarchy among Daityas. While in Devatas the joy increases up the ladder, in Daityas sorrow increases up the ladder. Most sorrowful among them is Kali.
2. Just like there are 'ruju ganas' who are eligible for the post of Brahma, similarly there are infinite jivas who will become Kali.

Brahma is Jeevottama – best among all jivas

'ब्रह्मैवं सर्वजीवेभ्यः सदा सर्वगुणाधिकः ।
'मुक्तोऽपि सर्वमुक्तानामाधिपत्ये स्थितः सदा ।
'आश्रयस्तस्य भगवान् सदा नारायणः प्रभुः' ॥ १३२ ॥

'brahmaiva sarvajeevebhya: sadaa sarvagunaadhika:|
'muktoapi sarvamuktaanaamaadhipatye sthita: sadaa
'aashrayastasya bhagavaan sadaa narayana prabhu:' || 132 ||

Brahma surpasses in respect to all excellent qualities among all the jivas. Similarly Brahmas who have attained Mukti stand supreme holding sway on all the released souls. However Sriman Narayana is always the master of all and shelter for all including the Mukta Brahmas.

Special Notes:

1. Brahma who excels all souls is 'Jivottama' and Narayana who is controller of all is 'sarvotthama.'

Conclusion of Adhyaya one

इत्यृग्यजुःसामाथर्वपञ्चरात्रेतिहासतः ।
पुराणेभ्यस्तथाऽन्येभ्यः शास्त्रेभ्यो निर्णयः कृतः ॥ १३३ ॥

**ityargyaju: saamaartharvapancharaatreitihaasata:|
puraanebhyastathaanyebhya: shaastrebhyo nirnaya krita:|| 133 ||**

The composer of this granta

विष्ण्वाज्ञयैव विदुषा तत्प्रसादबलोन्नते: ।
आनन्दतीर्थमुनिना पूर्णप्रज्ञाभिधायुजा ॥ १३४ ॥

**vishnuvaajnyaiva vidushaa tatprasaadabalonnate:
aanandatheerthamuninaa poornaprajnaabhidaayujaa || 134 ||**

All that is stated above is a compilation from the settled Truths of Rg, Yajur, Saama and Atharvana Vedas, Pancharaathra, Ithihaasas, and Puranas and other works by learned sage Aananda Theertha also known as Poorna prajna, only under the command of Vishnu (Sri Veda Vyasa) and sustained by the highest strength of His grace.

तात्पर्य्यं शास्त्राणां सर्वेषामुत्तमं मया प्रोक्तम् ।
प्राप्यानुज्ञां विष्णोरेतज्ज्ञात्वैव विष्णुराप्योऽसौ ॥ १३५ ॥

**taatparyam shaastraanaam sarveshaamuttamam maya proktam|
praapyanujnyaam vishnuretajjnaatvaiva vishnuraapyoasau||135||**

With the permission obtained from Maha Vishnu, the highest purport of all the shaastras has been stated by me. Vishnu can be reached only by knowing these truths by the spiritual aspirant.

Special Notes:

1. If right knowledge about Sri Vishnu has to be known one has to know the essence of all the shaastras. Therefore Sri Madhvacharya has compiled the essence of all the shaastras in this first chapter of this work. Only when these truths are well understood, one can understand the Mahabhaarata. This has been repeated in Mahabhaarata also several times.

2. Acharya Madhva says that he compiled this work to obey the command from Lord Sri Veda Vyasa.

3. All the truths that have been assimilated are from Vedas and other shaastras.

4. What does 'Nirnaya' mean? 'Nirnaya' is to substantiate the fact that the very purport of all shaastras is to establish supremacy of Lord Vishnu. The

fruit of this knowledge is to reaching the Mukta Niyamaka Bhagavad roopa who resides in Vaikunta.and other places.

इति श्रीमदानन्दतीर्थभगवत्पादविरिचिते

श्रीमहाभारततात्पर्य्यनिर्ण्णये

सर्वशास्त्रतात्पर्य्यनिर्ण्णयो नाम

प्रथमोऽध्यायः

Iti Srimadaanandateerthabhaghavadpaadaviricite
Shri Mahabhaarata Taatparya Nirnaye
Sarva Shaastra Taatparya Nirnnayo naama
Prathamodhyaaya:
Sri Krishnaarpanamastu

SRIMADAANANDA THEERTHA BHAGAVAD PAADA PRANEETHA

SHRI MAHABHAARATA TAATPARYA NIRNAYA

Suvaakhyoddhaara

Adhyaya 2

Second chapter designated as **'Suvaakhyoddhaara'** the purport of the sacred scriptures that has been defined in the first chapter, is further strengthened with the quotation of verses from Mahabhaarata.

Ukta: poorvaadhyaaye shaastraanaam Nirnaya: paro divya:
Atha kalu Bharatavaakhyanyetairevaadhyavasyante ||Chap.2||

Before this task is executed two points have to be clarified:

1) Whether the Text of Mahabhaarata that is handed down is authentic

2) What are the special grounds to select Mahabhaarata especially for this purpose?

Sri Madhvacharya concedes that attempts have been made to contaminate and mutilate the text of Mahabhaarata. It has not only happened for this text but also for several other texts. Therefore he assures that he has collected manuscripts from several parts of the country and has ascertained the authentic versions of it. In doing so he has not merely relied on the scripts as the modern scholars do but also has taken into consideration the entire tradition of scriptural literature. The latter criteria are very important. Every Text is a part of the tradition. Therefore anything that is contrary or contradicts the tradition is not likely to be the authentic portion of that text. Internal contradiction within the Text or with the tradition is likely to be the result of the interpolation or mutilation. In modern Textual criticism this vital point is ignored. The second criteria are stated by Sri Madhvacharya as:

Shaastraantaraani sanjnaanan vedaamshchaasya prasaadata:

As regards the contamination and mutilation of the texts and his efforts to ascertain the authentic Texts of Mahabhaarata his observations set very scientific guidelines of Textual criticism.

After assuring the purport of Mahabhaarata will be explained by a reference to the authentic Text ascertaining it as stated above, Sri Madhvacharya states the special ground because of which this work is especially selected for 'shaastrataatparyanirnaya'. The treatment of this topic is quiet elaborate in this chapter. We mention most striking ground here.

1) The most important ground is that Mahabhaarata declared the supremacy of Narayana emphatically, unconditionally and as the total purport of the entire scripture.

2) The second important ground is that Mahabhaarata declares the importance of Vaayu. It clearly states that Vaayu played the role of the chief assistant of Lord Narayana in his three incarnations of Hanuma , Bheema, and Madhva. The fact that Bheema played the major role in Mahabhaarata is beautifully brought out. Verses 156 -160. 'Mantras' from 'Balitta Suktha' is quoted to highlight the glory of Mukhya Praana in his three incarnations.

   Several events in Mahabhaarata clearly show that Bheema plays the most important role in Mahabhaarata guided by Lord Krishna. Killing of Jarasandha and Duryodhana are two major instances. The purpose of Lord's incarnation is to remove the burden of evil persons on the earth. In achieving this Mukhya Praana plays the pivotal role. The depiction of this has made Mahabhaarata a great epic.

3) The third important ground is that the Mahabhaarata narrates the glory of Sri Rama. The story of Rama narrated here is culled out from 'Moola Raamayana.' Sri Madhvacharya has brought out the ethical and philosophical implications of various events of Raamayana. It is further elaborated by Sri Narayana Panditacharya in Sangraha Raamayana.

   Thus the Mahabhaarata contains glory of Sri Rama and Sri Krishna both incarnations of Supreme God. Its greatness is further enhanced by the fact that it is composed by Sri Vedavyasa who is none other than Lord Narayana Himself.

'Krishna Dwaipaayanam vyaasam viddhi Narayanam prabhum |
Ko hanya pundarikaakshaath Mahabhaaratakrith bhavet ||'

4) Another important feature of Mahabhaarata is the usage of three types of language namely 'Darshana. Guhya and Samaadhi baasha.'

   a) 'Samadhi baasha' is to convey things as it is. The glory of Suprema God is conveyed by 'samadhi bhaasha.'

   b) 'Darshana baasha' is of two types. 1) Whatever conflicts with what is stated before and after is known as 'darshana baasha.' This has to be understood in tune with what is said before and after. 2) Whatever is merely a restatement of some other school of thought quoted for refutation or to show the hollowness of it.

   c) 'Guhya baasha' – The subject is dealt complicatedly. In this case the deeper meaning has to be taken rejecting the apparent meaning.

5) One more important feature of Mahabhaarata is it has three layers of meaning – 'Manvaadi', 'Aasthikaadi' and 'Uparicharaadi. 'Manvaadi' indicated that Pandavas are representations of 'Punya' while 'Kauravas' are representations of 'paapa.' It is said that the epic is pregnant with spiritual essence. It also talks about the 'aastikas' who are Pandavas who reposed deep faith in the Supreme Godhead. The third layer of interpretation namely 'Uparichara' talks about the Supremacy of Narayana and every word in the epic is said to be the epithet of Godhead.

From the above explanation it is clear that these expressions do not refer to three 'beginnings' of Mahabhaarata as contented by some modern Indologists. These do not refer to the episodes of Astika, Manu and Uparichara as contend by them. This is made emphatically clear by Sri Vadiraja long before the Indologist thought of a reference to these episodes:

Manvadi kechith bruvathe iti slokasya aapatata: prateeyamaana manava: aastikaakhyo rishi: uparicharaakhyo vasu: naartha |...........

The three layers of meaning as explained above are much richer than mere reference to certain episodes. These bring out the very in-depth meaning of Mahabhaarata

6) This adhyaya also gives quotes to bring about the existence of hierarchy among the devatas and refers their avataras in Mahabhaarata. The avatara of Vaayu along with others below like Draupadi, Balarama, Ashvataama, and Arjuna are given in order with appropriate quotations. Acharya has concluded by saying that there are several quotations to be cited but he has only attempted to show the path with few examples.

Sri Raghavendra Swami Viracita
Shri Mahabhaaratataparyanirnaya
Bhavasangraha:

सद्ग्रन्थानां समूहे जगति विलुलिते येन तद्भावमुच्चैः
वक्तुं मध्वो नियुक्तो व्यधित सुवचसामुद्धृतिं भरतस्य
वेदोत्कृष्टस्य विष्णोः परमपुरुषतां तारतम्यं सुराणाम्
वायोर्जीवोत्तमत्वादिकमपि वदतां व्यासमीडे तमीशम् ॥२॥

sadgranthaanaam samuhe jagati vilulite yena tadbhaavamuccai:
vaktum madhvo niyukto vyadhita suvacasaamruddhrutim bhaaratasya |
vedotkrushtasya vishnoh paramapurushataam taaratamyam suraanaam
vaayorjivottamatvaadikamapi vadataam vyaasameede tamisham |2|

On this Earth, the great works were mutilated and disarrayed;

Sri Madhvacharya, as commanded by Lord Vedavyasa, composed the Mahabhaarata Taatparya Nirnaya to explain the meaning of these works with a commentary.

Drawing verses from the Mahabhaarata itself,

Sri Madhvacharya shows the Supremacy of Lord Visnu (who is extolled in the Vedas above all), the supremacy of Vaayu among other deities (except for Lakshmi and Brahma), the limited and varying powers of the other gods, and the hierarchy of souls.

I worship this Lord Vedavyasa, who ordered Sri Madhvacharya to undertake such a task.

Adhyaya 2

(The greatness of Mahabhaarata, the necessity for 'Nirnaya' hierarchy among the Kshatriyas, details of Mahabhaarata Sloka)

Mangalacharane

ॐ ॥ जयति हरिरचिन्त्यः सर्वदेवैकवन्द्यः
परमगुरुरभीष्टावाप्तिदः सज्जनानाम् ।
निखिलगुणगणार्णो नित्यनिर्मुक्तदोषः
सरसिजनयनोऽसौ श्रीपतिर्मानदो नः ॥ १ ॥

Jayati hariracintya: sarvadaivaikavandhya:
paramagururabheeshtaavaatptida sajjanaanaam
nikhilagunaganaarno nityanirmuktadosha:
sarasijanayanoasau sripatirmaanado na: ||1||

Sri Hari is Supreme. He cannot be comprehended fully by anyone. He is alone looked up by all the devatas.He is guru of gurus. He is the bestower of all auspicious things to the good. He is an ocean of good attributes. He is ever defectless. His eyes are like lotus. He is the consort of Lakshmi. He is the giver of the true knowledge to us.

Special Notes:

1. This verse is a paraphrase of the first sloka of the Mahabhaarata, as this chapter deals with the extracts from Mahabhaarata, corroborating what has been stated in the first Adhyaya. It may also be taken as invocatory verse for this Adhyaya. It is an epitome of the teachings of the Brahma Sootras.

उक्तः पूर्वेऽध्याये शास्त्राणां निर्णयः परो दिव्यः ।
श्रीमद्भारतवाक्यान्येतैरेवाध्यवस्यन्ते ॥ २ ॥

ukta: poorveadhyaaye shaastraanaam nirnaya: paro divya:
srimadbhaaratavaakhyaanyetairevaadhyavasyante ||2||

In the previous Adhyaya the most illustrious truths established by all the shaastras and dear to the Devas have been stated. Now the purport of Mahabhaarata is substantiated by the extracts from the Mahabaarata and other shaastras.

Reasons for misrepresentation of the granthas

कचिद् ग्रन्थान् प्रक्षिपन्ति कचिदन्तरितानपि ।
कुर्य्युः कचिच्च व्यत्यासं प्रमादात् कचिदन्यथा ॥ ३ ॥

kwachid granthaan prakshipanti kwachidantaritaanapi
kuryuhu: kwachich vyatyasaam pramaadaat kwachidanyatha ||3||

Some of the Mahabhaarata verses have been misinterpolated (to suit their philosophy), and some verses have been omitted. In some places the verses have been transposed and in others different readings have been given out of ignorance or otherwise. These reasons rob the grantha of its true exposition.

Special Notes:

1. Acharya gives reasons for the compilation of this 'Nirnaya Granta'. He expresses with great pain that several slokas have been misinterpolated to suit other philosophies so that they could establish their stance.
2. When the original text was tainted in this manner, Acharya Madhva trained by Sri Veda Vyasa, researched several works available along the length and breadth of the country and gave this decisive work for the upliftment of the true spiritual seeker.
3. Even several genuine authors due to ignorance gave wrong readings which also lead to the confusion of the 'siddhanta.'

अनुत्सन्ना अपि ग्रन्था व्याकुला इति सर्वशः ।
उत्सन्नाः प्रायशः सर्वे कोट्यंशोऽपि न वर्त्तते ॥ ४ ॥

anutsanna api granthaa vyakulaa iti sarvasha:
utsanna: praayasha: sarve kotyaamshoapi na vartate ||4||

Even those works which have sustained destruction, they must be deemed to be mostly altered. Mostly all of them have disappeared and not even one of the several crore slokas now exist.

Special Notes:

1. The Moola Raamayana consisted of 100 crores of slokas; Pancharaatras consisted of 50 crores; Mahabaarata of 60 lakhs and other Puranas 4 lakh slokas.

Reason for this work and eligibility for its composition.

ग्रन्थोऽप्येवं विलुळितः किम्वर्त्थो देवदुर्गमः ।
कलावेवं व्याकुलिते निर्ण्णयाय प्र चोदितः ॥ ५ ॥

हरिणा निर्ण्णयान् वच्मि विजानंस्तत्प्रसादतः ।
शास्त्रान्तराणि सञ्जानन् वेदांश्चास्य प्रसादतः ॥ ६ ॥

granthoapyevam vilulita: kimvartho devadurgama:
kalaavevam vyakulite nirnayaaya prachodita: || *5*||

harinaa nirnayaan vachmi vijaananstatprasaadata:
shaastraantaraani samjaanan vedaamshchaasya prasaadata: || 6 ||

When the original text itself is so alterd what is there to say of its meaning which is intelligible even to the Devas with difficulty.

When the work has thus become altered in the age of Kali, under the direction of Sri Hari for its clear understanding, I shall state the settled truths having known them through His grace and also having well known the other (Extinct) works and all the Vedas through His grace.

Special Notes:

1. When Sri Madhvacharya went to Badri for the second time and met Sri Vedavyasa and Sriman Narayana, they commanded him to write the Nirnaya for Mahabhaarata as he had done 'Bhashya' for Brahma sootra earlier. This has been indicated in Su Madva Vijaya.

देशेदेशे तथा ग्रन्थान् दृष्ट्वा चैव पृथग्विधान् ।
यथा स भगवान् व्यासः साक्षान्नारायणः प्रभुः ॥ ७ ॥

जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ।
सङ्क्षेपात् सर्वशास्त्रार्त्थं भारतार्त्थानुसारतः ॥ ८ ॥

deshe deshe tathaa granthaan drishtvaa caiva prithagvidaan
yatha sa bhagavaan vyasa: saakshaannarayana prabhu: || 7 ||

jagada bharataadhyeshu tatha vakshye tadeekshayaa
samkshepaat sarvashaastraartam bhaarataarthaanusaarata: || *8* ||

Having known and examined the several scripts available in different parts of the country by the grace of Lord Sri Hari I have given the purport of the Mahabhaarata as expressed by Lord Vedavyasa who is sakshaad avataara of Narayana with His blessings.

Mahabhaarata is the concluding work of all the shaastras.
Comparison of Mahabhaarata

निर्ण्णयः सर्वशास्त्राणां भारतं परिकीर्त्तितम् ।
'भारतं सर्ववेदाश्च तुलामारोपिताः पुरा ॥ ९ ॥

'देवैर्ब्रह्मादिभिः सर्वैरृषिभिश्च समन्वितैः ।
'व्यासस्यैवाऽज्ञया तत्र त्वत्यरिच्यत भारतम् ॥ १० ॥

nirnaya: sarvashaastraanaam bhaaratam parikeertitam
bhaaratam sarvavedaashcha tulamaaropitaa: puraa ||9||

devai brahmaadhibhi: sarvai rishibischa samanvitai:
vyasasyaivaaajnyayaa tatra twathyarichyata bhaaratam ||10||

The Bhaarata is stated to be the decisive authority on all the shaastras. Earlier when all the devas headed by Brahma and others and rishis had assembled under the very direction of Sri Vyasa, Bhaarata was weighed against the Vedas and all other Shaastras by placing them upon two scales. Bhaarata excelled.

Special Notes:

1. Sri Jayatheertha in his work Gita Bhashya Prameya Deepika says, two beads were instilled one with the essence of the Vedas and all shastras and the other with Mahabhaarata respectively and weighed. The one with Mahabhaarata weighed more.

2. According to Anuvyakhyana, Sootra Bhashya is said to be the foremost determining authority (Pramana Grantha) while here Bhaarata is said to be so. While there is no doubt regarding the greatness of Brahma Sootra; Bhaarata is the foremost among those expounding decided truths, says Sri Jayatheertha in Sriman Nyaya Sudha.

The meaning of Mahabhaarata

'महत्त्वाद् भारवत्त्वाच्च महाभारतमुच्यते ।
'निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥ ११ ॥

'mahatvaad bhaaravatvaccha mahabhaaratamuchyate
'niruktamasya yo veda sarvapaapai: pramuchyate || *11* ||

This work is called Mahabhaarata due to its greatest weight and superior quality. He who merely understands the very meaning of this word is absolved from all sins.

Special Note:

1. Since this work reveals great truths this is called 'Maha.' When its very name can absolve the sins, how great the study of this work would be.

'निर्णयः सर्वशास्त्राणां सदृष्टान्तो हि भारते ।
'कृतो विष्णुवशत्वं हि ब्रह्मादीनां प्रकाशितम्
'यतः कृष्णवशे सर्वे भीमाद्याः सम्यगीरिताः ॥ १२ ॥

'nirnaya: sarvashaastraanaam sadrishtaanto hi bhaarate
'krito vishnuvashatvam hi brahmaadeenam prakaashitam
'yata: krishnaavashe sarve bheemaadhya: samyageerita: ||12||

The truth of all shaastras is indeed established in Bhaarata by illustrations. The dependence of Brahma and others upon Vishnu is also brought out in as much as Bheema and others are clearly stated to be under control of Krishna.

Special Notes:

1. Sri Vaadiraja has said, that from this sloka to sloka 52 are quotes from Brahmaanda Purana. Sri Janaardhaneeya Bhatta says that the earlier three slokas are also from Brahmanda Purana.

2. Sri Vaadiraja further says, Certain important episodes that have been given in Bhaarata like establishing Supremacy of Lord Hari in the 'Raaja sooya' episode, exhibiting the strength of Bheema to highlight the 'jeevottamatva' of Sri Vaayu Deva, Draupadi being described as beauty personified, making her the best among women next only to Lakshmi Devi, winning over the kingdom by Dharmaraja shows that Vishnu Bhaktas never fail in their fortune and the destruction of the Kauravas bringing out the principle that haters of Vishnu face downfall highlighting that Mahabhaarata is the essence of all shaastras.

'सर्वेषां ज्ञानदो विष्णुर्यशोदातेति चोदितम् ॥ १३ ॥
'यस्माद् व्यासात्मना तेषां भारते यश ऊचिवान् ।
'ज्ञानदश्च शुकादीनां ब्रह्मरुद्रादिरूपिणाम् ॥ १४ ॥

'sarveshaam jnaanado vishnuryashodaateti choditam || 13 ||

'yasmaad vyasaatmanaa teshaam bhaarate yashoochivaan
'jnaanadashcha shukaadeenaam brahmarudraadi roopinaam ||14||

It is emphasized that Sri Vishnu is the giver of knowledge and fame to all, in as much He in the form of Sri Veda Vyasa promulgated their fame in Bhaarata and imparted knowledge to Brahma, Rudra and others who incarnated as Shuka and others.

Special Notes:

1. Sri Krishna as Arjuna's charioteer gave the Gitopadesha and several other episodes highlight that He is dear to the Pandavas who are devotees of Vishnu.

2. Moreover He as Vedavyasa composed the Mahabhaarata and made their fame everlasting. They were all future devatas like Brahma, Indra and thus established the fact that He is Lord and controller of all of them.

3. Shuka is avataara of Rudra. He has 'aavesha' of Sri Vaayu Deva.' One of his disciples Sri Vaishampayana had the 'aavesha' of Brahma, Phaila, Sumantu and Jaimini had special presence of Sesha, Garuda and Indra respectively. Thus all the devatas beginning from Brahma were disciples of Sri Vedavyasa. Bheema who is future Brahma is also disciple of Sri Vedavyasa. Not only that every devata avataara of that time was disciple of Vedavyasa.

4. Sri Madhvacharya will also attain the post of Brahma in future. He is also disciple of Sri Veda Vyasa.Thus Lord is giver of knowledge to all devatas is established fact in Mahabhaarata.

Bheema is very dear to Sri Hari

'ब्रह्माऽधिकश्च देवेभ्यः शेषाद् रुद्रादपीरितः ।
'प्रियश्च विष्णोः सर्वेभ्य इति भीमनिदर्शनात् ॥ १५ ॥

brahmaaadhikashcha devebhya: seshaad rudraadaeeirita:
priyashcha vishno: sarvebhya: iti bheemanidarshanaat || 15 ||

Brahma is declared to be superior to all devas including even Sesha and Rudra, and also the fact that he is most dear to Vishnu is illustarated with the example of Bheema's character.

Special Notes:

1. Having subdued Ashvattama, killing of Jarasandha that could not be achieved by Balarama was done with great ease is the greatness of Bhimasena.
2. Ashvattama is an avatara of Rudra, Balarama is an avatara of Sesha, Bhima who surpassed them is future Brahma. Therefore it is said he is greater than Sesha and Rudra.
3. Similarly Bheema performed several things which could not be done by Arjuna. Arjuna is Indra. Thus Bheema proves to be superior to all devatas.
4. Krishna could have killed Jarasandha and Duryodhana but he kept this task for Bheema which indicates that he is very dear to Krishna. This proves that Bheema (future Brahma) is very dear to the Lord.
5. For the sake of Arjuna who was protected by Bheema, Karna who was earlier Sugreeva was killed. Earlier Vali who was killed by Rama was now born as Arjuna. Yet he was saved this time because he was Bheema's brother. Karna who was Sugreeva was killed as he opposed Bheema.This is another illustaration to show that Bheema was dear to the Lord.

Vaayu Devaru is chief agent of Sri Hari

'भूभारहारिणो विष्णोः प्रधानाङ्गं हि मारुतिः ।
'मागधादिवधादेव दुर्य्योधनवधादपि ॥ १६ ॥

'bhubhaarahaarino vishno: pradaanangam hi maaruti :
'maagadhaadivadaadeva duryodhanavadhaadapi || 16||

Bheema took the important role in killing Jarasandha and Duryodhana becoming the chief person to aide Shri Vishnu's plan in destruction of the evil thus lessening the burden on Mother Earth.

Special Notes:

1. Killing of Jarasandha and Duryodhana is two very important events in Mahabhaarata. Jarasandha had a boon from Brahma and Rudra while Duryodhana had a strong body due to Shiva and Parvati's blessings. Killing both of them and offered it as worship to Sri Krishna is greatness of Bheema.

Therefore he plays the most important role along with Lord Vishnu in the destruction of evil forces.

Physical strength determines the hierarchy among Kshatriyas

'योय एव बलज्येष्ठः क्षत्रियेषु स उत्तमः ।
'अङ्गं चेद् विष्णुकार्य्येषु तद्भक्त्यैव नचान्यथा ॥ १७ ॥

'yoya yeva balajyeshta: kshtriyeshu sa uttama:
'angam ched vishnukaaryeshu tadbhaktyaiva nachaanyathaa || 17 ||

Among Kshatriyas the person who has greater physical strength is considered superior. However that strength should be used in service to God. It should be in association with Vishnu Bhakthi. Otherwise it will not become superior.

Special Notes:

1. Among Kshatriyas one who possesses greater physical strength is considered superior. However this strength has to be used for serving Shri Hari. It should not be used to fulfill selfish wishes. It should not be to establish self superiority.
2. Although Duryodhana and Jarasandha had strength they opposed Shri Hari. They were like thorns in the society. Society did not benefit from them. Therefore their strength cannot be considered superior. Asuras who helped in churning of the milky ocean also had wrong intentions. Therefore their strength is also not considered intrinsic.

The strength has to be inherent

'बलं नैसर्गिकं तच्चेद् वरास्त्रादेस्तदन्यथा ।
'अन्यावेशनिमित्तं चेद् बलमन्यात्मकं हि तत् ॥ १८ ॥

'balam naisargikam tachhed varastraadestadanyathaa
'anyaveshanimitam ched balamanyaatmakam hi tat || 18 ||

The physical strength has to be intrinsic in nature which is considered as superior. If the strength is increased due to a boon or a weapon it is not natural in that person. Therefore it cannot be said to be superior. Sometimes the strength increases due to 'aavesha' (presence of a superior force). This is also not to be taken for consideration because this strength is not natural.

Special Notes:

1. Physical strength is the measuring scale for superiority. However that strength should be natural. It should not be added due to boon or obtaining a weapon. Kamsa, Jarasandha, Keechaka are therefore inferior although they had boon given by Brahma, Rudra. Arjuna has special presence of Sesha in him. Therefore his strength increased and he was able to win over Ashvattama who was even though an avatara of Rudra. Otherwise it would not possible because as Arjuna is less in hierarchy compared to Rudra.
2. Bheemasena who has natural strength is called 'Sarvajivothama.' It should be noted that as Hanuman and also as Madhva, his strength is natural and intrinsic.

Strength is the deciding factor among devatas

'देवेषु बलिनामेव भक्तिज्ञाने नचान्यथा।
'स एव च प्रियो विष्णोर्नान्यथा तु कथञ्चन ॥ १९ ॥

'devashu balinaameva bhaktijnaane nachaanyathaa
'sa eve ca priyo vishnornaanyathaa tu kathanchana ||19 ||

Among devatas those who are strong have devotion as well as wisdom. Only such a person having devotion and wisdom is dear to Shri Hari not otherwise under any circumstance. Thereofore he who is great in strength also possess great character along with devotion and wisdom.

Special Notes:

1. Instead of saying that wisdom and devotion are measuring scale for identifying superiority, is it right to measure one with physical strength? It is like saying that a wrestler is superior to a Guru who is full of wisdom and devotion. However this argument can be clarified from this sloka. Wisdom and devotion are the two factors to measure superiority. There are no two thoughts on it. Nevertheless among the devatas that wisdom, devotion as well as physical strength are necessarily in proportion. Therefore there is nothing wrong to say that those who possess more strength are superior. This rule is not applicable in humans and animals.

Cause for the superiority in Strength

'तस्माद् योयो बलज्येष्ठः स गुणज्येष्ठ एव च ।
'बलं हि क्षत्रिये व्यक्तं ज्ञायते स्थूलदृष्टिभिः ॥ २० ॥

'tasmaad yoyo balajyeshta: sa guna jyesta eva ca
'balam hi kshatriye vyaktam jnyayate sthooladristibhi: || *20* ||

Therfore one who is physically stronger also possesses greater attributes. This can be known with deeper insight. For physical strength as measure of greatness is clearly seen in Kshatriya by men of ordinary vision.

Special Notes:

1. An appropriate kshatriya who is physically strong intrinsically will also possess good attributes. Wisdom and devotion are inner values of the mind it cannot be perceived ordinarily. However physical strength can be experienced and seen by all. Therefore more physical strength indicates more attributes.

'ज्ञानादयो गुणा यस्माज्ज्ञायन्ते सूक्ष्मदृष्टिभिः ।
'तस्माद् यत्र बलं तत्र विज्ञातव्या गुणाः परे ॥ २१ ॥

'jnaanaadayo gunaa yasmaatjnayante sookshmadrishtibhi:
'tasmaadh yatra balam tatra vijnaatavya gunaa: pare || 21 ||

Wisdom and devotion can be understood only with deep insight. Therefore strength is used as measuring scale for people with ordinary vision.

Physical Strength which is used for pleasing Sri Hari is deciding factor

'देवेष्वेव नचान्येषु वासुदेवप्रतीपतः ।
'क्षत्रादन्येष्वपि बलं प्रमाणं यत्र केशवः
'प्रवृत्तो दुष्टनिधने ज्ञानकार्य्ये तदेव च ॥ २२ ॥

'deveshveva nachaanyeshu vaasudevapratheepata:
'kshatraadanyeshvapi balam pramaanam yatra keshava:
'pravrutto dushtanidhane jnaanakaarye tataiva ca || 22 ||

This rule applies only to devas and not others (daithyas) on account of hostility of the latter towards Vasudeva. When the Lord takes avatara for

punishment of the wicked, besides kshatriyas, physical strength is measure. even for others .Similarly when Lord is engaged in spread of knowledge besides Brahmanas even for others knowledge is measure for greatness. However under ordinary circumstances, knowledge is measure for Brahmanas and physical strength for Kshatriyas.

Special Notes:

1. Apart from kshatriyas, others who have taken avatara as Brahmanas in service of Sri Hari to aasist Him in His sankalpa to destroy evil, have to be identified in hierarchy on the basis of strength. Therefore Drona, Ashvatama although are devatas who had taken avatara as Brahmanas, when they initiated themselves into fighting during the war, their hierarchy is determined keeping in mind their physical strength.
2. For the devas where there is physical strength there is wisdom.

Wisdom is important for a Brahmana

'अन्यत्र ब्राह्मणानां तु प्रमाणं ज्ञानमेव हि
'क्षत्रियाणां बलं चैव सर्वेषां विष्णुकार्य्यता ॥ २३ ॥

'anyatra Braahmanaanaam tu pramaanam jnaanameva hi
'kshatriyaanaam balam caiva sarveshaam vishnukaaryataa ||23||

Under other circumstances, wisdom is the measure for identifying greatness in a Brahmin and physical strength for Kshatriyas.However it is essential that all of them should perform their duty as service to Sri Hari.

Special Notes:

1. Physical strength in Kshatriyas and wisdom in Brahmanas are deciding factors for hierarchy. (so also wealth in Vysyas and age in Shudras) This is the system in each group.
2. However when a Brahmana is initiated into fighting due to reasons at that time physical strenght is identified in him for determining hierarchy. Same applies to kshatriyas when they initiate in assisting 'jnana kaarya' then wisdom is their deciding factor.
3. In conclusion it can be said that to decide about 'jnana and bhakti' depends on the intensity of their service to the Lord.

Sri Hari's forms for 'Bala kaarya and Jnana Kaarya'

'कृष्णरामादिरूपेषु बलकार्य्यो जनार्द्दनः
'दत्तव्यासादिरूपेषु ज्ञानकार्य्यस्तथा प्रभुः ॥ २४ ॥

'krishnaraamaadiroopeshu balakaaryo janaardhana:
'dattavyasaadhiroopeshu jnaanakaaryastathaa prabhu: || 24 ||

The Lord Sri Hari exhibits strength in His forms as Rama and Krishna and knowledge in forms like Dataatreya and Vedavyasa.

Special Notes:

1. Every avatara of the Lord is complete in itself. He is omnipotent and can perform any work in any form. Therefore he is addressed as 'Prabhu.'
2. However the Lord according to His own sankalpa He decides on His work.
3. 'Bala kaarya' means destruction of evil forces.to save the earth from chaos, 'Jnanakaarya' means upadesha in Vedas, classification of Vedas, and composition of other shaastras in tune to the Vedas.

Sri Hari's Saakshaad avataaras

'मत्स्यकूर्म्मवराहाश्च सिंहवामनभार्गवाः
'राघवः कृष्णबुद्धौ च कृष्णद्वैपायनस्तथा ॥ २५ ॥

'कपिलो दत्तवृषभौ शिंशुमारो रुचेः सुतः
'नारायणो हरिः कृष्णस्तापसो मनुरेव च ॥ २६ ॥

'महिदासस्तथा हंसः स्त्रीरूपो हयशीर्षवान्
'तथैव बडबावक्त्रः कल्की धन्वन्तरिः प्रभुः ॥ २७ ॥

'इत्याद्याः केवलो विष्णुर्नैषां भेदः कथञ्चन
'न विशेषो गुणैः सर्वैर्बलज्ञानादिभिः क्वचित् । ॥ २८ ॥

'mathsyakoormavaraahshcha simhavaamana bhaargavaa:
'raaghava: krishnabuddhau ca krishnadwaipayanastathaa ||25||

'kapilo dattavrishabau simshumaaro ruche: suta:
'naarayano hari: krishnastaapasau manureva ca || 26 ||

'mahidaasastathaa hamsa: streeroopo hayasheershavaan
'tataiva badabaavaktra: kalki dhanvantari: prabhu: ||27||

'ithyaadhya: kevalo vishnurnaishaam bheda: kathancana
'na vishesho gunai: sarvebalajnaandibhi: kwacith |28||

Mathsya, Koorma, Varaha, (man) Lion, Vamana, Parasurama, Raghava, Krishna, Buddha, and Vedavyasa (Vaasisihta Krishna), Kaplia, Dattatreya, Rishabha, Simshumaara, the son of Ruchi(Yagna), Narayana, Hari, Krishna, Tapasa Manu, Mahidasa (Ithareya), Hamsa, Naarayanee (Mohini), the form with the head of a horse (Hayagreeva) Vadavaagni (which is present in the ocean) Kalki, the Lord Dhanvantari, are all simply avatara of Sri Maha Vishnu. There is no kind of any difference between these avataras under any circumstances. There is no difference whatever in any of the forms in respect of all the attributes such as strength knowledge etc.

Special Notes:

1. Among the slokas which describe the forms of the Lord, this sloka identifies all the 'saakshaad avataras' of the Lord.
2. Moksha can be obtained only with the right knowledge regarding the Lord's avataras. One should be able to identify His 'Saakshaad avataras' His 'Aavesha avataras' and those that are not His avataras.
3. Prithu, Narada, Balarama are considered avataras of the Lord by some. However they are not so.
4. Among these Mathsya, Kurma, Varaha, Narasimha, Vaamana, Parasurama, Raama, Krishna, Buddha, Kalki are popularly known as 'Dasavataras.'
5. Sri Vedavyasa roopa was taken to fulfill the prayers of Brahma and other devas. Paraashara Rishi and Sathyavathi were made an instrument for this avatara. In this avatara as Sri Vedavyasa Lord has given a wealth of knowledge. The tenth adhyaya of Mahabhaarata Taatparya Nirnaya is exclusively marked to describe this avatara. Therefore He is not a 'rishi' as considered by some. He is 'saakshaad avatara of Sri Hari.
6. Lord took avatara as Kapila to Kardama Prajapathi (son of Brahma) and Devahuthi (daughter of Swaayambhuva Manu). He preached 'Saankhya shaastra' to his mother. His story is elaborated in the third skanda of the Bhaghavata. The 'saankhya shaastra' unrelated to the Vedas, prevalent in

the present days, was preached by another rishi by name Kapila who is different from the avatara of the Lord.

7 'Datta' avatara took place in Athri rishi, son of Brahma, and Anasooya, daughter of Kardama rishi. Three children were born to them namely Datta, Durvasa and Chandra. 'Datta' was 'saakshaad avatara' of Vishnu, Durvasa was Rudra while Chandra had an amsha of Brahma in him as Brahma has no avatara. The details of this 'avataara' is given in the first adhyaya of the fourth skanda of the Bhagavata. Therefore it has to be noted that misconceived picturisation of this avatara as 'one body with three heads(Brahma, Vishnu, and Rudra) six hands, and four dogs by the side' is very much opposed to the Bhagavata Purana and is wrong 'upaasana' of Datta avatara.

8 'Rishaba' avatara - appeared as son of Naabhiraja (son of Agneedra) and Merudevi , daughter of Meru. The details of this avatara is given in the fifth skanda of Bhagavata from 3rd to 6th adhyaya. An aspect about this roopa is it became the cause for the birth of Jain school of Thought.

9 'Yajna' avatara - appeared as son of 'Ruchi' (son of Brahma) and Aahoothi, daughter of Swayambhuva Manu. Swayambhuva Manu paid tributes to this roopa which is known as 'Yaajnopanishad'. It is also popularly known as Eeshavaasyopanishad.' Details of this avatara is given in Bhagavata fourth skanda and and also in the eighth skanda first adhyaya.

10 The three roopas namely Narayana, Hari, and Krishna are avataras of Hari as son of Yama Dharma, There are three Krishna roopas – Vaasishta Krishna (VedaVyasa) Yaadava Krishna (Krishna) and Dhaarma Krishna (son of yama). The presence of this Narayana Roopa is in Badari. Bhagavata says that 'Urvashi' is the daughter of this Narayana Roopa.

11 'Taapasa Manu Roopa' - appeared as son of Priyavrataraja who was son of Swayambhuvamanu. This Roopa also gave Moksha to Gajendra. More details are given in Bhagavata fifth and eighth skandas.

12 Mahidasa is also known as 'Aitareya' as He appeared as son of Vishala and Itharaa Devi. Vishala was son of Brahma. Brahma and Rudra served this Roopa of the Lord as Dasas and therefore He came to be known as Mahidasa. He is devata for Aitareya Upanishad of Rg Veda.

13 Hamsa Roopa is a special Roopa to bless Brahma deva. This Roopa is described in the eleventh skanda of the Bhagavata.

14 Mohini is a Stree Roopa. It is also known as Naarayanee Roopa. The Amrutha appeared during the churning of the milky ocean by devas and asuras, Mohini appeared to distribute the Amrutha among the devas who were only eligible to partake it. Asuras were deceived by this roopa. Bhagavata eighth skanda also describes the story of how even Rudra was enticed by this roopa.

15 Hayagreeva Roopa is the roopa which appeared during the beginning of creation to impart all knowledge to Chaturmukha Brahma. This is in detail in Brihadaaranyakopanishad and Madhva Bhashya on it.

16 Badavaa vakthra is also known as 'Badavaagni'. Vishnu is said to be present in the ocean in this roopa.

17 Dhanvantari Roopa also appeared during the Churning of the milky ocean. He is initiator of 'Ayurveda Shaastra.'

18 All the Roopas are saakshaad avataras of the Lord. They are embodiment of bliss and knowledge. They are 'aprakrutha roopas.' There is no difference between these and the Moola Roopa.

19 The phrase 'ithyaadhi' includes various other forms of the Lord like Keshavaadi Dwadasha roopas, Narayanaadi Shata Roopas, Vishvaadhi sahasra Roopas, Ajithaadhi infinite roopas.

Shri Hari's Visesha Roopas

'श्रीब्रह्मरुद्रौ शेषश्च वीन्द्रेन्द्रौ काम एव च
'कामपुत्रोऽनिरुद्धश्च सूर्य्यश्चन्द्रो बृहस्पतिः ॥ २९ ॥

'धर्म्म एषां तथा भार्य्या दक्षाद्या मनवस्तथा
'मनुपुत्राश्च ऋषयो नारदः पर्वतस्तथा ॥ ३० ॥

'कश्यपः सनकाद्याश्च वह्न्याद्याश्चैव देवताः
'भरतः कार्त्तवीर्य्यश्च वैन्याद्याश्चक्रवर्त्तिनः ॥ ३१ ॥

'गयश्च लक्ष्मणाद्याश्च त्रयो रोहिणिनन्दनः
'प्रद्युम्नो रौग्मिणेयश्च तत्पुत्रश्चानिरुद्धकः ॥ ३२ ॥
'नरः फल्गुन इत्याद्या विशेषावेशिनो हरेः

'वालिसाम्बादयश्चैव किञ्चिदावेशिनो हरेः ॥ ३३ ॥

'shreerbrahmarudrasheshaashca veendrendrau kaama eva ca
'kaamaputroniruddhashca sooryashcandro bruhaspati: ||29||

'dharma eshaam tathaa bhaaryaa dakshaadyaa manavastataa
'manuputraashca Rushayo naarada: parvatastataa ||30||

'kashyapa: sanakaadyaashca vahnyaadyaashcaiva devataa:
'bharata: kaartaveeryashca vainyaadyaashcakravartina: ||31||

'gayashca lakshmanaadyaascha trayo rohininandana:
'pradumno raugmineyascha tatputraschaaniruddhaka: ||32||

'nara: phalguna ityaadyaa visheshaaveshino hare:
'vaalisaambaadayaschaiva kinchidaaveshino hare: ||33||

Maha Lakshmi, Brahma (Vaayu), Garuda, Sesha, Rudra, Indra, Kaama, Kaama putra Aniruddha, Surya, Chandra, Brihaspathi, Yama and the wives of all the above said devatas, Daksha and others, Swayambhuva Manu and other Manus, Manuputras, Rishis, Narada, Parvatha, Kashyapa, Sanakaadhis, Agni and other devatas, Bharatha, Kaarthaveeryarjuna, Prithu and other Chakravarthis, Gaya, Lakshmana, Barata, Shatrugna, BalaRama, Rukmini's son Pradhyumna, Pradhyumna's son Aniruddha, Nara, Arjuna all have Sri Hari's special presence known as 'aavesha. Vaali Sambha and others have very little 'aavesha'.

Hanuman, Bhemasena, are main persons in carrying out Lord Hari's commands

'तस्माद् बलप्रवृत्तस्य रामकृष्णात्मनो हरेः
'अन्तरङ्गं हनूमांश्च भीमस्तत्कार्य्यसाधकौ ॥ ३४ ॥

'tasmaadbalapravruttasya raamakrushnaathmano hare:
'antarangam hanumaanshca bheemastatkaaryasaadhakau ||34||

Therefore two avataras took place mainly as manifestation of strength. Hanuma and Bheema were chief instruments in accomplishing Sri Hari's sankalpa in these two avatars.

'ब्रह्मात्मको यतो वायुः पदं ब्राह्ममगात् पुरा
'वायोरन्यस्य न ब्राह्मं पदं तस्मात् स एव सः ॥ ३५ ॥

'brahmaatmako yato vaayu: padam braahmamagaat puraa
'vaayoranyasya na braahmam padam tasmaat sa eva sa:||35||

The one who was Vaayu Deva earlier is in Chaturmukha Brahma padavi in the present Kalpa. None other than Vaayu Deva can attain the post of Chaturmukha Brahma.

Why beauty is the measure for superiority?

'प्रायो वेत्तुं न शक्यन्ते भक्त्याद्याः स्त्रीषु यत् ततः ॥ ३७ ॥
'यासां रूपं गुणास्तासां भक्त्याद्या इति निश्चयः ।

'praayo vettum na shakyante bhaktyaadhyaa: streeshu yat tata:
'yaasaam roopam gunaastaasaam bhaktyaadhyaa iti nishcaya: ||37||

Generally it is not possible even by effort to find out the qualities like devotion etc. in women; therefore it is settled that those who have beautiful form possess qualities like devotion.

Special Notes:

1. During 'Vanaparva' Draupadi has preached about 'jeevakarthruthva' to Dharmaraja. It brings out her depth of knowledge in 'shaastras.' During the fight with Narakasura, Sathyabama exhibits great valour. However such episodes are rare and this cannot be applied in the case of all women. Therefore the word 'Praaya:' is used to indicate this.

Beauty has to be intrinsic

'तच्च नैसर्गिकं रूपं द्वात्रिंशल्लक्षणैर्युतम्
'नालक्षणं वपुर्मात्रं गुणहेतुः कथञ्चन ॥ ३८ ॥

'tacca naisargikam roopam dwaatrimshallakshanairyutam
'naalakshanam vapurmaatram gunahetu: kathancana ||38||

The beauty has to be natural and should be inclusive of the thirty two features of goodness. Hence mere physical beauty will never become an indicator of the intrinsic nature of the soul.

'आसुरीणां वरादेस्तु वपुर्म्मात्रं भविष्यति
'न लक्षणान्यतस्तासां नैव भक्तिः कथञ्चन ॥ ३९ ॥

'aasureenaam varaadestu vapurmaatram bhavishyati
'na lakshasaanyatastaasaam naiva bhakti: kathancana ||39||

Sometimes due to reason like boon etc. asura women also look beautiful. However they will not possess the required features (lakshana). Therefore such women do not possess any devotion.

Special Notes:

Trijata, an aasuri stree, in Raamayana served Sita in Ashoka Vana. As a result she was born as Subhadra during Dwapara Yuga. She also has special 'aavesha' of Parvathi and hence possessed extra beauty and goodness.

Alakshmi, wife of Duryodhana worshipped Brahma and became an Apsara stree by name 'Dhundhubi.' Trijata had good intrinsic nature and hence was good natured. Goodness was enhanced in her as Subhadra. This was due to the strength of the 'aavesha' Therefore this cannot be taken as account to identify hierarchy.

Alakshmi was demonic in nature did not possess any beauty. Due to the boon she got some beauty. This also cannot be accounted for place in hierarchy. Raakshasis like Poothani look beautiful at times due to magical powers. This beauty also cannot be counted for gradation.

Rukmini is Supreme among women

'तस्माद् रूपगुणोदारा जानकी रुग्मिणी तथा
'सत्यभामेत्यादिरूपा श्रीः सर्वपरमा मता ॥ ४० ॥

'tasmaad roopagunodaaraa jaanakee rugminee tathaa
'satyabhaametyaadiroopaa shree: sarvaparamaa mataa ||40||

Therefore Lakshmi who is Jaanaki, Rukmini and other forms like Sathyabama possess intrinsic beauty along with the thirty two features which are indicated by knowledge and intensity of devotion and are supreme among women.

Special Notes:

1. The phrase 'Satyabametyaadi roopas' include several of Lakshmi roopas like Sri, Bhu, Durga, Ambruni etc.
2. Lakshmi is not only supreme among 'stree devatas' but also greater than Chaturmukha Brahma and all other devatas.

After Lakshmi, Draupadi is next in hiererachy

'ततः पश्चाद् द्रौपदी च सर्वाभ्यो रूपतो वरा
'भूभारक्षपणे साक्षादङ्गं भीमवदीशितुः ॥ ४१ ॥

'tata: pashcaad draupadee ca sarvaabyo roopato varaa
'bhoobhaarakshapane saakshaadangam bheemavadeeshitu: ||41||

After Mahalakshmi, Draupadi is the most beautiful among all the other women. She like Bheema played an important role in Lord's avatara as Krishna in reducing the burden of evil forces on the earth.

The way Draupadi performed her duty as service to Lord

'हन्ता च वैरहेतुश्च भीमः पापजनस्य तु
'द्रौपदी वैरहेतुः सा तस्माद् भीमादनन्तरा ॥ ४२ ॥

'hantaa ca vairahethushca bheema: paapajanasya tu
'draupadieevairahetu: saa tasmaad bheemaadanantaraa ||42||

Bheema promoted hate as well as destroyed sinful people. Draupadi only promoted hate and hence she is not equal to Bheema. She is placed after him in hierarchy.

Special Notes:

1. Sinful people who harbored hate towards Vishnu and His devotees were burden on this earth. Bheema who played the primary role in their destruction thus played the important role in Lord's Avatara as Krishna. Draupadi also helped in an important way. However there is a difference among the two.

   Draupadi was infinite times more beautiful than Duryodhana and other's wives. Ignoring the Kauravas she chose to be the wife of Pandavas. This caused hatred among Duryodhana and others. This made them commit further sins. They were unjust during the game of dice and it was Draupadi who was humiliated which created further hatred in Bheema. This caused the destruction of the entire clan of such sinful people. Even from childhood

Bheema confronted the Kauravas in several tricks played by them but succeeded in overcoming them. This created hatred in them. Thus Draupadi was an instrument in creating hatred among the sinful people. However, Bheema created hatred as well as destroyed them.

Balaraama, Arjuna follow in Hierarchy

'बलदेवस्ततः पश्चात् ततः पश्चाच्च फल्गुनः
'नरावेशादन्यथा तु द्रौणिः पश्चात् ततोऽपरे
'रामवज्जाम्बवत्याद्याः षट् ततो रेवती तथा ॥ ४३ ॥

'baladevastata: pashcaat tata: pashcaaca phalguna:
'naraaveshaadanyathaa tu drauni: pashcaat tatoapare
'raamavajjaambavatyaadyaa: shat tatoa revatee tathaa ||43||

After Bheema and Draupadi, Balarama played an important role in helping Krishna in His 'Bhubhaara harana kaarya.' Arjuna is after him since Sehsa deva had special presence in him. Otherwise after Balarama, Ashvataama has to be considered in playing the role in performance of service to the Lord. (Bhaghavad Kaarya Saadhana) Arjuna and all others follow. Jaambhavati and five others known as 'Shanmahishiyaru' are equivalent to Balarama. Then follows Revathi.

Special Notes:

1. Vaayu takes first place in 'serving the Lord.' Sesha is next. Then it is Indra. The other devatas follow. This is the secret of the scriptures. This is illustrated in the Mahabhaarata with the role of Bheema, Balarama etc. This is because, after Bheema and Draupadi it is Balarama who played the main role in helping Krishna in His mission of destroying evil forces.

2. After Balarama it is Arjuna to follow because he had special presence of Sesha in him which made him do more than Ashvattama. However intrinsically his service is less than Ashvattama. When someone succeeds in achieving greater things due to presence of a higher force in them, the achievement is related to the higher force. Therefore it has to be understood that intrinsically Arjuna who is Indra is less then Ashvattama who is avatara of Rudra. Thus it is Ashvattama after Balarama. After Ashvattama it is Arjuna. By saying so that it only due to the presence of Sesha, Arjuna could

supersede Ashvattama who is avatara of Rudra, Mahabhaarata concludes that Indra stands next only to Sesha and Rudra.

3. Balarama is Sesha; Ashvattama is Shiva. Therefore although they both are equal, Balarama had special presence of Lord Hari's Shukla Kesha Aavesha. Thus he could perform more 'saadhana' than Ashvattama. That is why Ashvattama is placed after Balarama.

4. Jhambhavati, Mitravindha, Neela, Bhadra, Lakshana, Kaalindi – are six Krishna's consorts. They are equal to Balarama who is avatara of Sesha. Then it is Revathi consort of Balarama. She is avatara of Vaaruni, consort of Sesha.

5. Apart from Supremacy of Lord Vishnu and establishing Vaayu to be best among the jivas,(Hari Sarvothama and Vaayu Jivothama) Mahabhaarata also tells about the hierarchy among other Devatas with examples of Balarama etc.

Lakshmana and others follow after Hanuman

'लक्ष्मणो हनुमत्पश्चात् ततो भरतवालिनौ ।
'शत्रुघ्नस्तु ततः पश्चात् सुग्रीवाद्यास्ततोऽवराः ॥ ४४ ॥

'lakshmano hanumatpashcaat tato bharatavaalinau
'shatrugnastu tata: pashcaat sugreevaadyaastatoavaraa: ||44||

Lakshmana follows Hanuman; then it is Bharata and Vaali (both are equal in rank). Shatrugna follows and Sugreeva and others are inferiors.

Special Notes:

1. This sloka describes that just like Mahabhaarata, Raamayana also depicts hierarchy among the devatas.

2. By saying that Lakshmana is after Hanuman it denotes that Hanuman played more important role in service of Rama. By performing super human feats like bringing Sanjeevini mountain, crossing the ocean etc. he superceded Laksmana in his service to Rama. Valmiki says,

'Gospadeekrita vaarashim mashakeekruta raakshasaam
Raamayana Maha Maala ratnam Vande nilathmajam ||

He crossed the ocean like a pool of water in the impression of a cow's feet. He killed the raakshasa like the flies. Raamayana is a big garland in which he is like the big gem.' Thus Hanuman is placed first and then Lakshmana.

3. Bharata is avataara of 'Kaama' and Vaali is avataara of 'Indra.' Hence they are equal in hierarchy. However Bharata had special presence of Lord as Pradhyumna and also he was brother of Rama. He served Rama continuously till the end. Vaali died early. Therefore Bharatha is denoted first.

Completion of Bhagavad Kaarya Saadhana

'रामकार्य्यं तु यैः सम्यक् स्वयोग्यं न कृतं पुरा
'तैः पूरितं तत् कृष्णाय बीभत्स्वाद्यैः समन्ततः ॥ ४५ ॥

'raamakaaryam tu yai: samyak swayogyam na krutam puraa
'tai: pooritam tat krushnaaya beebhatswaadyai: samamtata: ||45||

Whosoever like Vaali etc. could not serve Sri Rama to their utmost capacity completed it by being of service to Him in a special way as Krishna.

Special Notes:

1. Some of the devatas who took avataara during Raama avataara of the Lord could not complete their service to Him in full capacity due to certain reasons; however, later during Mahabhaarata, they took avatara and served Sri Krishna to their best of ability and felt a sense of fulfillment.

2. How can Bharata and Vaali be equal in their saadhana? Vaali died early and was far behind in service of the Lord. This question can be answered in the following manner. Rama and Krishna are not different. Although as Vaali he was unable to fulfill his service to Rama, he was born as Arjuna during Krishna avatara and completed his service to Krishna.

   Similarly Taara was Vaali's brother- in- law during the period of Raamayana. He was avatara of Brihaspathi. He became Drona (also Uddhava) during the period of Mahabhaarata and served well and helped Krishna in quelling the evil forces.

Saadhana was determined keeping in mind both the period of avataara

'अधिकं यैः कृतं तत्र तैरूनं कृतमत्र तत्
'कृष्णाद्यैरधिकं यैस्तु प्रादुर्भावद्वये कृतम् ॥ ४६ ॥

'विविदाद्यैर्हि तैः पश्चाद् विप्रतीपं कृतं हरेः
'प्रादुर्भावद्वये ह्यस्मिन् सर्वेषां निर्णयः कृतः ॥ ४७ ॥

'adhikam yai: krutam tatra tairoonam krutamatra tat |
'karnaadyairadhikam yaistu praadurbhaavadwaye krutam ||46||

'vividaadyairhi tai: pashcaad wiprateepam krutam hare: |
'praadurbhaavadwaye hyasmin sarveshaam nirnaya: krita: ||47||

Who ever did more service during Raamavatara did less during Krishnavatara. Whoever did excessive service in both like Karna, Vividha etc. their saadhana subsequently got reduced because they expressed displeasure in Krishna's actions and opposed Him. Thus the gradation of merit of all got settled in these two avatars.

Specail Notes:

1. If the devatas performed more service during the period of Rama avatara, during Krishna avatara they less service and equalized their saadhana. If they did less during Ramavatara they did more during Krishnavatara and fulfilled their saadhana.
2. Lakshmana who did more service during Ramaavatara was born as Balarama during Krishnaavatara. As he was elder to Krishna he was unable to bow down to Krishna's feet. Angadha who did great service in Ramaavatara could not do much as Abhimanyu in Krishnavaatara had an early death and had no opportunity to render further service.
3. Surya performed great service in both his avatara as Sugreeva in Raamayana period and Karna during Mahabhaarata. Karna also served Parashurama during his learning; as disciple of Parashurama. However he overlooked Krishna's advice and made friends with Duryodhana. He insulted Draupadi. He was friendly with Duryodhana and harbored hate for the Pandavas. Thus he lost the extra merits which he had accumulated through his service.
4. Similarly Mainda and Vividha served well Sri Rama as 'monkeys.'They were Nakula and Sahadeva. They were avatara of Ashwini devatas. But their merits were lessened because they stood on the sea shore and threw salt water on Dwaraka in anger because Krishna had killed Narakasura who was their friend.

5. The Lord is called 'Edhamaanadwit'. It means He makes sure that he impartially makes every soul perform to its full capacity.
6. However it is greatness of Hanuman and Bheema that in both the avatars they served the Lord as Rama and Krishna in total dedication not opposing Sri Hari even once. Therefore it can be declared without any doubt the 'Jivothamatva' of Sri Vaayu Deva who descended as Hanuma and Bheema.

Greatness of Krishna Roopa and Mahabharatha

'नैतंयोरकृतं किञ्चिच्छुभं वा यदिवाऽशुभम्
'अन्यत्र पूर्य्यते क्वापि तस्मादत्रैव निर्ण्णयः ॥ ४८ ॥

'पश्चात्तनत्वात् कृष्णस्य वैशेष्यात् तत्र निर्ण्णयः
'प्रादुर्भावमिमं तस्माद् गृहीत्वा भारतं कृतम् ॥ ४९ ॥"

'naitayorakrutam kimchicchubam vaa yadi vaaashubham
'anyatra pooryaee kwaapi tasmaadatraiva nirnaya: ||48||

'pashcaattanwaat krushnasya vaisheshyaat tatra nirnaya: |
'praadurbhaavamimam tasmaat gruheetwaa bhaaratam kritam ||49||

What was done in the two avataras, either by way of good or evil is not completed in any other avatara. Therefore these two avataras determine the facts (nirnyaathmaka) of all the tenets of the shaastras such as supremacy of the God and gradation of the deities. Moreover Krishnavaatara is the later avatara; determination of gradation among devatas is specially takes place in this avatara. Therefore this avatara is central theme in Mahabhaarata.

Special Notes:

1. The importance of Ramaavatara and Krishnaavatara for determining the Supremacy of Vishnu (Vishnu sarvotamatva) and gradation among the devatas (taaratamya) is explained in this sloka. Raamavatara is 'Upakrama' and krishnavatar is 'Upasamhaara'. The final purport is deciphered by anylysing both. 'Upasamhaara' is more authoritative because it comes as conclusion.
2. Both good and evil works performed by the devatas for completion of their 'saadhana' can have a conclusive decision only by analyzing them in Rama and Krishna avataras. Just because Sugreeva rendered more service to

Rama than Vali it cannot be concluded that he is greater in capability (yoghyata). One should look at the service rendered by Vaali as Arjuna during Krishnavatara. Similarly service rendered by Nakula and Sahadeva is more than Karna in Krishnavatar. But they should not be considered higher than Karna. We should take into account the way they opposed Krishna. Thus Raama Krishna avataaras are mutually dependent in deciding the hierarchy among the devatas. None of the other avataras help in determining these facts.

3. Sri Vaadiraja Swami says since Sri VedaVyasa avatara of Sri Hari has himself described all His leelas as Krishna in Mahabhaarata it is paramount among all granthas

Raamayana in Mahabhaarata

'उक्ता रामकथाऽप्यस्मिन् मार्कण्डेयसमास्यया।
'तस्माद् यद् भारते नोक्तं तद्धि नैवास्ति कुत्रचित् ॥ ५० ॥

'अत्रोक्तं सर्वशास्त्रेषु नहि सम्यगुदाहृतम्' ।
इत्यादि कथितं सर्वं ब्रह्माण्डे हरिणा स्वयम् ॥ ५१ ॥

'uktaaraamakathaapyasmin maarkandeyasamaasyayaa
'tasmaadyadbhaarate noktam taddhi naivaasti kutracit ||50||

'atroktam sarvashaastreshu nahi samyagudaahrutam'
'ityaadi kathitam sarvam brahmaande harinaa swayam ||51||

In the Mahabhaarata the story of Sri Rama is also narrated in the context of Markandeya episode. Therefore there remains nothing which has not been told in Mahabhaarata.

Whatever is not said here is not found in such description elsewhere in other shaastras. All this is stated in Brahmaanda Purana by Sri Hari Himself.

Special Notes:

1. It is pointed out here that the Rama's story is also narrated in Mahabhaarata and thus Mahabhaarata is all inclusive. Rama's story is narrated in 'Vana Parva' of Mahabhaarata in the chapters of 'Ramopakhyana.'
2. Story of Raamayana is found in Mahabhaarata whereas story of Mahabhaarata is not found in Raamayana. Therefore Mahabhaarata is said to be best among Shaastras.

3. During episodes like Sabha Parva in Mahabhaarata there is description about Matsya Kurma and other avataaras of the Lord. Mahabhaarata also includes several shaastra vichaaras. The addendum of Mahabhaarata is Harivamsha which contains details of Krishnavatara, Raaja vamsha, 'pitru kalpa' etc.

Markandeyapurana praises Mahabhaarata

मार्कण्डेयेऽपि कथितं भारतस्य प्रशंसनम् ।
'देवतानां यथा व्यासो द्विपदां ब्राह्मणो वरः ॥ ५२ ॥

'आयुधानां यथा वज्रमोषधीनां यथा यवाः ।
'तथैव सर्वशास्त्राणां महाभारतमुत्तमम्' ॥ ५३ ॥

maarkandeyeapi kathitam bhaaratasya prashamsanam
'devatanam yathaa vyaaso dwipadaam braahmano vara: ||52||

'aayudhaanaam yathaa vajramoshadheenaam yathaa yavaa:
'tathaiva sarvashaastraanaam mahaabhaaratamuttamam ||53||

Maarkandeya Purana also praises the greatness of Mahabhaarata. Just as Sri Vedavyasa is great among gods, Brahmins among humans, Vajraayuda among weapons and 'java godi' (barley) among all grain varieties similarly Mahabhaarata is best among all shaastras.

Special Notes:

1. Although 'Sudarshana chakra' is best among all the weapons, 'Vajrayudha' is second best next only to 'Sudarshana.' Therefore among all the other weapons 'vajrayuda' is considered best. Similarly 'Brahma Sootra' is best among all shaastras. However among other shaastras which are derived as 'Nirnaya shaastra' from it Mahabhaarata is said to be the best.

Vaayupurana also commends Bharata

वायुप्रोक्तेऽपि तत् प्रोक्तं भारतस्य प्रशंसनम्
'कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ॥ ५४ ॥

'को ह्यन्यः पुण्डरीकाक्षान्महाभारतकृद् भवेत्'
एवं हि सर्वशास्त्रेषु पृथक्पृथगुदीरितम् ॥ ५५ ॥

vaayuprokteapi tat proktam bhaaratasya prashamsanam
'krushnadwaipaayanam vyaasam viddhi naaraayanam prabhum ||54||

'ko hyanyah: pundareekaakshaanmahaabhaaratakrudbhavet '
evam hi sarvashaastreshu pruthak pruthagudeeritam ||55||

In the work of Vaayuprokta also the greatness of Mahabhaarata is stated as follows: Krishna Dwaipayana is Lord Narayana Himself. Who eles other than lotus eyed Narayana can compose Mahabhaarata? This greatness about Mahabhaarata is stated separately in all shaastras.

Special Notes:

1. Mahabhaarata was composed by Sri Vedavyasa just three years after his avatara. He was the cause for birth of Dritharashtra and Pandu when he was six hundred years old. If he had to write the exact happenings of the history that many years before its occurrence, it is possible only for the person who is omniscient. Therefore it has to be concluded that He is avatara of God.Acharya has also said in Gita Taatparya and Gita Bhashya regarding the praise of Bharata even by many other Puranas.
2. One cannot question thus - just because one lakh slokas were written by Sri Vedavyasa how can he be considered as God? The narration of Mahabhaarata events starting from the very origination of Kuru Pandavas family, the performance of great sacrifice of Raja sooya Yaaga and Ashvamedha yaaga, destroying of Baka, Hidimba, and other demons, Draupadi's marriage, the game of dice, the great war and details of no. of soldiers, horses, elephants, chariots weapons etc that would be used during the war clearly indicate that it is not a composition of an ordinary person. It is all written with much clarity. Just as the creation of this vast world indicates the existence of the creator who is omniscient God, similarly this great work can be composed by none other than the omniscient God says Sri Vaadiraajeeya.

Shaastraartha Nirnaya as in Mahabhaarata

उक्तोऽर्थः सर्व एवायं माहात्म्यक्रमपूर्वकः
भारतेऽपि यथा प्रोक्तो निर्णयोऽयं क्रमेण तु
तथा प्रदर्शयिष्यामस्तद्वाक्यैरेव सर्वशः ॥ ५६ ॥

uktoarthah: sarva evaayam maahaatmyakramapoorvaka:
bhaarateapi yathaa prokto nirnayoayam kramena tu
tathaa pradarshayishyaamastadwaakyaireva sarvasha: ||56||

Supremacy of Lord Vishnu , gradation among the gods, and such tenets of shaastras which have been dealt in the first adhyaya are also seen in Mahabhaarata. Now I will bring out those expositions gradually with quotations from Mahabhaarata itself.

First Sloka of Mahabhaarata

'नारायणं सुरगुरुं जगदेकनाथं
भक्तप्रियं सकललोकनमस्कृतं च
'त्रैगुण्यवर्ज्जितमजं विभुमाद्यमीशं
वन्दे भवघ्नममरासुरसिद्धवन्द्यम्' ॥ ५७ ॥

'naaraayanam suragurum jagadekanaatham
bhaktapriyam sakalalokanamaskrutam ca
'traigunyavarjitamajam vibumaadyameesham
vande bhavaghnamamaraasurasiddhavandyam' ||57||

I offer obeisance to Sri Narayana who is the preceptor of Lakshmi , Brahma and all other gods; Who is the exclusive master of the entire world; who is dear to his devotees and who is adored by all devotees; who is bereft of the three 'praakruthik gunas' namely 'satwa, rajas, and tamas' who is full of all auspicious qualities; who is the first creator of all; omnipotent; who removes the bondage of samsaara; who is revered by all the released souls as well as by all the 'tatvaabhimaani devatas'.

Special Notes:

1. Supremecy of Lord Vishnu and other tenets of the shaastras expounded in Bharata are highlighted by quoting slokas from Bharata itself. Sri Madhvacharya has quoted the very first Mangalacharana sloka itself of the Bharata to show how Bharata substantiates the shaastras.
2. Many of the present day manuscripts do not have this sloka. Sri Vaadiraajeeya says that it was done purposely by those who could not tolerate 'True philosophy' (Sat Siddhanta) However the Kerala manuscripts have this sloka in their editions.

Explanation of the adjectives in the sloka 'Narayanam Suragurum'

ज्ञानप्रदः स भगवान् कमलाविरिञ्च
शर्वादिपूर्वजगतो निखिलाद् वरिष्ठः ।
भक्त्यैव तुष्यति हरिप्रवणत्वमेव
सर्वस्य धर्म्म इति पूर्वविभागसंस्थः ॥ ५८ ॥

jnaanaprada: sa bhagavaan kamalaavirincha-
sharvaadipoorvajagato nikhilaadwarishta:
bhaktyaiva tushyati haripravanatwameva
sarvasya dharma iti poorvavibaagasamstha: ||58||

Bhagavan Narayana who possesses six glorious attributes, gives knowledge to goddess Lakshmi, Chaturmukha Brahma, and to the entire creation, He is pleased only with Bhakthi. Devotion to Sri Hari is Dharma for all. These are the tenets which are expressed in first half of the sloka.

Special Notes:

1. The phrase 'Suragurum' means bestower of knowledge and is Guru to Lakshmi, Brahma, Rudra and others. Although Lakshmi understands everything because of her own calibre but as she is dependent, her initiation is under Lord Hari's control. That is why Hari is known as bestower of knowledge to her. 'kamalavirinchisharvaadi poorvajagatha: jnaanaprada' is the import of 'Suragurum.'
2. Jagadekanaatham : He is the master of the creation. It means He is Supreme. Thus He is bestower of knowledge to all is His nature. 'nikhilaad varishta:' explains 'jagadekanaatham.'
3. Bhakthapriyam means Devotees are dear to Him. He bestows knowledge not with any anticipation of returns. His intrinsic nature is to bless those with devotion. He makes the devotion grow in them. Therefore He is dear to His devotees. He is not liked by asuras. This is understood because devatas always bow to Him.'Bhakthyaiva thushyathi' explains 'Bhakthapriyam.'
4. Sakala loka namaskrutham – all His disciples bow down to Him. It is because it is Dharma of all to bow down to Sri Hari. That is why 'Ishopanishad' says 'Bhooishtaamthe nama ukthim vidhema'. Therefore it is cumpulsory for all to do it. It does not apply any condition or qualification like in 'Yaaga and studies of Veda etc.' As it is the primary duty of all it is said 'sakala loka

namskruthamcha' 'Haripravanathvameva sarvasya dharma:' substantiates the point made in 'Sakala Loka namaskruthamcha.' The statement 'sarvasya Dharma' makes it clear that devotion to supreme God is Dharma for the members of all Varnas including women and Sudras.

5. 'Narayana' means Bhagavan.

Explanation of second half of the sloka

निर्द्दोषकः सृतिविहीन उदारपूर्ण्ण-
संविद्गुणः प्रथमकृत् सकलात्मशक्तिः ।
मोक्षैकहेतुरसुरूपसुरैश्च मुक्तैर्वन्द्यः
स एक इति चोक्तमथोत्तरार्द्धे ॥ ५९ ॥

nirdoshaka: sritiviheena udaarapoorna-
samvidguna: prathamakrut sakalaatmashakti: |
mokshaikaheturasuroopasuraishca muktairvandya:
sa eka iti coktamathottaraardhe ||59||

In the second half of the sloka 'Narayanam Suragurum' it is stated that Narayana is Supreme God absolutely from all defects, He has no samsaara, His attributes are infinite and Supreme, He is the first creator at the commencement of the world, His powers are intrinsic, He releases the souls from bondage, He is revered even by the liberated 'tatvaabhimani' deities.

Special Notes:

1. As defects like ignorance are due to the three gunas namely 'satva rajas and tamas' the Lord when addressed as 'Nirdoshaka' is explained to be that He is 'triguna varjitha' – above the three gunas.
2. Srithiviheena' explains 'ajam' which means 'no birth', thereby He has no transmigratory life.
3. In the word 'Vibhum' 'Vi' stands for extraordinary. 'Bhu' means jnana and ananda gunas. Thus udaarasamvidguna explains 'Vibhum.' 'Vibhu' also means 'vyaptha' (all pervading). The Lord is all pervading with His gunas. Therefore he is known as 'udaara samvidguna.'
4. 'Aadhyam' means one who brought out this creation in the beginning, from His stomach. The first creator. It also means that He is creator of 'Brahma Vaayu' who are His first sons. That is why He is 'Prathama kruth' – the creator of the 'first sons.'

5. 'Eesham' means 'proficient'. He possesses the entire needed qualities for, this whole creation intrinsically. 'sakalaathma shakthi' explains this aspect.
6. 'Bhavagnam' – One whp removes the covering and exposes the intrinsic nature of bliss required for liberation. This is Moksha. 'Mokshaika hetu' explains this.
7. 'Amaaraasura siddha vandhyam' means He is worshipped by the liberated. They are described as 'asuras' in which 'asu' means 'indriyas' 'ra' means 'tatvabhimaani devatas' who make them happy. 'Siddha' means liberated. 'Asuroopasuraischa siddha vandhyam' explains 'amaraasura siddha vandhyam.' It also means that He is worshipped by both 'asuroopa' – those who do not possess saatvika roopas such as 'Niruthi' 'Prahalada' and also 'suras' like Brahma and other devatas who are liberated.

The essence of the 'Mangala sloka'

नम्यत्वमुक्तमुभयत्र यतस्ततोऽस्य
मुक्तैरमुक्तिगगणैश्च विनम्यतोक्ता ।
इत्थं हि सर्वगुणपूर्त्तिरमुष्य विष्णोः
प्रस्ताविता प्रथमतः प्रतिजानतैव ॥ ६० ॥

namyatwamuktamubhayatra yatastoatasya
muktairamuktakaganaishca vinamyatoktaa |
Ittham hi sarvagunapoortiramushya vishno:
prastaavitaa prathamata: pratijaanataiva || 60 ||

In the first, as well as the second half of the 'mangala sloka' 'Narayanam suragurum' Lord Narayana is worshipped and revered by both liberated and non liberated souls. Thus in the very first verse glory of Vishnu possessing infinite attributes is brought out.

Special Notes:

1. This verse is both invocatory as well as expository of the entire purport of the work.
2. Mahabhaarata is not only just a 'shaastra', it is one of the best ones for decisive understanding. That is why its first sloka is not only invocatory but also authoritative about the establishment of the Supremacy of Vishnu, possessor of infinite attributes and who is bereft of all defects.

Explanation of some slokas from Mahabhaarata establishing Supremacy of Vishnu

'कृष्णो यज्ञैरिज्यते सोमपूतैः कृष्णो वीरैरिज्यते विक्रमद्भिः ।
'कृष्णो वन्यैरिज्यते सम्मृशानैः कृष्णो मुक्तैरिज्यते वीतमोहैः' ॥ ६१ ॥

krushno yajnnairijyate somapootai:
krushno veerairijyate vikramadbhi: |
krushno vanyairijyate sammrushaanai:
krushno muktairijyate veetamohai: ||61||

Sri Krishna is worshipped by those who wish to get purified by 'Soma paana' through sacrifices; He is worshipped by valiant kshatriyas by the way of 'dharma yuddha'; He is worshipped by 'vaanaprasthas' and 'sanyaasis' by study of and gaining deep knowledge of shruthis , Ithihaasas and sacred literature; He is also worshipped by liberated beings who are free from hatred and attachments.

Special Notes:

1. This sloka appears in the last part of Mahabhaarata. This sloka also depicts the same essence of the invocatory sloka that Lord is worshipped by both liberated and not liberated souls.
2. As it is already mentioned that any subject becomes valid when what is said in the beginning, and is also finally acknowledged at the end. (upakrama and upasamhaara have to be consistent). Keeping this in mind it can be said that Mahabhaarata also begins by establishing the Supremacy of Vishnu as He is worshipped by all, including non liberated, who are bound by systems and regulations, and also by liberated souls who have no bondage what so ever. Yet they worship Lord Hari as Supreme and bow down to Him. Final part of Mahabhaarata also reconfirms with the above sloka making the subject very convincing.

The reasoning for creation and annihilation

'सृष्टा ब्रह्मादयो देवा निहता येन दानवाः ।
'तस्मै देवादिदेवाय नमस्ते शार्ङ्गधारिणे' ॥ ६२ ॥

'srurshtaa brahmaadayo devaa nihataa yena daanavaa: |
'tasmai devaadhidevaaya namaste shaarngadhaarine ||62||

Obeisance to Sri Hari who is Lord of all other gods; who who holds the 'shaarnga dhanus'(bow) who is the creator of Brahmaadi devatas and annihilator of the demons.

Special Note:

1. The adjective 'Bhavagnam' which explains the Lord as giver of 'Mukthi' as well as the bestower of 'Tamas' is clearly expressed in this Mahabhaarata sloka.
2. The purpose of Mahabhaarata is to show that the Supreme God will favour the Gods and punish the demons; the two represent the good and the evil.
3. This is explanatory of two kinds of Moksha (release) referred to in verse 60 when both Devas and Asuras have their 'linga deha' destroyed and the former go to heaven while the latter are consigned to hell.

Attaining Mukti is true 'Srishti' for the devatas

स्रष्टृत्वं देवानां मुक्तिस्रष्टृत्वमुच्यते नान्यत् ।
उत्पत्तिर्दैत्यानामपि यस्मात् सम्मिता विशेषोऽयम् ॥ ६३ ॥

srashtatwam devaanaam muktisrashtatwamuchyate naanyath |
utpattirdaityaanaamapi yasmaath sammitaa visheshoayam ||63||

'Srishti' in the context of devatas means releasing and giving them 'Mukthi.' It does not mean ordinary creation of giving a 'body'. Such creation of 'giving a body' is also given to demons. Therefore the creation of the Gods alone mentioned in the above verse should be taken in the sense of providing liberation.

Special Notes:

1. 'Creation' generally means 'providing a body.' If this meaning alone is taken into consideration it does not carry any special significance to say 'By whom the devatas are created' because Lord not only provides body to the devatas, He also provides them to demons. What is the difference in both the creation? If it is interpreted as 'bestowing Mukti' Devatas are alone eligible for Mukti. Then the phrase "By whom the devatas are created' becomes significant.

Tamas is 'laya' for Daityas

अथ च दैत्यहतिस्तमसि स्थिरा नियतसंस्थितिरेव नचान्यथा ।
तनुविभागकृतिः सकलेष्वियं नहि विशेषकृता सुरदैत्यगा ॥ ६४ ॥

atha ca daityahatistamasi sthiraa niyatasamsthitireva na chaanyathaa |
tanuvibhaagakruti: sakaleshviyam na hi viseshakrutaa suradaityagaa ||64||

Similarly, destruction of demons mentioned in the above verse means pushing them into 'andham tamas (deep dark hell) Destruction does not mean merely removing them from the body, because such removal happens even to devatas. Then there is no difference between the devatas and thedemons.

Special Notes:

1. Destruction generally means removing from the body. If this meaning alone is taken the phrase 'the demons by whom they get destroyed' does not carry special significance. Sri Hari does not harbour any partiality as love for devatas and hate for demons. He makes them be born as per their karma. Destroys them. He also kills the devatas during 'laya.' Therefore 'putting the demons' in eternal hell is their 'laya.' Then the above phrase will have significance because 'Devatas do not go to tamas.

The primary message of Mahabhaarata

तमिममेव सुरासुरसश्रये हरिकृतं प्रविशेषमुदीक्षितुम् ।
प्रतिविभज्य च भीमसुयोधनौ स्वपरपक्षभिदा कथिता कथा ॥ ६५ ॥

tamimameva suraasurasanhitum |
harikritam pravisheshamudeekshitum
prativibhajya ca bheemasuyodhanau
swaparapakshabhidaa kathitaa kathaa ||65||

This rule of release and eternal damnation applicable to Devas and Daityas respectively does not depend upon the special consideration of love and hate of Hari towards them. In order to illustrate this very special principle made by Sri Hari in context with Devas and Asuras, Sri Vedavyasa made two groups in Mahabhaarata one under Bheema on His side and the other Duryodhana on the opposite side.

Special Notes:

1. It is conveyed in this sloka that 'Mukthi to devas' and 'Tamas to asuras' is given respectively by Sri Hari which can be concluded by analyzing the story of Mahabhaarata.
2. 'Udheekshithum' means with 'desire to see'; however it can also be taken in the sense 'udheekshayithum' which means 'to show'. Sri Vedavyasa author of Mahabhaarata, himself wanted to see the victory of Bheema and defeat of Duryodhana and show it all through his work. That is why Sri Madhvacharya has used this term says Sri Vaadiraaja Swami.
3. Bheema represented Devas as 'Jeevothama' and Duryodhana represented Daithyas as 'jeeva adhama.' It set example to show that 'goodness' with the support of Krishna attains Moksha while destruction of 'evil' indicates 'tamas' for daityas.

Mahabhaarata is story of Narayana

'नमो भगवते तस्मै व्यासायामिततेजसे ।
'यस्य प्रसादाद् वक्ष्यामि नारायणकथामिमाम्' ॥ ६६ ॥

'namo bhagavate tasmai vyaasaayaamitatejase |
'yasya prasaadaad vakshyaami naaraayanakathaamimaam ||66||

Prostration to that illustrious and revered Vedavyasa with whose grace I narrate this story of Narayana.

Special Notes:

1. This is told by Vaisampayana before beginning the Bharata narrative.
2. Sri Madhvacharya has quoted three 'mangala slokas' which is 'namaskaara' done by Sri Vaishampayana before the description of Mahabhaarata. It is once again the essence of 'Narayanam suragurum.'
3. Instead of saying that he would narrate 'story of Mahabhaarata' it is said that he would narrate the 'story of Narayana'.

The method in which Sri Hari has been described in Mahabhaarata

'वासुदेवस्तु भगवान् कीर्त्तितोऽत्र सनातनः' ।
'प्रतिबिम्बमिवाऽदर्शे यं पश्यन्त्यात्मनि स्थितम्' ॥ ६७ ॥

'vaasudevastu bhagavaan keertitoatra sanaatana: |
'pratibimbamivaaadarshe yam pashyantyaatmani sthitam ||67||

In this work Mahabhaarata glory of Sri Vasudeva is described, who is seen by the sages within themselves like reflection seen in the mirror.

Special Notes:

1. This sloka clearly states that Lord Vaasudeva as 'sanatana' (eternal) and uses the adjective 'Bhagavan' who possesses 'sadgunaishvarya' (typical quality of God) indicating the Supremacy of Vishnu in the entire work.

The benefit achieved from Supremacy of Sri Hari

'नास्ति नारायणसमं न भूतं न भविष्यति ।
'एतेन सत्यवाक्येन सर्वात्र्थान् साधयाम्यहम्' ॥ ६८ ॥

'naasti naaraayanasamam na bhutam na bhavishyati |
'etena satyavaakyena sarvaarthaan saadhayaamyaham' ||68||

There is none equal to Narayana at present, neither there existed in the past nor will exist in the future. By this statement of Truth I shall achieve everything.

Special Notes:

1. Mahabhaarata's central theme is Supremacy of Lord Hari. All the episodes of Mahabhaarata have been narrated to establish this fact. Mahabhaarata does not approve any thing which says otherwise.

Supremacy of Vishnu is the entire purport of Mahabhaarata

आद्यन्तयोरित्यवदत् स यस्माद् व्यासात्मको विष्णुरुदारशक्तिः ।
तस्मात् समस्ता हरिसद्गुणानां निर्णीतये भारतगा कथैषा ॥ ६९ ॥

aadyamtayorityavadat sa yaśmaa-
dvyaasaatmako vishnurudaarashakti: |
tasmaat samastaa harisadgunaanaam
nirneetaye bhaaratagaa kathaishaa ||69||

Sri Vishnu as Sri Vedavyasa has declared the Supremacy of Narayana both in his invocatory as well as final slokas from which it can be deciphered that the entire purport of Mahabhaarata talks about the Supremacy of Lord Vishnu with His all attributes.

Special Notes:

1. Not only in the beginning but also in the middle and the end Mahabhaarata declares the Supremacy of Vishnu making it 'story of Narayana' as 'upakrama' and 'upasamhaara' are in cocurrence with the purport. The Bhagavad Gita and Vishnu Sahasranaama also describe the Supremacy of Vishnu.

Quotation from Harivamsha

'सत्यंसत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।
'वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम्' ॥ ७० ॥

'satyam satyam puna: satyamuddhrutya bhujamucyate |
'vedashaastraat param naasti na daivam keshavaat param ||70||

With both hands raised, it is stated that there is no shaastra superior to the Vedas; there is no God superior to Kesava. This is true; This is True; again and again it is decaled as True.

Special Notes:

1. This is verse from 'Aashcharya parva' of Harivamsha.
2. In this sloka Sri Vedavyasa has declared it emphatically to show its importance.
3. Just as the Vedas is the highest of the shaastras Kesava is the highest of the Gods. Triple saying is to make it emphatic.

Supremacy of Sri Hari in Mahabhaarata

'आलोड्य सर्वशास्त्राणि विचार्य्य च पुनःपुनः ।
'इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा' ॥ ७१ ॥

'aalodya sarvashaastraani vichaarya ca puna: puna: |
'idamekam sunishpannam dhyeyo naaraayana: sadaa ||71||

By taking to the studies of the shaastras deeply and repeatedly contemplating on its purport one can come to the definite conclusion that Sri Narayana as Supreme God has to be contemplated always.

Special Notes:

1. Shaastras have to be deeply analysed and studied and understood in the right spirit with its concluding statements etc.
2. This is said in Anushaasana Parva.

Injunction is to Remember Hari always – Prohibition is to forget Him

'स्मर्त्तव्यः सततं विष्णुर्विस्मर्त्तव्यो न जातुचित् ।
'सर्वे विधिनिषेधाः स्युरेतयोरेव किङ्कराः' ॥ ७२ ॥

'smartavya: satatam vishnurvismatarvyo na jaatucit |
'sarve vidhinishedhaa: syuretayoreva kinkaraa:' ||72||

Vishnu has to be always remembered. He should be never forgotten under any circumstances. All injunction and prohibitions are subordinate to this.

Special Notes:

1. All injunctions such as 'Snaana Sandhyavandhane' performing rituals etc which help in purifying the 'antha: karana helping the mind in remembering Sri Vishnu. Similarly prohibitions such as 'not eat onions' etc. are useful in preventing the mind from forgetting the Lord. All injunctions and prohibitions should culminate in remembering Vishnu. Otherwise it is a waste. Thus every good action should result in remembering Vishnu and avoiding bad actions saves us from forgetting Him. Thus the do's and don'ts of the shaastras also conclude in establishing Sri Hari as Supreme God.

Sri Hari's infinite glory

'को हि तं वेदितुं शक्तो यो न स्यात् तद्विधोऽपरः ।
'तद्विधश्चापरो नास्ति तस्मात् तं वेद स स्वयम्' ॥ ७३ ॥

'ko hi tam veditum shakto yo na syaat tadwidhoapara: |
'tadwidhashcaaparo naasti tasmaat tam veda sa swayam' ||73||

Who else can know Narayana completely other than Narayana Himself? There is none equal to Narayana. Thus he can be fully known only by Himself.

Sri Hari can be known completely only by Himself

'को हि तं वेदितुं शक्तो नारायणमनामयम् ।
'ऋते सत्यवतीसूनोः कृष्णाद् वा देवकीसुतात्' ॥ ७४ ॥

'ko hi tam veditum shakto naaraayanamanaamayam |
'rute satyavatisoono: krushnadvaa devakeesutaat ||74||

Who else none other than Sathyavathi's son Sri Vedavyasa and Devaki's son Sri Krishna is able to know Narayana who is blemishless?

Special Notes:

1. It is said that only Narayana can know Himself. Sri Vedavyasa as well as Krishna are avataras of Narayana. Thus only they can know Him. Both these facts are clear in this sloka.
2. The word 'Krishnaath' should be suffix for both Sathyavati's son as well as Devaki's son. Sathyavathi's son is Vedavyasa also known as Vasishta Krishna and Devaki's son is Vasudeva also known as Yadava Krishna. When a lamp is kept in the doorway of two rooms both gets lighted. Similarly 'Krishnaath' has to be adjoined with both their names.
3. This also indicates that knowledge is complete in Moola roopa as well as in avatara roopas of the Lord.

About Lord Hari's dealing with His creation

'अप्रमेयोऽनियोज्यश्च स्वयं कामगमो वशी ।
'मोदत्येष सदा भूतैर्बालः क्रीडनकैरिव' ॥ ७५ ॥

'aprameyoaniyojyashca swayam kaamagamo vashee|
'modatyesha sadaa bhutairbaala: kreedanakairiva' ||75||

Sri Hari cannot be known completely by anyone. He cannot be directed; He functions according to His will; He has everything under His control; He enjoys playing with all beings like a child playing with toys.

Special notes:

1. The entire creation is child's play for the Lord.
2. This sloka is in Sabha Parva.

Sri Hari is incomparable

'न प्रमातुं महाबाहुः शक्योऽयं मधुसूदनः ।
'परमात् परमेतस्माद् विश्वरूपान्न विद्यते' ॥ ७६ ॥

'na pramaatum mahaabaahu: shakyoayam madhusoodana: |
'paramaat parametasmaat vishwaroopaanna vidyate ||76||

It is impossible to comphrehend Lord Madhusudana completely. There is nothing superior to this Lord who is all pervasive.

Sri Hari is not son of Vasudeva and others

'वसुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः ।
'नायं दशरथाज्जातो नचापि जमदग्नितः ॥ ७७ ॥

'vasudevasuto naayam naayam garbeavasat prabhu: |
'naayam dasharathaajjaato na caapi jamadagnita: ||77||

The Lord who is master of all is not the son of Vasudeva; He never grows in the womb; In Rama roopa He was not born from Dasaratha neither was He born from Jamadagni as Parasurama.

Special Notes:

1. The Lord does not possess defects such as birth like ordinary beings.

Lord does not have defects like birth and death

'जायते नैव कुत्रापि म्रियते कुत एव तु ।
'न वद्ध्यो मुह्यते नायं बद्ध्यते नैव केनचित्
'कुतो दुःखं स्वतन्त्रस्य नित्यानन्दैकरूपिणः' ॥ ७८ ॥

'jaayate naiva kutraapi mriyate kuta eva tu |
'na vadhyo muhyate naayam badhyate naiva kenacit |
'kuto duhkam swatantrasya nityaanandaikaroopina:' ||78||

He is not born to anybody. Therefore where is the question of death for Him? He cannot be slayed by anyone. He cannot be made unconscious and he cannot be bound by anybody. How can there be any sorrow for Him who is independent and who is blissful always.

Special Notes:

1. We read several descriptions such as Sri Hari is born to Vasudeva. He grows in the womb of Devaki. As Rama he is born to Dasharatha. He was killed by the arrow of the hunter in Krishnavatara. He fell unconscious to Narakasura's arrows. However Lord Hari is independent. None is

independent to harm Him in anyway. He is also always full of bliss. There is no question of sorrow for Him. Therefore all these happenings are only to deceive the wicked souls and to bring joy to the good souls.

2. God is stated as born in His avataras in the Puranas. Really speaking He is not born in the ordinary sense. He manifests. His births are 'aavirbhaava' and not called birth.

About Hari's misleading ways

'ईशन्नपि हि देवेशः सर्वस्य जमतो हरिः
'कर्म्माणि कुरुते नित्यं कीनाश इव दुर्बलः' ॥ ७९ ॥

'eeshannapi hi devesha: sharvasya jagato hari: |
'karmaani kurute nityam keenaasha iva durbala:' ||79||

Although the Lord is the master of the entire creation, He keeps working constantly like a helpless man.

Special Notes:

1. During His avataras it is found that God was charioteer to Arjuna, begged alms from Bali, bowed to Narada, performed sandhyavandana etc. as though he was an ordinary human. He also pined for Sita and went in search for her. However He is the indweller of all and controls all. He protects the good from the evil. He is not bound by any 'karmas'. Thus these are only play acts which are performed by him to mislead the evil minded persons.
2. The word 'hi' is used here indicating that the Lord is not bound by any karmas as emphasized by the shruthis etc.

The way Lord Hari misleads evil minded demons

'नाऽत्मानं वेद मुग्धोऽयं दुःखी सीतां च मार्गते
'बद्धः शक्रजितेत्यादि लीलैषाऽसुरमोहिनी' ॥ ८० ॥

'naaatmaanam veda mugdhoayam duhkhee seetaam cha maargate
'baddha: shakrajitetyaadi leelaishaaasuramohini' ||80||

He does not recognise Himself. He experiences sorrows like falling unconscious; goes in search for Sita; He gets bound by Indrajith's Nagapasha are all play acts for misleading asuras.

Special notes:

1. Brahma and other devatas have addressesd Sri Raama as 'You are avatara of Sri Vishnu.' However in Raamayana we see such descriptions as he fell unconscious during the war at Lanka. He was steeped in sorrow and went searching for Sita. During the war he was bound by 'Naaga Paasha' sent by Indrajith. But these are not true. It is a play act by the Lord who wanted the demonic natured souls to understand him wrongly.

'मुह्यते शस्त्रपातेन भिन्नत्वग्रुधिरस्रवः
'अजानन् पृच्छति स्मान्यांस्तनुं त्यक्त्वा दिवं गतः ॥ ८१ ॥

'इत्याद्यसुरमोहाय दर्शयामास नाट्यवत्
'अविद्यमानमेवेशः कुहकं तद् विदुः सुराः' ॥ ८२ ॥

'muhyate shastrapaatena bhinnatwagrudhirasrava: |
'ajaanan pruccati smaanyaan tanum tyaktwaa divam gata: ||81||

'ityaadyaasuramohaaya darshayaamaasa naatyavat |
'avidyamaanamevesha: kuhakam tadwidu: suraa:' ||82||

He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode.These have been enacted by Sri Hari, who is omnipotent, as a magician showing things that do not exist. Devatas were aware they were was playacts.

Special Notes:

1. Sri Krishna fell unconscious to Narakasura's arrow. He was hurt by Bheeshma's arrows and blood flowed out of his ruptured skin. In order to run away from Jarasandha he enquired about an hiding place from Parasurama. He made things appear as real like a magician although He is omnipotent. Asuras got deceived. They thought Krishna to be an ordinary human and went to 'tamas.' However devatas knew it was a playact of the Lord.

Lord's every manifestation is 'aprakruta' – Beyond the qualities of Prakruthi

'प्रादुर्भावा हरेः सर्वे नैव प्रकृतिदेहिनः
'निर्दोषा गुणसम्पूर्णा दर्शयत्यन्यथैव तु ॥ ८३ ॥

'praadurbhaavaa hare: sarve naiva prakrutidehina: |
'nirdoshagunasampoornaa darshayantyanyathaiva tu ||83||

Like for the asuras the way sajjanas are also deceived

'दुष्टानां मोहनार्थाय सतामपि तु कुत्रचित्
'यथायोग्यफलप्राप्त्यै लीलैषा परमात्मनः' ॥ ८४ ॥

'dushtaanaam mohanaarthaaya sataamapi tu kutracit |
'yathaayogyaphalapraaptyail llaishaa paramaatmana:' ||84||

Sri Hari's manifestations never have 'prakruthik' body. It is blemishless and complete with all positive attributes. It only appears to be otherwise to mislead the evil minded. Sometimes good people also get misled for special reasons. It is intended to equalize their merits according to their capacity. It is only a play for the Lord.

Special Notes:

1. This sloka establishes the fact that the Lord's manifested forms are 'aprakruta' like His original Moola roopa.

2. The earlier sloka said that devatas do not get misled by Sri Hari's playact. It is true.However sometimes devatas also get mis guided. It is done intentionally by Sri Hari. This is because they would have performed meritorious deeds which fetch those merits beyond their innate capacity. This has to be cut because they can be blessed with Mukti only at the appropriate time. Therefore their merits get dissolved by their wrong conception of Sri Hari's misleading acts. Vishnu Tatva Vinirnaya says,

   Asuraanaamatyantam tama: praaptaye pareshaam vilambhaaya

   Asuras attain 'tamas' quickly by wrong conception about God. For those who have earned more religious merits than their innate capacity, to delay their 'moksha.'

Hari Sarvottama in Gita slokas

'ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः
'यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते' ॥ ८५ ॥

'jnaanam teaham savijjnaanamidam vakshyaamyasheshata:|
'yajnaatwaa neha bhooyoanyajnaatjnavyamavashishyate' ||85||

Hey Arjuna, I will tell you all that has to be known in general as well as in detail. Once you know, nothing more remains to be known.

Special Notes:

1. 'jnaana' and 'vijnaana' means 'to be known'(jneya) and to be known in detail (vijneya). 'Jneya' means to generally know the Supremacy of Lord Vishnu. 'Vijneya' means to Know the Lord to be creator, sustainer, etc; to know Him as supreme with the help of knowing the hierarchy among Gods etc.

2. Gita is an important part of Mahabarata and there slokas have been quoted from there to establish Vishnu Sarvothamatva. From here till sloka 106 it is all quotations from the Gita.

Sri Hari's action of creation

'अहं कृत्स्नस्य जगतः प्रभवः प्रळयस्तथा
'मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय' ॥ ८६ ॥

'aham krutsnasya jagata: prabhava: pralayastathaa |
'matta: parataram naanyat kimchidasti dhananjaya' ||86||

I am the cause of the entire world and also its annihilation. Oh Arjuna! There is nothing else which is higher than myself.

Special Notes:

1. Sri Madhvacharya has said in Gita Taatparya that Bhoomi and other inanimate objects as well as ordinary 'jivas' are 'aparatatwa;' 'Mukta jivas' are 'parabhaasa' and MahaLakshmi is 'Paratatwa' and Sri Hari is 'paratara tatwa.' Sri Hari alone is Paratara; 'aparatatwa and parabhasas' are several. 'Paratatwa' is only Mahlakshmi. However Sri Hari is superior to all of them There exists no other 'paratara tatwa' other than Him.

The manner in which the ignorant get deceived

'अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्'
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ८७ ॥

'avajaanamti maam mudhaa maanusheem tanumaashritam'
param bhaavamajaananto mama bhutamaheshwaram'||87||

Ignorant people without understanding my all pervasiveness, powerfulness, eternal and supreme nature look down upon me as merely possessing a human body and also equate me with other lower category demigods.

Demerits that are obtained by Asuras

'मोघाशा मोघकर्म्माणो मोघज्ञाना विचेतसः

'राक्षसीमासुरीं चैव प्रकृतिं मोहनीं श्रिताः ॥ ८८ ॥

'mogaashaa mogakarmaano mogajnaanaa vichetasa: |
'raakshaseemaasureem caiva prakrutim mohaneem shritaa: ||88||

Actuated by delusive spirit of rakshasas and asuras they entertain wrong notions (about me) and all their desires are unrealized and their spiritual deeds are futile. They possess demonic qualities which destroy their intellect.

Special Notes:

1. At times such persons who are indifferent to Bhagavad tatva may obtain materialistic pleasures; however they will be definetly denied of the goodness of the other world. Their effort in performing 'yajna' also goes futile. The knowledge they have assimilated about Rudra and other devatas also go in vain. Their minds are always opposed to 'true knowledge' (tatva vaada). It is because their intrinsic nature is 'taamasic.'

The manner in which the mahatmas think of me

'महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

'भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्' ॥ ८९ ॥

'mahaatmaanastu maam paartha daiveem prakrutimaashritaa:|
'bhajantyananyamanaso jnatwaa bhootaadimavyayam' ||89||

But the wise ones Oh Partha, actuated by divine spirit, adore Me with undiverted minds, knowing Me to be the imperishable creator of elements etc.

Special Notes:

1. Wise men with steadfast mind know the Lord as the only independent entity. They also know that the Lord does not possess any kind of blemish which is otherwise seen in all the chetanas.

Arjuna's stotra about Supremacy of Sri Hari

'पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

'न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव' ॥ ९० ॥

'pitaaasi lokasya caraacarasya
twamasya poojyashca gururgareeyaan |
na twatsamoastyabhyadhika: kutoanyo
lokatrayeapyapratimaprabhaava' ||90||

Thou art the father of the sentient and non sentient world and adorable.Thou art the highest preceptor. Oh Thou of unrivalled prowess! There is none equal to Thee. How can there be any superior in all the three worlds?

Special Notes:

1. These words are spoken by Arjuna on seeing the Viswaroopa of the Lord. (BG. 11-42)

Gretaness of Knowledge

'परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
'यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः' ॥ ९१ ॥

'param bhooya: pravakshyaami jnaanaanaam jnaanamuttamam |
'yajnaatwaa munaya: sarve paraam siddhimito gataa: ' ||91||

O Arjuna, I instruct you about another important being which is best among the beings to be known and knowing which the sages have attained the highest goal from this world.

Mahalakshmi is the mother of this world

'मम योनिर्म्महद् ब्रह्म तस्मिन् गर्भं दधाम्यम् ।
'सम्भवः सर्वभूतानां ततो भवति भारत' ॥ ९२ ॥

'mama yonirmahad brahma tasmin garbham dadhaamyaham |
'sambhava: sarvarbhootaanaam tato bhavati bhaarata' ||92||

Mahat Brahma (Sri Lakshmi) is my consort; I impregnate her (I keep all souls in her); from her proceeds the creation of all beings oh! Bhaarata.

Special Notes:

1. 'Yoni' means 'consort. 'Mahad Brahma' means Maha Lakshmi; 'Bhootas' means Brahmaadi chetanas; 'Garbha Daana' means chetanas with twenty four tatvas are brought out from His womb and kept in her womb.

2. Mahalakshmi is 'janani' for Brahma, Rudraadhi chetanas. She is therefore higher than them in gradation. Her husband is Narayana who is the Supreme goes without saying.

3. In Ambhruni Suktha Maha Lakshmi says that Narayana is her swamy – ***'Mama yonirapswantha: samudre'***

Lord Hari as Purushothama

'द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
'क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ ९३ ॥

'उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
'यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ ९४ ॥

'यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
'अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ ९५ ॥

'यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
'स सर्वविद् भजति मां सर्वभावेन भारत ॥ ९६ ॥

'इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
'एतद् बुध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत' ॥ ९७ ॥

'dwaavimau purushau loke ksharashcaakshara eva ca |
'kshara: sarvaani bhootaani kootasthoakshara uchyate ||93||

'uttama: purushastwanya: paramaatmetyudaahruta: |
'yo lokatrayamaavishya bibhartyavyaya eeshwara: ||94||

'yasmaat ksharamateetoahamaksharaadapi cottama: |
'atoasmi loke vede ca prathita: purushottama: ||95||

'yo maamevamasammudho jaanaati purushottamam |
'sa sarvavidbhajati maam sarvabhaavena bhaarata ||96||

'iti guhyatamam shaastramidamuktam mayaaanagha |
'etadbudhwaa buddhimaan syaat krutakrutyashca bhaarata' ||97||

There are two divisions among the sentient beings namely 'kshara and akshara.' All sentient beings upto Brahma are known as 'Kshara purushas.' Mahalakshmi is known as 'Akshara Purusha.' I am distinct from these two groups and I stand above them and is addressed by the Vedas as 'Paramatma.'

I pervade the three worlds and hold it in place by residing within it as 'Antharyami.' I cannot be destroyed and i omnipotent. Shrutis address me as 'Purushottama' as I am above all the 'kshara chetanas' as well as 'Akshara chetana.' One who understands me thus without any illusion can be called 'sarvashaastrajnaani' and understands the essence of the entire scriptures worships me completely. This is the most secret knowledge of the shaastras. Oh sinless Arjuna! I have imparted this knowledge to you. One who knows this attains 'aparokshajnana' and gets liberated.

Special Notes:

1. Dependent sentient beings are divided into two groups. Beginning from Brahma the entire sentient beings are classified as 'Kshara purusha' because they come to be in the 'samsaara' and possess a 'prakrutik body which come and go. Lakshmi is 'Nithya Mukta.' It means her body has no destruction. That is why she alone is 'aksharapurusha.' Sri Krishna who is independent stands distinct from these two groups and is also above them. That is why he is called 'Purushottama.' Narayanopanishad addresses Him as Narayana – 'aatma narayana: para:' Therefore this name is full of meaning and not merely symbolic.

2. Vedas also say that the Lord pervades in the entire world and is called 'antharyami.' During annihilation the entire world gets destroyed but Narayana remains the same. He is omnipotent.

3. In Bhagavad Gita (15. 16-20) The last five slokas of the fifiteenth chapter not only give the essence of the entire Gita, it is also purport of the entire shaastras. This is also acknowledged by other schools of thought. Sri Sankara says the word 'eeshwara' in this sloka refers to Narayana – 'eeshana shilo Narayana:' Sri Madhvacharya has quoted this as example to establish Supremacy of Vishnu. He has quoted these slokas in his other works like Vishnu Tatva Vinirnaya, Mayavaada Khandana, Sadachaara Smriti etc.

Divine and demonic qualities

'द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
'दैवो विस्तरशः प्रोक्त आसुरं पार्त्थ मे शृणु' ॥ ९८ ॥

'dwau bhutasargau lokeasmin daiva aasura eva ca
'daivo vistarasha: prokta aasuram paartha me shrunu' ||98||

Arjuna! There are two types of jivas with different nature. They are 'daiva' (divine) and 'Asura' (demonic). I have already elaborated about divine qualities. Now let me tell you about demonic qualities.

Special Notes:

1. The first three slokas of the sixteenth chapter has elaborated on divine qualities (daivi swabhava) Gandharvas also possess 'saatvika swabhava' like the devatas. However bliss in Moksha is more for devatas 'saatvika swabhava' is termed as 'daivi swabhava.' Similarly lower catogery of men are 'taamasas.' However sorrow for asuras is more in tamas. Therefore 'tamas swabhava' is termed as 'aasuri swabhava.' A mixture of both these nature is mediocre and is found in ordinary human beings and they belong to 'raajasa swabhava' which has not been addressed by Krishna separately.

Asuric way of Upaasana

'असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्' ।
अपरस्परसम्भूत किमन्यत् कामहैतुकम् ॥ ९९ ॥

'asatyamapratishttam te jagadaahuraneeshwaram'
aparasparasambhutam kimanyat kaamahaitukam ||99||

The universe is not real. It is illusory. It is not created by Sri Hari. It is not goverened by any God; It is not a result of mutual relation between cause and effect. (By saying so does it mean it is 'asat'? No it is not 'asat'. It is 'Sadasat Vilakshana.' Is it eternal? No it is not eternal. It is because it is a product of ignorance - avidya).

Special Notes:

1. Those who possess asuric swabhava do not acknowledge the reality of the creation and Sri Hari as its creator. To prove this they claim the 'jagat' as illusionary. They do not acknowledge cause and effect. They claim that everything is clouded with delusion. However for the question whether it is 'unreal' like the horns of a rabbit? They say it is neither 'asatya or satya.' They use a new term as 'satyaasatya vilakshana.' They also claim it be temporary because it is born out of ignorance.

एतां दृष्टिमवष्टभ्य नष्टात्मानोल्पबुद्धयः
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १०० ॥

etaam drushtimavashtabhya nashtaatmanoalpabuddhaya:
prabhavantyugrakarmaana: kshayaaya jagatoahitaa: ||100||

With this approach of mind that is distorted they indulge in cruel activities and are born for the destruction of the world.

Downfall is resolved for people with demonic nature

'ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी'
आढ्योऽभिजवानस्मि कोऽन्योऽस्ति सदृशो मया
'मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १०१ ॥

'eeshwaroahamaham bhogeesiddhoaham balavaan sukhee'
aadhyoabhijanavaanasmi koanyosti sadrusho mayaa |
'maamaatmaparadeheshu pradvishantoabhyasooyakaa: ||101||

A taamasic person claims 'I am God. I am enjoyer of all pleasures, I am strong, I am rich, I am born in good kula, who is equal to me?' They cannot tolerate me as 'antharyami' and envy my presence in all.

Special Notes:

1. Demonic qualities are described in this sloka. Hatred towards God means they challenge – 'If God is not my initiator; let him make me work although I decide to sit quietly. Or let him stop me from working.' They are overconfident and develop arrogance and claim themselves to be Brahman – 'Aham Brahmasmi'. They also preach it to others. It is also claimed that 'hatred' leads to Moksha.' However 'hatred' is demonic quality. Gita sloka is quoted here to bring out these facts.

Fate of haters of Sri Hari

'तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
'क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १०२ ॥

'आसुरीं योनिमापन्ना मूढा जन्मनिजन्मनि ।
'मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्' ॥ १०३ ॥

'taanaham dwishata: kruraan samsaareshu naraadhamaan |
'kshipaamyajasramashubhaanasureeshweva yonishu ||102||

'aasurim yonimaapannaa moodhaa janmani janmani |
'maamapraapyaiva kaunteya tato yaantyadhamaam gatim' ||103||

I will make such cruel natured people to be born in this samsaara again and again in asuric wombs in every birth. They eventually go to the lowest hells without ever reaching Me, oh son of Kunti.

Special Notes:

1. Asuric nature not only makes them be born again and again in demonic wombs; they also face more misery ultimately falling into eternal hell.
2. The views that the world is unreal and that the souls are identical with Brahman and that they are independent creatures are said to be asuric. The hatred spoken of here is according to Janardhana Bhatta, denial of the dependence of souls upon God for their actions and assertion of their own independence. Sri Vadiraja Swami thinks it is the identification of one's own soul or those of others with Brahman, which is regarded as one of the hatred of God.

Qualities of a 'saatvik' person

'सर्वभूतेषु येनैकं भावमव्ययमीक्षते।
'अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्विकम्' ॥ १०३ ॥

'sarvabhuteshu yenaikam bhaavamavyayameekshate |
'avibaktam vibakteshu tajjnaanam viddhi saatwikam' ||104||

'Saatvika knowledge ' is that which knows the Lord, present in all mutually different jivas and jadas, is one and the same(swagata bheda vivarjita) and is supreme and eternal.

Special Notes:

1. 'Chetanas are mutually different. However the bhagavad roopas which indwell in them eternally is the same. The chetanas get separated from the body. 'Antharyami' does not have such separation. There is no gradation or difference among the Lord's forms present in every sentient and non sentient thing. Knowing God in this manner is 'saatvika jnana.'
2. Two important tenets are said here, 1) jivas are different from one another. 2) The god present in all is one.

   The doctrine that there is no difference among the god present as 'antharyami' in different places is stated in the 'Sootra' – Na staanatopi parasyobhayalingam sarvatra hi'

Secret of all the shaastras

'सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
'इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १०५ ॥

'मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
'मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे' ॥ १०६ ॥

'sarva guhyatamam bhuya: shrunu me paramam vaca:
'ishtoasi me dridamiti tato vakshyaami te hitam ||105||

'manmanaa bhava madbhakto madhyaaji maam namaskuru
'maame vaishyasi satyam te pratijaane priyoasi me' ||106||

I will tell you the most secret knowledge. Listen to this most important message. You remain dear to Me. This is definite. That is why I am telling these words of wisdom which will do you good. Concentrate and rest your mind in Me. Become my devotee. Worship and perform things to please me. Prostrate at my feet. You will attain me. This is 'Truth.' I say these words in affirmation because you are very dear to me.

Special Notes:

1. The importance of surrender to God is said here.

Slokas highlighting Moksha dharma

'पञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयम् ।
'सर्वेष्वेतेषु राजेन्द्र ज्ञानेष्वेतद् विशिष्यते ॥ १०७ ॥

'pacharaatrasya krutsnasya vaktaa naaraayana: swayam |
'sarveshweteshu raajendra jnaaneshwetadwishishyate ||107||

Entire Pancharatra is said by Narayana Himself. This is said to be the best among all shaastras.

Special Notes:

1. From this sloka till the sloka 113, all slokas are quotes from 'Mahabhaarata Moksha Dharma Parva.'
2. Janamejaya asks Vaishampayana – Whether 'Sankhya, Yoga, Pasupata and Pancharatra' are consistent in their thoughts or do they contradict? If

they are said to contradict which is then the best among all of them? Vaishampayana replies, All the four shaastras preach contradictorily. However 'Pancharatra' is best among them all. Narayana Himself is its composer.

Greatness of Pancharatra

'ज्ञानेष्वेतेषु राजेन्द्र साङ्ख्यपाशुपतादिषु ।
'यथायोगं यथान्यायं निष्ठा नारायणः परः' ॥ १०८ ॥

'jnaaneshweteshu raajendra saankyapaashupataadishu |
'yathaayogam yathanyaayam nishthaa naaraayana: para:' ||108||

On king Janamejaya! Among these shaastras viz. Sankhya, Yoga, Pashupata also, whenever the Supremacy of Narayana is stated in tune with 'Pancharatra Shaastra' those portions have to be accepted as authoritative. Moreover even through these shaastras, Supremacy of Narayana is established if viewed in their proper sequence and reasoning applying canons of interpretation, 'upakrama upasamhaara' etc.

Special Notes:

1. According to 'Saankhya shaastra ' knowledge of nature leads to Moksha. 'Yoga' says with help of 'praanayama' etc. breath control helps in attaining Moksha. 'Paashupata shaastra' states Moksha is attained by worship of Shiva. However they also in many places state 'Vishnu Bhakti' as means to attain Moksha. These portions can be considered authoritative. On the other hand entire Pancharatra is in tune with the Vedas.

'पञ्चरात्रविदो मुख्या यथाक्रमपरा नृप ।
'एकान्तभावोपगता वासुदेवं विशन्ति ते' ॥ १०९ ॥

'pancharaatravidho mukhya yathaakramaparaa nrupa
'ekaantabhaavopagataa Vasudevam vishanti te' ||109||

Oh King! One who comprehends Pancharaatra, understands well the gradation of devatas,they develop steadfast devotion. They attain Vasudeva ie. Get released from samsaara.

Special Notes:

1. Knowledge in Pancharaatra bestows Moksha. Therefore it is best among the above said shaastras.

2. Vaasudeva roopa of the Lord bestows Moksha. That is why this name is mentioned in this sloka.

Difference among Jivas and Eashwara in Mahabhaarata

'बहवः पुरुषा ब्रह्मन्नुताहो एक एव तु ।
'को ह्यत्र पुरुषश्रेष्ठस्तं भवान् वक्तुमर्हति ॥ ११० ॥

'bahava: purushaa Brahman utaaho eka eva tu
'ko hyatra purusha sreshta: tam bhavaan vaktumarhati ||110||

Janamejaya asks Vaishampayana – O learned Vaishampayana, Are Chetanas many or one? If they are many who is the best among them? Please let me know about this.

'वैशम्पायन उवाच–
'नैतदिच्छन्ति पुरुषमेकं कुरुकुलोद्वह ।
'बहूनां पुरुषाणां हि यथैका योनिरुच्यते ।
'तथा तं पुरुषं विश्वमाख्यास्यामि गुणाधिकम्' ॥ १११ ॥

Vaishampayana Uvaca:
'naitadhicchanti purushamekam kurukulodhvaha
'bahunaam purushaanaam hi yathaikaa yoniruchyate
'tathaa tam purusham vishvamaakhyaasyami gunaadhikam' || 111 ||

Vaishampayana replies,Oh kurukula tilaka Janamejaya, Wise do not agree that there is only one chetana. The Shrutis and Smritis say that there is one Supreme God who is described as source of many chetanas. I shall also state that He is present in all as 'antharyami' and possesses infinite attributes.

Special Notes:

1. Janamejaya asks Vaishampayana Muni whether chetanas are one or many. Mayavaadis say that chetanas are one. It is without any support from pramanas and also opposed to experience. Jnanis do not even want to think in that manner. They say chetanas are many. Among the chetanas Shri Hari being the primary cause for the entire creation is said by Sri Vedavyasa in the sutra 'janmaadhyasyayatha:' In shriuti it is said, 'yatho vaa imaani bhootaani jaayanthe.' I am his disciple and thus acknowledge his sayings. I also say Sri Hari is indweller in all and thus known as 'Vishwa' who is full of all auspicious attributes. (Sri Vaadiraja Swami)

Hari's greatness as narrated to Shiva by Brahma

आह ब्रह्मैतमेवार्थं महादेवाय पृच्छते ।
'तस्यैकस्य ममत्वं हि स चैकः पुरुषो विराट्' ॥ ११२ ॥

'अहं ब्रह्मा चाऽद्य ईशः प्रजानां तस्माज्जातस्त्वं च मत्तः प्रसूतः ।
'मत्तो जगत् स्थावरं जङ्गमं च सर्वे वेदाः सरहस्याश्च पुत्र' ॥ ११३ ॥

aaha brahmaitamevaartham mahaadevaaya prucchate
'tasyaikasya mamatwam hi sa caika: purusho viraat ||112||

'aham brahmaa chaaadya eesha: prajaanaam
'tasmaajjaatastwam ca matta: prasoota:'
'matto jagat sthaavaram jangamam ca
sarve vedaa: sarahasyaashca putra' ||113||

The same purport was conveyed to Mahdeva by Brahma when questioned. The Supreme God has everything under His control. He alone shines all around.

I, the first among the jivas am born from Him. You are born from me. The Vedas together with the Upanishads are manifested through me.

Special Notes:

1. This dialogue between Brahma and Shiva appears in Moksha Dharma Parva.
2. 'Mamatva' in this context means 'under control'. It also indicates 'swamithva' – mastership. It does not mean 'selfishness' (mamakaara) which appears in human beings due to illusion.
3. Vishnu is father of Brahma and is superior to him and is therefore 'Sarvottama.' Brahma is father of Rudra and is therefore 'jivottama.' Rudra and others are placed after Brahma can be understood from this sloka.
4. Vedas are eternal. Therefore wherever these are stated as 'created' it should be understood as manifested.

Bheema tells Yudishtra

तथैव भीमवचनं धर्म्मजं प्रत्युदीरितम् ।
'ब्रह्मेशानादिभिः सर्वैः समेतैर्य्यद्गुणांशकः
'नावसाययितुं शक्यो व्याचक्षाणैश्च सर्वदा ॥ ११४ ॥
'स एष भगवान् कृष्णो नैव केवलमानुषः
'यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः' ॥ ११५ ॥

tathaiva bheemavachanam dharmajam pratyudeeritam |
'brahmeshaanaadibhi: sarvai: sametairyadgunaamshaka: |
'naavasaayayitum shakyo vyaachakshaanaishca sarvadaa ||114||

'sa esha bhagavaan krushno naiva kevalamaanusha: |
'yasya prasaadajo brahmaa rudrashca krodhasambhava:' ||115||

Bheema tells Yudishtira, 'Even if Brahma, Rudra and all other devatas sit together in contemplation and discussion of the attributes of Sri Hari, it is impossible for them to describe even a fraction of His qualities. Krishna is no ordinary man. Chaturmukha Brahma emnated from His grace and Rudra is emanated from His anger.'

Sri Krishna tells Yudishtra

वचनं चैव कृष्णस्य ज्येष्ठं कुन्तीसुतं प्रति
'रुद्रं समाश्रिता देवा रुद्रो ब्रह्माणमाश्रितः
'ब्रह्मा मामाश्रितो नित्यं नाहं किञ्चिदुपाश्रितः' ॥ ११६ ॥

'यथाऽऽश्रितानि ज्योतींषि ज्योतिःश्रेष्ठं दिवाकरम्
'एवं मुक्तगणाः सर्वे वासुदेवमुपाश्रिताः' ॥ ११७ ॥

vacanam caiva krushnasya jyeshttam kunmteesutam prati|
'rudram samaashritaa devaa rudro brahmaanamaashrita: |
'brahmaa maamaashrito nityam naaham kancidupaashrita:' ||116||

'yathaaaashritaani jyoteemshi jyoti:sreshttam divaakaram |
'evam muktaganaa: sarve vaasudevamupaashritaa:' ||117||

Sri Krishna Himself tells Kunti's elder son Yudishtra: All devatas resort to Rudra, Rudra resorts to Brahma, Brahma resorts to me. However I do not resort to anyone. Just as all luminaries resort to the great luminary the sun, all released souls seek resort in Vasudeva.

Special Notes:

1. This sloka appears in upaparva 'Vaishnava Dharma parva' which is in 'Ashvamedhika Parva' of Mahabhaarata.
2. It says that 'jivas' resort to the Lord Vasudeva even in Mukti thus invalidating the tenets of Advaita.

The essence of Bharata as told in Bhavishyat Parva

भविष्यत्पर्वगं चापि वचो व्यासस्य सादरम् ।
'वासुदेवस्य महिमा भारते निर्णयोदितः ॥ ११८ ॥

'तदर्थास्तु कथाः सर्वा नान्यार्थं वैष्णवं यशः ।
'तत्प्रतीपं तु यद् दृश्येन्न तन्मम मनीषितम् ॥ ११९ ॥

bhavishyatparvagam chaapi vaco vyaasasya saadaram |
'vaasudevasya mahimaa bhaarate nirnayodita: ||118||

'tadarthaastu kathaa: sarvaa naanyaartham vaishnavam yasha: |
'tatprateepam tu yad drushyenna tanmama maneeshitam ||119||

In Bhavishyat Parva there is an authoritative statement made by Sri Vyasa, 'It is Hari's glory which is highlighted in Mahabhaarata. The other stories narrated is to highlight this aspect only. The glory of Vishnu described here is not for any other reason. Whatever is opposed to this effect is not my opinion.'

Special Notes:

1. The main goal of Mahabhaarata is not to narrate the story of Pandavas but to highlight how the Pandavas emerged successful only with the grace of Krishna. While describing certain glories of Rudra and other devatas it is done to establish the supremacy of Krishna. Therefore at times certain episodes superficially may appear to oppose Supremacy of Vishnu. But that is not the real purport intended by Vyasa. To understand the true meaning one has to possess knowledge of 'Bhashaa trayaa' (three type of usage of the language).

Bhashaa Trayaa

'भाषास्तु त्रिविधास्तत्र मया वै सम्प्रदर्शिताः ।
'उक्तो यो महिमा विष्णोः स तूक्तो हि समाधिना ॥ १२० ॥

'bhashastu trividhaastatra maya vai sampradarshitaa: |
'ukto yo mahimaa Vishno: sa tookto hi samaadhina ||120||

Three types usage of the language have been used in Bharata by me. Greatness of Sri Visnu is narrated in 'Samadhi bhasha.'

Special Notes:

1. 'Samadhi Bhasha' means to elucidate the purport with clarity. However here it means to language which elucidate Supremacy of Vishnu - Eg. 'Nasti Narayana samam' which directly means there is none equal to Narayana. 'Rudram samaashrithya devaa:' – Devatas resort to Rudra.

2. Language is made use of in three ways namely – 'Samadhi basha, Darshana Bhashaa and Guhya bashaa.' If the epic is read without the knowledge of the three usages of the languages, it will result in misinterpretations.

'शैवदर्शनमालम्ब्य क्वचिच्छैवी कथोदिता ।
'समाधिभाषयोक्तं यत् तत् सर्वं ग्राह्यमेव हि ॥ १२१ ॥

'अविरुद्धं समाधेस्तु दर्शनोक्तं च गृह्यते ।
'आद्यन्तयोर्विरुद्धं यद् दर्शनं तदुदाहृतम् ॥ १२२ ॥

'दर्शनान्तरसिद्धं च गुह्यभाषाऽन्यथा भवेत् ।
'तस्माद् विष्णोर्हि महिमा भारतोक्तो यथार्थतः ॥ १२३ ॥

'shaivadarshanamaalabhya kwachichaiviee kathoditaa |
'samaadhi bhaashayoktam yat tath sarvam graahyameva hi ||121||

'aviruddham samaadestu darshanoktam ca gruhyate |
'aadhyantayorviruddham yadhdarshanam tadudhaahrutam ||122||

'darshanaantaramsiddham ca guhyabashaaanyathaa bhaveth |
'tasmadh vishnorhi mahimaa bharatoktho yataarthata: ||123||

'Darshana basha' has been used in certain episodes related to Shiva. It is not acceptable. Whatever is said in 'samaadhi basha' should be accepted. Matter which is conveyed in 'Darshana basha' is acceptable if it is not opposed to 'Samadhi basha.' That is called 'darshana basha' where the beginning and end conflict and also whatever is said in other 'darshanas' (schools of thought).'Guhya basha' is that which conveys something different from what

appears on the face of it. Therefore Mahabhaarata truly declares the greatness of Vishnu.

Special Notes:

1. Three types of style in language are used in narrating Mahabhaarata. It is known as 'bashaa traya' – 'Samaadhi bashaa, Darshana bashaa and Guhya bashaa.' Samaadhi bashaa narrates things in a straight forward manner. Supremacy of Vishnu is naarated in this basha.

2. Other schools of thought are intermingled and narrated which is known as 'darshana bashaa.' Beginning and end are contradictory. This should not be accepted. There are two types in this 'Loka darshana bashaa and Para darshana bashaa.' What is perceived by general people is narrated as it is. It is 'loka darshana bashaa.' Other schools of thought are expressed is 'para darshana bashaa.'

3. What is not conveyed by either of these but contains secretive and esoteric meaning is called Guhya bashaa. Example is as follows:

   Atta shoolaa janapadaa: shivashoolaashca tushatpadaa:
   Pramadaa: keshashoolinyo bhavishyanthi kalauyuge ||

   In Kali yuga cooked food will be sold, Vedas will be used for making money, Women will take up to prostitution easily is the meaning that is conveyed in this sloka.

   Ucchistam shivanirmaalyam vaantam ca mrita karpatam
   Kaakavishtaa samaayuktam panca pootaani bharata||

   It is said in the sloka that - Left over of what is tasted, shiva nirmalya (what has been offered to Shiva), vomit, cloth on the dead body, crow's excreta are sacred. The literal meaning of the sloka sounds very strange. However when it is analysed properly it means – Milk which is taken from the udder of the cow after it has been suckled by the calf; River Ganga which flows from the matted locks of Shiva; honey which is thrown out from the mouth of the bee; silk which is the cover on dead silk worms; and ashwata tree which grows from the seed eaten by the crow and excreted. These are said to be sacred things which is expressed in Guhya basha.

   'Bhashaaa traya' is also expressed in Bhaagavata Taatparya.

Stories of Vishnu Bhaktas

Vaayu deva is the foremost of all Vishnu bhaktas followed by Bharati Devi

'तस्याङ्गं प्रथमं वायुः प्रादुर्भावत्रयान्वितः ।
'प्रथमो हनुमान् नाम द्वितीयो भीम एव च
'पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्य्यसाधकः ॥ १२४ ॥

'tasyaangam prattamam vaayu: praadurbhaavatrayaanvita:|
'prathamo hanumaannaama dweeeeiyo bheema eva ca |
'poornaprajnastruteeyastu bhagavatkaaryasaadhaka:' ||124||

Vaayu Deva who is Mukhya Praana who has three avatars is the foremost servant of the Lord. Hanuman is the first avatara in which he fulfilled the Lord's work. Bheema is the second avatara while Poorna Prajna is the third avatara are all avatars he is 'bhagavad kaarya saadhaka.'

Special notes:

1. Rudra and other devatas also serve the Lord to their capacity. However they at times oppose the Lord. But Mukhya Praana from time immemorial not once has he opposed the Lord for any matter. He is at His service without any questions asked.

Bharati

'त्रेताद्येषु युगेष्वेष संभूतः केशवाज्ञया ॥ १२५ ॥
'एकैकशस्त्रिषु पृथक् द्वितीयाङ्गं सरस्वती ।

'tretaadyeshu yugeshvesha sambhuta: keshavaajnayaa |
'ekaikashastrishu pruthak dweetiyaamgan saraswatee' ||125||

Mukhya Praana under the command of Sri Hari took three avataras in Treta, Dwapara and Kali yuga . Second in service to Sri Hari is Saraswati (Bharati).

Avataras of Bharati

'शंरूपे तु रतेर्वायौ श्रीरित्येव च कीर्त्यते
'सैव च द्रौपदी नाम काळी चन्द्रेति चोच्यते ॥ १२६ ॥

'shamroope tu rathervaayau shririthyeva ca keertyate|
'saiva ca Draupadi naama kaalee chandreti chochyate' || 126||

Vaayudeva is form of bliss and Bharati enjoys it in his company and is called 'Sri.' She is popular as Draupadi. Kaali, and Chandra, are also her other names.

Sesha and others are third in service to Lord

'तृतीयाङ्गं हरेः शेषः प्रादुर्भावसमन्वितः
'प्रादुर्भावा नरश्चैव लक्ष्मणो बल एव च ॥ १२७ ॥

'trutiyaamgam hare: shesha: praadurbaavasamanwita: |
'praadurbaavaa narashcaiva lakshmano bala eva ca' ||127||

Sesha along with his avataara roopas stands third in the service of the Lord. His avataras are 'Nara, Lakshmana and Balarama.'

Special Notes:

1. 'Nara' here refers to brother of Narayana who is son of Dharma.
2. Balarama is avatara of Sesha and not saakshaad avataara of Lord as interpreted by Ramanuja.

'रुद्रात्मकत्वाच्छेषस्य शुको द्रौणिश्च तत्तनू
'इन्द्रे नरांशसम्पत्त्या पार्थोऽपीषत् तदात्मकः ॥ १२८ ॥

'rudraatmakatwaaccheshasya shuko draunishca tattanoo |
'imdro naraamshasampattyaa paarthoapeeshat tadaatmaka:' ||128||

Sesha who was in Rudra padavi in the previous kalpa, Shukha muni, Ashvattama are all said to be Sesha's avataaras. Arjuna who is avatar of Indra possesses a small 'amsha' of Sesha in him and therefore he is also included along with Sesha.

Special Notes:

1. Just as present kalpa Vaayu Deva is future Brahma, similarly present kalpa Rudra becomes Sesha in future Kalpa. As Vaayu deva is foremost in service of the Lord, Sesha is third in the list.

Pradhyumna and others also are in service of God in gradation

'प्रद्युम्नाद्यास्ततो विष्णोरङ्गभूताः क्रमेण तु
'चरितं वैष्णवानां तद् विष्णूद्रेकाय कत्थ्यते'।
तथा भागवतेऽप्युक्तं हनूमद्वचनं परम् ॥ १२९ ॥

'pradyumnaadyaastato vishnorangabutaa: kramenna tu|
'caritam vaishnavaanaam tu vishnoodrekaaya kathyate' |
tathaa bhaagavateapyuktam hanoomadwacanam param ||129||

Pradhyumna and others are in service of the Lord in order of gradation. Stories of Vishnu are narrated to bring out the glory of Vishnu. Even in the Bhagavata there are wise sayings of Hanuman.

Special Notes:

1. Pradhyumna is an avatara of Manmata. It goes without saying that Indra is also included as both are in the same gradation. They are fourth in service to Sri Hari. Kaama's son Aniruddha is fifth in order.
2. Although Pandavas stories are elaborated in Mahabhaarata, the focal point is to highlight and describe the glory of Krishna. It also shows how Bheema, Draupadi and others were of assistance to Lord Hari in gradation in His undertaking to quell evil and it finally concludesin establishing the Supremacy of Sri Hari.

Purpose of Sri Hari's incarnations

'मर्त्यावतारस्त्विह मर्त्यशिक्षणं
रक्षोवधायैव न केवलं विभोः ।
'कुतोऽस्य हि स्यू रमतः स्व आत्मन्
सीताकृतानि व्यसनानीश्वरस्य ॥ १३० ॥

'martyaavataarastwiha martyashikshanam
rakshovadhaayaiva na kevalam vibho: |
'kutoasya hi syoo ramata: swa aatman
sitaakrutaani vyasanaaneeshwarasya' ||130||

Hanuman told in Bhagavata: Avatara of Lord as man in this world is intended indeed for edification of mankind and not merely for destruction of raakshasaas.

How can there be grief for Rama on account of separation of Sita as He is the Lord who delights in Himself?

Special Notes:

1. There is absolutely no question of any sorrow for the Lord who enjoys in

Himself. Sri Rama enacted to be immersed in sorrow for having lost his wife. It was only to teach mankind how over attachment would result only in sorrow. He taught several values of life to mankind.

'न वै स आत्माऽऽत्मवतामधीश्वरो
भुङ्क्ते हि दुःखं भगवान् वासुदेवः ।
'न स्त्रीकृतं कश्मलमश्नुवीत
न लक्ष्मणं चापि जहाति कर्हिचित्' ॥ १३१ ॥

'na vai sa aatmaaatmavtaamdheeshvaro
bhunkte hi dukham bhagavaan Vasudeva:|
'na stree kritam kashmalavashnuveeta
na lakshmanam chaapi jahaati karhichit ' ||131||

That Supreme Lord Vasudeva, who controls even the wise men, and who indwells in the entire world never experiences misery and never suffers degrading grief on account of women (Sita) and will not forsake Lakshmana due to anger.

Special Notes:

1. Can Sri Rama who is full of all attributes and bliss experience sorrow? He is all pervading Vaasudeva. How can he experience separation from Sita? The use of term Vasudeva indicates that even in His incarnation as Krishna when in the midst of thousands of women he had no sensual taint. (Sri Vadiraja Swami)

2. It is said that Rama was angry with Lakshmana for having allowed Dhurvasa rishi overlooking Rama's orders. This is also not because Rama possesses anger; it is a playact to mislead the demonaic souls.

यत्पादपङ्कजपरागनिषेवकाणां
दुःखानि सर्वाणि लयं प्रयान्ति ।
स ब्रह्मवन्द्यचरणो जनमोहनाय
'स्त्रीसङ्गिनामिति रतिं प्रथयंश्चचार' ॥ १३२ ॥

yatpaadapankajaparaaganishevakaanaam
dukhaani sarvaani layam prayaanti |
sa Brahma vandhya charano janamohanaaya
'sreesanginaamiti ratim pratayanshcachacaara' ||132||

All sorrows vanish for those who adore the dust of the lotus feet of the Lord. Such a one, whose feet are worshipped even by Brahma, conducted Himself thus in this world for delusion of mankind so as to indicate that such was the lot of people addicted to women.

Special Notes:

1. Lord is all pervasive and His form itself is blissful. Such a Lord cannot experience grief of separation nor other sorrows.

Sri Hari worships Shiva and others to delude the evil

'कचिच्छिवं कचिदृषीन् कचिद् देवान् कचिन्नरान् ।
'नमत्यर्च्चयति स्तौति वरानर्थ्थयतेऽपिच
'लिङ्गं प्रतिष्ठापयति वृणोत्यसुरतो वरान् ॥ १३३ ॥
'सर्वेश्वरः स्वतन्त्रोऽपि सर्वशक्तिश्च सर्वदा
'सर्वज्ञोऽपि विमोहाय जनानां पुरुषोत्तमः' ॥ १३४ ॥

'kwacicchivam kwacidrusheen kwacidevaan kwacinnaraan|
'namatyacaryati stauti varaanarthayateapi ca |
'lingam pratishthaapayati vrunotyasurato varaan ' ||133||

'sarveshwara: swatantroapi sarvashakthishca sarvadaa|
'sarvajnoapi vimohaaya janaanaam purushottama:' ||134||

Although Sri Hari is always Supreme, overlord of all, independent, omnipotent, yet at times does acts to mislead evil minded souls(asura mohanaarta) such as, He honours and worships Siva, sometimes rishis, sometimes devas sometimes even men and beg them of boons. He also installs 'Lingas'. He asks for boons even from asuras.

Special Notes:

1. Harivamsha describes that Sri Krishna went to Kailasa to worship Shiva to beget children; He performs pooja to Vishwamitra and other rishis in Rama, Krishna avatara; he prostrates before Dhasaratha, Vasudeva etc.; He installs Linga in Rameshwara; They are all done to delude the evil minded people.
2. In Mahabhaarata 'sabha parva' and in Maarkandeya Purana Sapthashati Devi Mahatmaya it is said that Lord asks for boons from asuras. When

Madhu Kaitabha comes to kill Chaturmukha Brahma, Sri Hari fights with them for nearly five thousand years. Finally due to Devi's 'Maya' the asuras were entranced which made them bow down to Sri Hari's valiance and wanted to bestow boon to Him. Then Sri Hari asked that they should be killed by Him. Entire land was covered with water at that time. They said that they should be killed on the land. Therefore Sri Hari put them on their lap and and with His chakra beheaded them. However this is a drama enacted by Sri Hari for misleading the evil minded. Sri Hari is omnipotent, independent and all knower.

Supremacy of Vishnu is the conclusion of all shaastras

तस्माद् यो महिमा विष्णोः सर्वशास्त्रोदितः स हि
नान्यदित्येष शास्त्राणां निर्णयः समुदाहृतः ॥ १३५ ॥

tasmaadyomahimaa vishno: sarvashaastrodita: sa hi |
naanyadityesha shaastraanaam nirnaya: samudaahruta: ||135||

Therefore only that which establishes the glory of Vishnu is stated in all the shaastras and nothing else. This is the settled truths of all shaastras.

Special Notes:

1. Supremacy of Lord Vishnu is the purport of the entire shaastras. Certain acts of God in His incarnations are meant to mislead the evil minded persons and those are not to be taken as the purport of the shaastras.

Mahabhaarata can be interpreted in three ways

भारतार्थस्त्रिधा प्रोक्तः स्वयं भगवतैव हि
'मन्वादि केचिद् ब्रुवते ह्यास्तीकादि तथा परे ।
'तथोपरिचराद्यन्ये भारतं परिचक्षते' ॥ १३६ ॥

bhaarataarthastridhaa proktaa: swayam bhagavataiva hi
'manvaadi kechid bruvate hyaastikaadi tathaa pare|
'tathoparicharaaddhanye bharatam parichakshate' ||136||

The purport of the Mahabhaarata is conveyed by the Lord Vyasa Himself in three ways. Some say it is 'manvaadi' (according to manu); some say it is 'aastikaadi' (illustration of goodness) and others say it is 'Uparicharaadi' (about God who is above all).

Special Notes:

1. Earlier in the 120 sloka it was said that Bharata has to be interpreted in three ways according to 'Bhashaatraya.' Moreover it said that Supremacy of Vishnu is the essence which is given in 'samaadhi basha'. Now it says Bharata has three meanings namely, 'Manu, Aasthika and Uparichara' among which 'Uparichara' is the essence of Bharata which establishes the Supremacy of Vishnu is told.
2. Skanda Purana says Bharata has minimum of ten meanings. All meanings are related to Supremacy of Vishnu. However due to eligibility of those who take up to its study the meaning can be classified into three groups namely Manu, Aastika and Uparicharaa.Janaardhaneeya says that it caters to lower, mediocre and higher eligibility of souls.

'सकृष्णान् पाण्डवान् गृह्य योऽयमर्त्थः प्रवर्त्तते ।
'प्रातिलोम्यादिवैचित्र्यात् तमास्तीकं प्रचक्षते ॥ १३७ ॥

**'sakrushnaan paamdavaan gruhya yoayamartha: pravartate |
'praatilomyaadivaicitryaat tamaastikam prachakshate' ||137||**

This is called 'Aastika' whereby way of illustration of the story of the Pandavas along with Draupadi and Krishna is narrated in reverse order (pratiloma).

Special Notes:

1. 'Pratiloma' means to tell things at a later stage that which has to be told in the beginning; and to tell what has to be told in the end, at the beginning.
2. 'Aastika' here does not refer to the 'aastika muni' who stopped the 'sarpayaaga' performed by Janamejaya. 'Aadhi' does not refer that Mahabhaarata begins from his description.
3. 'Asthikas' mean those who repose faith in God and other worlds. 'asthikas' are Pandavas and Draupadi. They are even greater than Manu, Muni and all the other 'aasthikas.' All stories related to pandavas from their birth is said to be 'aasthikaadi.' Pandavas are best of Bhaktas and therefore it is known as 'Aasthikaadi.'

Aadhyatma meaning of Mahabhaarata

'धर्म्मो भक्त्यादिदशकः श्रुतादिः शीलवैनयौ ।
'सब्रह्मकास्तु ते यत्र मन्वादि तं विदुर्बुधाः ॥ १३८ ॥

'dharmo bhakthyaadi dashaka: shrutaadi: sheelavainayau |
'sa brahmakaastu te yatra manvaadim tam vidhurbudhaa:' ||*138*||

Qualities Dharma, Bhakti along with its ten attributes, qualities like study contemplation etc. good conduct coupled with politeness along with teachings of the Vedas are referred to as 'Manvaadi.'

Special Notes:

1. 'Manvaadi' means aids which assist in achieving 'paratatva saadhana' which can be listed as 'Dharma, Bhakti, Jnana etc.' There are several places in Bharata which highlight Dharma. In 'sabha parva' Raajasooya Yaga dharma is described. Ashwamedha parva describes 'Ashwamedha Yaaga dharma'. During Raaja sooya yaaga Krishna Bhakti is described. Study and contemplation aree given importance in many places. Vairaghya is seen when the entire kingdom is renounced. Politeness and humility are described at several places where youngsters show deep reverence to their elders.

2. Sri Vaadiraja Swami says that Pandavas represent the above qualities described in Bharata. Yudistra represents 'Dharma'(righteousness and Truth) , Bheema represents Bhakthi, jnana, vairaghya etc. Arjuna for 'sravana (hearing) manana (contemplation), and nidhidhyasana ; Nakula Sahadeva for politeness and humility. Draupadi represents Veda Vidya. Thus Pandavas along with Draupadi represent 17 qualities. Thus their story becomes story of the greatness of these attributes.Therefore it is said to be 'Manvaadi.' ·

3. While Pandavas represent good conduct learning etc. Duryodhana and others stand for all bad qualities. Duryodhana being avatara of Kail is the worst of them.Thus the war of Mahabhaarata represents eternal conflict which goes on in every soul between the forces of righteousness and wickedness; to the extent that the righteousness succeeds, the soul is said to come out victorious on its onward march towards final release. Narayana directs this war like Sri Krishna did in the battle field. This is the teaching of the Bhagavad Gita which is the essence of Mahabhaarata.

Uparicharaadi interpretation

'नारायणस्य नामानि सर्वाणि वचनानि तु ।
'तत्सामर्थ्याभिधायीनि तमौपरिचरं विदुः ॥ १३९ ॥

'naaraayanasya naamaani sarvaani vacanaani tu |
'tatsaamarthyaabhidhaayeeni tamauparicaram vidu:' ||139||

All the words of Mahabhaarata convey the glory of the supreme God Narayana and represent His names. Thus jnanis way of this interpretation is called 'Uparichara.'

Special Notes:

1. In the above three verses the three levels of subject matter is explained. The words 'Aastikadi' 'Manvaadi' and 'uparicharaadi' superficially give an impression that Mahabhaarata begins with the stories of these three personalities. But the fact is Manu's story does not occur at all in Mahabhaarata. 'aastika' and Uparichara appear only brieflyin Aadi Parva. Therefore these three cannot be the theme of Mahabhaarata. The expression 'Aastikaadi. Manvaadi, and Uparicharaadi' have altogether different meaning which is as follows:

   In the word 'Uparichara''upari' means, one who is top most among all chetanas. It is Narayana who is indweller in all. 'aadhavante ca madhye ca Vishnu: sarvatra geeyate' is a quote from the Bharata itself.

The ten virtues represented by Bhima

'भक्तिर्ज्ञानं सवैराग्यं प्रज्ञा मेधा धृतिः स्थितिः ।
'योगः प्राणो बलं चैव वृकोदर इति स्मृतः ॥ १४० ॥

'bhaktirjnaanam savairaagyam prajnaa medhaa dhriti: sthiti:|
'yoga: praano balam caiva vrukodara iti smruta:' ||140 ||

Devotion, knowledge, detachment, understanding, power of retention of the knowledge, courage, steadiness, concentration of mind, vitality, strength – Vrukodara is abhimaani for these virtues. Bhimasena that is to say possesses these qualities.

Special Notes:

1. Supreme Narayana is the subject of Mahabhaarata. As it is said, '**charitam' vaishnavaanaam tu vishnodrekaaya kathyate'** - Pandavas have to be described as those who represent to extol the greatness of Sri Hari. As the shruthi says, '**vividishanti yajnena daanena'** – Bharata describes several dharmacharanas which are essential for perceiving the Lord. It can be obtained by grace of 'Dharmabhimani' Dharmaraja and Lord Sri Hari. Similarly '**Bhaktirevainam nayati bhakthyathvananyaya shakya:'** -

Bhakthi and other ten qualities are essential to get the grace of Bheema and Lord Narayana. '**Shrothavyo manthavyo nidhidhayaasitavya'** – Learning, contemplation and practice are necessary to earn the blessings of Arjuna and Lord Hari. As the saying goes '**tadvidhijnaanaartam sa gurumevaabhigacheth'** one has to have politeness and humility to gain the grace of Nakula and Sahadeva and Lord Hari. '**Vedaa hyevainaam vedayanti'** – one needs to study the Vedas to obtain the grace of Draupadi Vedabhimaani and Sri Hari. Thus Mahabhaarata represents all these qualities known as 'manu.'

Draupadi represents all learning (Vidya)

'एतद्दशात्मको वायुस्तस्माद् भीमस्तदात्मकः ।
'सर्वविद्या द्रौपदी तु यस्मात् सैव सरस्वती ॥ १४३ ॥

**'etaddashaatmako vaayustasmaadbheemaastadaatmaka: |
'sarvavidyaa draupadee tu yasmaat saiva saraswatee' ||141||**

Vaayu Deva represents these ten qualities. Bheema who is incarnation of Vaayu also has these qualities. Similarly Draupadi is incarnation of Bharati who will be Saraswati in future kalpa. She represents all learning.

Special Notes:

1. Bheema who is incarnation of Vaayu possesses the ten qualities like Vaayu Deva.
2. Draupadi will be Saraswati in future. Therefore she is embodiment of all learning. In aadhyatma, she represents speech.
3. Similarly Duryodhana, Bheeshmacharya and soldiers on either side represent several tatvas which will be described later. Thus while narrating Pandavas story Duryodhana's story also is unavoidable. Since Duryodhana Shakuni etc. are looked down upon, what they represent like 'ignorance' etc. are also unwanted. Bheeshma, Drona are all devas. They have taken avatara with a purpose. They represent punya.

Duryodhana and Dusshaasana represent vices

'अज्ञानादिस्वरूपस्तु कलिर्दुर्योधनः स्मृतः ।
'विपरीतं तु यज्ज्ञानं दुःशासन इतीरितः ॥ १४२ ॥

'ajnaanaadiswaroopastu kalirduryodhana: smruta: |
'vipareetam tu yajnaanam dushaasana iteerita:' ||142||

Kali who is embodiment of Ajnana (ignorance) is Duryodhana. Dusshaasana is embodiment of 'perverted Knowledge.'

Special Notes:

1. The reason for us to have 'ignorance, illusion, is all due to presence of Kali in us. He is Duryodhana. 'Perverted knowledge' is Dusshasana.
2. Along with 'ignorance' Duryodhana represents 'avairghya, and hatred also.

Shakuni is 'Naasthika' Kauravas represent all vices
Ashvathama represents arrogance

'नास्तिक्यं शकुनिर्नाम सर्वदोषात्मकाः परे ।
'धार्त्तराष्ट्रास्त्वहङ्कारो द्रौणी रुद्रात्मको यतः ॥ १४३ ॥

'naastikyam shakunirnaama sarvadoshaatmakaa: pare |
'dhaartaraashtrastwahamkaaro draunee rudraatmako yata:' ||143||

Shakuni represents 'naasthikatva' (non believer); all other kauravas represent all other vices; Ashvattama who is avatara of Rudra represents self conceit.

Special Notes:

1. 'Naasthika Buddhi' at times affects even good people and gives them sorrow. However it is the very nature of evil minded people. Shakuni is abhimaani asura for this. Likewise 'kaama, krodha, madha, matsara, loba' are seen in jivas. They are represented by the rest of the kauravas. Abhimaani for 'Ahamkaara tatva' in the jivas is Ashvattama who is avatara of Rudra.

'द्रोणाद्या इन्द्रियाण्येव पापान्यन्ये तु सैनिकाः ।
'पाण्डवेयाश्च पुण्यानि तेषां विष्णुर्न्नियोजकः ॥ १४४ ॥

'dronaadyaa imdriyaanyeva paapaanyanye tu sainikaa: |
'paamdaveyaashca punyaani teshaam vishnurniyojaka:' ||144||

Drona and others are 'indriyabhimani' (controller of sense organs) soldiers on Kaurava side represent 'demerits' (paapa) and soldiers on Pandava side signify merits (punya). Sri Krishna is controller of all.

Special Notes:

1. Drona is controller of hearing (shrotrabhimaani) He is avatara of Brihaspati. Bheeshma is agni roopa who is the controller of tongue (vaagabhimaani). Abhimanyu is avatara of Chandra who is 'manobhimaani' (controller of the mind). Nakula and Sahadeva are controller of the sense of smell (graanabhimaani). They are Ashwini devatas. Arjuna is 'manobhimaani.'

2. Kaurava soldiers stand for 'to give trouble to others' (parahimsa) plundering others wealth (paradravya apahaara), talking ill of others(paranindha), going after other women (para stree gamana) etc. 'Kaama krodha' are evils which make home in us strongly from childhood. They are signified by Kauravas. We are overcome with other evils at times and thus are signified by the soldiers on their side. Sri Krishna is Vishnu who is the controller of all these forces.

3. Sri Vaadiraja Swami says, body given to higher souls is for their 'moksha saadhana.' However it is granted only when they gain 'aparoksha jnana.' At that time Sri Hari destroys all their earlier demerits and also the merits which are done by them beyond their limit. Similarly in his work Mahabhahrata, Sri Vedavyasa describes defeat to the kauravas and victory to His devotees Pandavas, He has described Duryodhana along with other evil minded people and Bheema with other good people. Just as sins are destroyed so also evil minded people like Duryodhana and others. Just like He destroys the extra merits of His devotee He describes destruction of Bheeshma, Drona, Drupada, Viraata and others. Just as He grants Moksha to the devotee who has completed 'saadhana' He makes the Pandavas victorious,,.This is described by Sri Vedavyasa.

4. The Tatvabhimaani deities and demons present in man's body who affect the qualities in man are described. Character representation of such qualities is described in the entire Mahabhaarata.

Spiritual Significance of Mahabhaarata

'एवमध्यात्मनिष्ठं हि भारतं सर्वमुच्यते ।
'दुर्विज्ञेयमतः सर्वैर्भारतं तु सुरैरपि ॥ १४५ ॥

'evamadhyaatmanishtam hi bhaaratam sarvamuchyate |
'durvijneyamata: sarvaibhaaratam tu surairapi' ||145 ||

Thus entire Bharata is spiritually significant. Therefore it is difficult for comprehension even to devatas.

It is complex to comprehend Mahabhaarata

'स्वयं व्यासो हि तद् वेद ब्रह्मा वा तत्प्रसादतः ।
'तथाऽपि विष्णुपरता भारते सारसङ्ग्रहः' ॥ १४६ ॥

'swayam vyaaso hi tadweda brahmaa vaa tatprasaadata: |
'tathaaapi vishnuparataa bhaarate saarasangraha:' ||146||

Bharata can be comprehended by Sri Vedavyasa only. Chaturmukha Brahma can understand it by His grace. Others are not able to know the full details. However Supremacy of Vishnu can be comprehended by all.

Special Notes:

1. If it is said that Chaturmukha can comprehend then all the 'rujus' who will be attaining his position in future will also be able to comprehend.

Vaayu Jeevothama

इत्यादिव्यासवाक्यैस्तु विष्णूत्कर्षोऽवगम्यते ।
वाय्वादीनां क्रमश्चैव तद्वाक्यैरेव चिन्त्यते ॥ १४७ ॥

ityaadivyaasavaakyaistu vishnootkarshoavagamyate |
vaayvaadinaam kramashcaiva tadwaakyaireva cintyate ||147||

By such sayings by Sri Vedavyasa supremacy of Vishnu is understood. And also by His own sayings gradation of other devas like Vaayu etc. is brought to our mind.

'वायुर्हि ब्रह्मतामेति तस्माद् ब्रह्मैव स स्मृतः ।
'न ब्रह्मसदृशः कश्चिच्छिवादिषु कथञ्चन' ॥ १४८ ॥

'vaayurhi brahmataameti tasmaad brahmaiva sa smruta: |
'na brahmasadrusha: kashciccivaadishu kathanchana' ||148||

As Vaayu will surely attain position of Brahma he is addressed as Brahma himself.

Rudra and other devatas can never equal Brahma in any way.

Special Notes:

1. Instead of saying 'Brahmmaadeenam karma:' it is said 'Vaayuvaadeenam karma:' this itself shows that they are equal in status. Vaayu will be attaining Brahma's position in future. Thus wherever it says Brahma it automatically means Vaayu and vice versa. Similarly Rudra and Sesha also have similar positions. Indra and Kaama also occupy same positions.

2. There are a group of devatas known as 'rujus.' They are 100 in number at any given time. They have all the intrinsic qualification to reach the status of Brahma. Of these Vaayu the 99th 'Ruju' after his given saadhana of 100 years becomes Brahma while the present Brahma at that time attains Moksha. All the rujus possess body of 'sathva' free from all blemishes.

'ज्ञाने विरागे हरिभक्तिभावे
धृतिस्थितिप्राणबलेषु योगे ।
'बुद्धौ च नान्यो हनुमत्समानः
पुमान् कदाचित् क्व च कश्चनैव ॥ १४९ ॥

'jnaane viraage haribhaktibhaave
dhrutisthitipraanabaleshu yoge |
'buddhau ca naanyo hanumatsamaana:
pumaan kadaacit kwa cha kashcanaiva' ||149||

There is no other person equal to Hanuman in respect of knowledge, detachment, and devotion to Lord Hari, courage, steadiness, vitality, strength, zeal, and intelligence at any time and at any place.

Vaayu mahima in Balitthaa Sukta

'बळित्था तद् वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतो जनि ।
'यदीमुप ह्वरते साधते मतिरृतस्य धेना अनयन्त ससुतः ॥ १५० ॥

'balittha tathvapushe dhaayi dharshatam
devasya barga: sahaso yatoajani
'yadeemupahvarate saadhate matee-
rutasya dhenaa anayanta sasruta: ' ||150 ||

Mukhya praana in as much as the original form of Vaayu emanated from Narayana, therefore the original form also consists of strength, knowledge, sustains the entire sentient beings protecting in the form of breath, and leading them to their destined status. The characterestics strength and knowledge

found in the original form of Vaayu Deva manifests in three avatars. The first avatar is that of Hanuman. Filled with Bhakti he always remains near Raama. Unaided he accomplished the commands of Raama. He conveyed Sri Rama's nectar like message to Sita and conveyed Sita's message to Raama.

Special Notes:

1. This mantra appears in Rg veda (1.141.1-5). It consists of although thirteen mantras it has become a custom to chant the first five alone as Balitta suktha. Hrishikesha Theertha paata Nirnaya has given only first four mantras. It starts as 'balittha' and is popularly known as 'Balittha Suktha.' In 'Tantra saara' it is said that this mantra was conceived by Brighu Muni and is known as 'Praanagni Suktha.' Vaayu known as 'Praanagni' is mentioned in 'Prashnopanishad.' However Sayana refers it as 'Agni.' But Sri Madhvacharya taking authoritative quotes from 'Bhaavavrutha sadbhaava' and 'Yaju:samhita' has said it should be referred to Vaayu Deva

2 The first mantra describes Mukhya Praana's moola roopa as well as Hanumad Roopa. The second mantra describes Bheema Roopa and Madhva Roopa. The last three mantras describe Madhva roopa alone. This is because this roopa having expounded the true meaning of the Vedas thus protecting its truthful nature is very dear to it. This roopa imparts true knowledge to people leading them towards Moksha. This roopa is the cause for attaining Moksha.

Bheema and Madhva avatara in Balittha suktha

'पृक्षो वपुः पितुमान् नित्य आ शये द्वितीयमा सप्तशिवासु मातृषु ।
'तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त योषणः ॥ १५१ ॥

**'priksho vapu: pitumaan nitya aashaye
dwiteeyamaa saptashivaasu maatrushu |
'triteeyamasya vrishabasya dohase
dashapramatim janayanta yoshana:' ||151||**

Mukhya Praana's second avatara is that of Bheemasena for destroying enemies, to indulge in eating cart full of food and always remain involved in contemplation of the seven shaastras. The third avatara known as Poorna Prajna was was begot by Vedaabhimaanin are namely Sree Bhu and Durga for spread of right knowledge.

Special Notes:

1. Derivative meaning of Bheema is – He by whom the knowledge (ma:) was supported (britha:) Sri Vadiraja Swami
2. 'Yoshana:' Do not mean women belonging to humankind. As these women do not have the capacity to give birth to Jeevaothama Vaayu, Lord made Lakshmi His consort in the form of Sree, Bhu and Durga be present in special manner in Madhyageha's wife and made him appear in this bhooloka. Narayana was Himself present in Madhyageha Bhatta. The couple had undertaken very rigorous vratas and were blessed in this manner.

Purpose of Madhva avatara in Balitta Suktha

'निर्य्यदीं बुध्नान्महिषस्य वर्प्पस ईशानासः शवसा क्रन्त सूरयः ।
'यदीमनु प्रदिवो मध्व आधवे गुहा सन्तं मातरिश्वा मथायति ॥ १५२ ॥

'niryaadeen budhnaan mahishasya varpasa
eeshaanasa: shavasaa krantasooraya: |
'yadeemanu pradivo madhva aadhave
guhaasantam maatharishvaa mathaayati ' ||152||

Vaayu deva is embodiment of knowledge, up lifting the 'yoghya jivas,' and is best among the devatas. Through this Madhva roopa he makes highly intelligent Rudra and others very easily get released from this samsaara. Vaayu Deva seated in the hearts of such jnanis safeguards the knowledge of Supremacy of Vishnu by analyzing the Vedas in depth.

Special Notes:

1. This mantra highlights the eloquence of Sri Madhvacharya. Sri Trivikrama Panditacharya describes his personal experience in this manner: 'Sri Madhvacharya's defectless, unfaltering exposition of the Veda shaastras delights the learned scholars and makes them feel immersed in ocean of bliss.
2. This mantra clearly mentions the name 'Madhva' along with 'Maatharishva.' 'Maatharishva' denotes Vaayu. Therefore it can be concluded that Madhva is Vaayu's avatara. 'Maatharishva' can be related as Vaayu because 'aa shaye sapthashivaasu maathrushu' has been already told in the earlier

mantra. It means he is very much involved in the study of 'saptha shaastras' – four Vedas, Pancharaatra, ithihasas and puranas.

3. 'Madhu' means 'Aananda' 'Va' means 'theerta'. Therefore Madhva means Ananda Theerta.

'प्र यत् पितुः परमान्नीयते पर्य्या पृक्षुधो वीरुधो दंसु रोहति ।
'उभा यदस्य जनुषं यदिन्वत आदिद् यविष्ठो अभवद् घृणा शुचिः' ॥ १५५ ॥

'pra yath pitu: paramaaneeyate paryaa
prikshudho veerudho damsu rohati |
'ubhaa yadasya janusham yadinvata
aaddidhyavishto abhavad grinaa shuchi:' ||153||

In as much in that form Madhva was clearly directed by Supreme God, he destroys all objections raised by opponents like tender creepers which is crushed under the teeth. He being initiated by Lakshmi Narayana for 'jnaana karya' he is ever compassionate and pure.

Special Notes:

1. He was born in Pajaka. He wrote commentary on Brahma Sootra and Upanishads. He installed Lord Krishna in Udupi. He went to have darshan of Sethu. There he won over opponents. He imparted True knowledge to good people. He undertook Badari yatra. He saw Sri Vedavyasa. On the way he graced several good people. Sri Vaadiraaja Swami says that Sri Hari initiated him into all these actions.

2. Like in Hanuman and Bheema avatara he was prevented by Sri Hari from using his physical strength to win over evil people.Therefore Madhva remains quiet in this aspect. He remains silent even with opponents although it is not his intrinsic nature. As a sanyasi he should restrain from physical assault and thus to keep up this protocol of the society he remains quiet. This is shown by usage of the word 'Ghrinaa.'

3. The questions of the opponents are compared to creepers which keep growing from time to time in spite of being cut. However Sri Madhva easily cut them with his teeth.

Madhva does not experience pain of growing in the womb

आदीन्मातृरानीशद्या स्वाशुचि
रहिंस्यमान उर्विया विवावृधे।
अनुयत्पूर्वा अरुहत्सना जुवो
निनव्यसीष्ववरासु धावते ॥ १५४ ॥

aadheenmaathruraavishadhya swaashuchi –
rahimsyamaana urviyaa vivaavrudhe |
anuyathpoorvaa aruhathsana juvo
ninavyaseeshvavaraasu dhavate ||154||

Under the direction of Sri Hari, Vaayu Deva took three avatars in Anjana, Kunti and Vedavati (Madhyageha Bhatta's wife). He did not enter the womb due to any past sin nor did karma and also he also did not undergo any pain of being in the womb. He also wrote analytical commentaries on 'apaurusheya' Vedas and gave several types of interpretation for other works like 'parusheya grantas' like Mahabhaarata etc.

Special Notes:

1. Vaayu deva took incarnation more to obey command of Sri Hari. Not because he was tormented by earlier karmas. He also did not enter the womb and grow in stages. He is referred to as 'Aakhanaamasamaa' in Chandhyoga Upanishad.

2. He studied the Vedas slowly not because he was incapable of understanding. But he wanted to formally study the subject with the aid of 'Siksha' kalpa' vyakarana' etc. However he understood the Purana grantas more quickly by grace of God.

3. Balitta Suktha has been interpreted as relating to Vaayu Deva by Sri Madhvacharya himself in Chaandhogya, Brihadaaranyaka, Taitareeya bashyas. He has explained its essence as 'Yasya treenyanudhitaani vedavachane|' This sloka has been further commented upon by Sri Padmanabha Theertha in 'Sannyaaya Rathnavali'; Sri Trivikrama Pandithacharya in 'Tatvapradeepa'; Sri Narayana Panditha in 'Nay Chandrika'; Sri Jayatheertha in 'Nyaaya Sudha Tatva Prakaashikaa'; More details can be obtained from Sri Raghavendra Swamy's 'Parimala'. 'Yadupathya Seshavaakhyaartha Chandrika.' All the above works gives detailed annotation on Balittha Suktha.

Sri Vaadiraja in Yukthi Mallika has explained Balittha Suktha as related to Vaayu Deva in great detail touching the reader's heart. Sri Surothama Theertharu has also given word to word meaning of Balitta Suktha explaining it to sing the glory of Sri Vaayu Deva.

(Note: Mr Basu gives an allegorical interpretation of this suktha. "Hanuman, the first avatara of Vaayu, brings the message of hope to the desponding soul (Sita) when she is frightened by the terror and temptations of the world, namely the lower nature of man. He encourages her and tells her not lose heart. The soul thus encouraged and hopeful becomes stronger and assumes sterner aspects of Draupadi. It is when the soul has reached the stage of Draupadi who no longer is liable to be snatched away from Ravana or Duryodhana, that the second manifestation of Vaayu takes place. Vaayu now comes not as a messenger of God , but as the warrior of the Lord, the destroyer of the satanic hosts. This aspect of Vaayu helps the soul in completing her conquest over her enemies. When passions are hushed and subjugated comes then the Vaayu in his last and sweetest form as Madhva, as the teacher of perfect wisdom (Poorna Prajna) and bliss giving savior (Ananda Theertha) guiding the soul to Moksha.In this aspect Vaayu teaches the soul the mysteries of Godhead and ultimately leads her to presence of God.)

Vaayu as Jeevothama

'अश्वमेधः क्रतुश्रेष्ठो ज्योतिःश्रेष्ठो दिवाकरः ।
'ब्राह्मणो द्विपदां श्रेष्ठो देवश्रेष्ठस्तु मारुतः' ॥ १५५ ॥

'ashvamedha: kruthusreshto jyothi: sreshto divaakara:|
'braahmano dwipadaam sreshto devasreshtostu maaruta:' ||155||

Asvamedha is the highest among sacrifices; Sun is the highest among the luminaries; Brahmana is highest among men (bipeds) and Maruthi (Vaayu) is the highest among Gods.

Special Notes:

1. Having established the supremacy of Vishnu , it is now being said with examples that among the rest of the devatas, Vaayu is the foremost.

2. This is said by Pandu raja to beget his second son, when he asked Kunti to worship Vaayu Deva.

'बलमिन्द्रस्य गिरिशो गिरिशस्य बलं मरुत् ।
'बलं तस्य हरिः साक्षान्न हरेर्बलमन्यतः' ॥ १५७ ॥

'balamindrasya girisho girishasya balam maruth |
'balam tasya hari: saakshaanna harerbalamanyata:' ||156||

Rudra is the giver of strength to Indra; Vaayu is the giver of strength to Rudra; Vaayu's strength is got directly from Narayana; and no one else gives strength to Narayana

Special Notes:

1. Example to show that Rudra gives strength to Indra. Arjuna is avatara of Indra. He was given Pashupatastra by Rudra. Similarly before killing Jayadrata, Arjuna was made to visit Kailasha the previous night by Krishna and got the upadesha of Pashupata once again.
2. Vaayu Deva gives strength to Rudra can be explained with following examples. Ashvattama is avatara of Rudra. He was defeated by Bheema. During Raajasooya Yaga Digvijaya many Shivaadi devatas were defeated by Bheema.
3. Sri Hari is being the strength for Bheema can be ascertained from every crisis in all episodes of Mahabhaarata were Bheema and others where protected by Krishna.

Greatness of Vaayu Deva

'वायुर्भीमो भीमनादो महौजाः सर्वेषां च प्राणिनां प्राणभूतः ।
'अनावृत्तिर्देहिनां देहपाते तस्माद् वायुर्देवदेवो विशिष्टः' ॥ १५८ ॥

'vaayurbheemo bheemanaado mahaujaa:
sarveshaam ca praaninaam praanabhuta |
'anaavritidehinaam dehapaate
tasmaad vaayurdevadevo vishista:' ||157||

Vaayu is frightful to the demons. He has vioce more powerful than Yama's servants. He is all powerful. He is the controller of breath in every sentient being and brings about actions in them. Sentient beings collapse when Vaayu deva leaves the body. He is thus 'Devatottama.' He is best.

Special Notes:

1. Death does not occur when any of the 'tatvabhimaani devatas' leave the body. However when Vaayu Deva leaves the body it falls dead. This proves the highest nature of Vaayu Deva.
2. This fact about the body collapsing when Vaayu Deva leaves is described in Aitareya and Chandhogya Upanishads.
3. Sri Vaadiraja Swami has given meaning from another angle. He says during death all the 'tatvabhimaanidevatas' get back to their moola roopa with one amsha and remain with the jiva in one amsha. However Vaayu Deva remains with the jiva along with the Lord as he is and takes the jiva to another body. That is why he is 'Deva Deva.'

There is none equal to Bheema

'तत्वज्ञाने विष्णुभक्तौ धैर्य्ये स्थैर्य्ये पराक्रमे ।
'वेगे च लाघवे चैव प्रलापस्य च वर्ज्जने ॥ १५८ ॥

'भीमसेनसमो नास्ति सेनयोरुभयोरपि ।
'पाण्डित्ये च पटुत्वे च शूरत्वे च बलेऽपि च' ॥ १५९ ॥

**'tatvajnaane Vishnubhaktau dhairye sthairye paraakrame |
'vege ca laagave caiva pralaapasya ca varjane' ||158||**

**'bheemasena samo naasti senayorubhayorapi |
'paandithyeaca patutve ca shoorathve ca baleapi ca' ||159||**

Among both the armies there is none equal to Bheemasena in respect of knowledge, devotion to Vishnu, fortitude, steadiness, prowess, assertiveness, subtlety, valor, strength and avoidance of idle talk.

Special Notes:

1. All devatas are like Indra as Arjuna, Rudra as Ashvattama, Yama Dharma as Yudishtira etc. However there is none to equal Bheema among all of them. Thus he is Deva deva.

तथा युधिष्ठिरेणापि भीमं प्रति समीरितम् ।
'धर्म्मश्चार्त्थश्च कामश्च मोक्षश्चैव यशो ध्रुवम्

'त्वय्यायत्तमिदं सर्वं सर्वलोकस्य भारत' ॥ १६० ॥

tathaa yudishtrenaapi bheemam prati sameeritam|
'dharmaschaartashca kaamashca mokshaiva yasho dhruvam'|
'tvayyaayatamidham sarvam sarvalokasya bhaartha' || 160 ||

What Yudishtra tells Bheema is noteworthy – 'Bheema! Dharma, artha, kaama, moksha and fame are all under your control all time.

Duryodhana tells about Bheema's greatness

विराटपर्वगं चापि वचो दुर्य्योधनस्य हि
'वीराणां शास्त्रविदुषां कृतिना तत्वनिर्ण्णये ।
'सत्वे बाहुबले धैर्य्ये प्राणे शारीरसम्भवे ॥ १६१ ॥

'साम्प्रतं मानुषे लोके सदैत्यनरराक्षसे ।
'चत्वारः प्राणिनां श्रेष्ठाः सम्पूर्ण्णबलपौरुषाः ॥ १६२ ॥

'भीमश्च बलभद्रश्च मद्रराजश्च वीर्य्यवान् ।
'चतुर्थः कीचकस्तेषां पञ्चमं नानुशुश्रुमः ॥ १६३ ॥

'अन्योन्यानन्तरबलाः क्रमादेव प्रकीर्त्तिताः' ॥ १६४ ॥

virata parvagam chaapi vacho duryodhanasya hi|
'veeraanaam shastravidhooshaam kritinaa tatvanirnaye|
'satve baahubale dhairye praane shareerasambhave ' ||161||

'saampratam maanushe loke sadaithyanararaakshase|
'chatvaara: praaninaam sreshtaa: sampoornabalapaurushaa:' ||162||

'bheeshmashca balabadrashca madraraajashca veeryavaan|
'chaturtha: keechakasteshaam panchamam naanusushruma:' ||163||

'anyonayanantara balaa: kramaadeva prakeertitaa:' ||164||

There is a saying of Duryodhana in Viraata Parva in connection with the determination of merit among heros, conversant with the science of warfare (or learned men well versed in shaastras) and men of skill. At the present moment in the whole world of living beings consisting of daityas, men and rakshasas, there are only four best of beings and who possess unsurpassed strength and

prowess, who also excel in intellectual strength, and distinguished physical achievements. They are Bheema, Balabadhra, heroic king of Madhra (Salva) and Keechaka who is fourth among them. We do not hear of a fifth in this order. They have been mentioned in the order of descending merit.

Special Notes:

1. There is a possibility that Yudishtra and others speak well of Bheema out of affection and attachment to him. Therefore it may seem difficult to really weigh Bheema's personality. However the person who harbours most hate towards Bheema was Duryodhana. Acharya says that we have the opportunity to hear about Bheema's personality right from his mouth.

   When the question arose as to who would have killed Keechaka in Virata Nagara; it was understood that only persons who could have done it were Bheema, Balarama or Shalya. It was also known that he was killed due to a woman. Thus it was assumed by Duryodhana it must be Draupadi and thus goes on to say these words about Bheema at that time.

2. Balarama is avatara of Sesha. Thus it can be established that Bheema is even greater than Sesha. It is interesting to note that Duryodhana ranks Balarama his own guru for 'Gada Vidya' below Bheema. 'Bheemashcha Balabadrashcha' is the choronological order in the sloka.

3. The separate mention of Keechaka in the second half of the verse indicates that he should not be classed among the learned men. The other three are only included in the group of which Bheemasena is the highest. Keechaka comes in only as one of the strongest men (Sri Vaadiraja)

Bheema is praised by Sri Krishna

वचनं वासुदेवस्य तथोद्योमगतं परम्
'यत् किञ्चाऽत्मनि कल्याणं सम्भावयसि पाण्डव।
'सहस्रगुणमप्येतत् त्वयि सम्भावयाम्यहम् ॥ १६५ ॥

'यादृशे च कुले जातः सर्वराजाभिपूजिते।
'यादृशानि च कर्म्माणि भीम त्वमसि तादृशः' ॥ १६६ ॥

'अस्मिन् युद्धे भीमसेन त्वयि भारः समाहितः।
'धूरर्जुनेन वोढव्या वोढव्य इतरो जनः' ॥ १६७ ॥

vachanam vaasudevasya tathodhyogagatam param|
'yath kinchataaatmani kalyaanam sambhavayasi paandava
'sahasragunamapyetath twayi sambhavaamyaham' ||165||

'yaadrishe ca kule jaata: sarvaraajaabhipoojite|
'yaadrishaani ca karmaani bheema twamasi taadrisha:' ||166||

'asmin yuddhe bheemasena twayi bhaara: samaahita:|
'dhoorarjunena vodavyaa vodavya itaro jana:' ||167||

It is very important and noteworthy words of Sri Krishna in Udyoga Prava. Oh Bheemasena! Whatever noble qualities you feel that you possess, I know that you have thousand times more than that. You are worthy of the family in which you are born. You are capable of discharging duties worthy of the family. The entire burden of the war rests on you. Arjuna is only like the horse which holds the yoke. Everyone has to be protected by you.

Special Notes:

1. In Udyoga Parva Bheema tells Krishna, 'Hey Krishna! let there be compromise. I do not want my name to be debased. I am talking in this manner not due to fear of enemies. I can defeat the entire clan merely with my physical strength. I can break the entire 'Brahmaanda.' At that time Sri Krishna says, 'Whatever you have told about yourself is very minimal. You are capable of doing thousand times more of what you have acknowledged about yourself.' It should not compared to Yudishtra's words because it is from the mouth of the Lord Himself.

2. Janardhaneeya says, Arjuna is like the horse and Bheema is the charioteer which means under the guidance of Bheema, Arjuna will fulfill his duties.

Devata Taaratamya

उक्तं पुराणे ब्रह्माण्डे ब्रह्मणा नारदाय च ॥ १६८ ॥
'यस्याः प्रसादात् परमं विदन्ति शेषः सुपर्णो गिरिशः सुरेन्द्रः ।
'माता च येषां प्रथमैव भारती सा द्रौपदी नाम बभूव भूमौ ॥ १६९ ॥
'या मारुताद् गर्भमधत्त पूर्वं शेषं सुपर्णं गिरिशं सुरेन्द्रम् ।
'चतुर्म्मुखाभांश्चतुरः कुमारान् सा द्रौपदी नाम बभूव भूमौ' ॥ १७० ॥

uktam puraane brahmaande brahmanaa naradaaya ca ||168||

'yasyaa: prasaadaath param vidanti|
'sesha: suparno girisha: surendra:
'maata ca yeshaam pratamaiva bhaaratiee
'saa draupadee naama babhoova bhoomau ' || 169 ||

'yaa maarutaad garbhamadhata poorvam|
'sesham suparnam girisham surendram
'chathurmukhaabhaanschatura: kumaaraan|
'saa draupadi naama babhoova bhoomau' || 170 ||

In Brahmaanda Purana Brahma tells Narada, 'That she by whose grace Sesha, Garuda, Rudra, and Indra reach Paramathma and who as Bharati was the first mother of them, herself became known as Draupadi on earth.'

She who first conceived four sons resembling Brahma viz Sesha, Garuda, Rudra and Indra through Vaayu herself became known as Draupadi on earth.

Special Notes:

1. After telling about Vaayu Deva now Draupadi is referred. Bharati is mother of Garuda and others. Before the actual creation of Brahmaanda; four of them were born to Bharati and Vaayu named as Shradda and Sootra.
2. How did Bharati beget sons resembling Chaturmukha Brahma? 'aatmaavai putra naamaasi' – Children resemble the father. However it means that they were also sons of merit – 'Yoghya putras'.

After Bheema it is Balrama

'यस्याधिको बले नास्ति भीमसेनमृते कचित् ।
'न विज्ञाने नच ज्ञान एष रामः स लाङ्गली ॥ १७१ ॥
'यस्य न प्रतियोद्धाऽस्ति भीममेकमृते कचित् ।
'अन्विष्यापि त्रिलोकेषु स एष मुसलायुधः' ॥ १७२ ॥

'yasyaadiko bhale naasti bheemamekamrite kwacith |
'na vijnaane na ca jnaana yesha raama: sa laangali' ||171||

'yasya na pratiyoddhaaasti bheemamekamrite kwacith|
'anvishyaapi trilokeshu sa esha musalaayudha:' ||172||

He, to whom there is none whosoever except Bheema, superior in strength, knowledge and wisdom, is Balarama holding the plough as his weapon.

He, whom whosoever except Bheema can oppose in fight on search in three worlds, is the wielder of this pestle as weapon.

Special Notes:

1. After Bharati Devi it is Sesha as Balarama. Sesha andRudra are higher than Indra in hierarchy.

After Bheema and Balarama, it is Arjuna

तथा युधिष्ठिरेणैव भीमाय समुदीरितम् ।
'अनु ज्ञातो रौहिणेयात् त्वया चैवापराजित
'सर्वविद्यासु बीभत्सुः कृष्णेन च महात्मना' ॥ १७३ ॥
'अन्वेष रौहिणेयं च त्वां च भीमापराजितम्

'वीर्य्ये शौर्य्येऽपि वा नान्यस्तृतीयः फल्गुनादृते' ॥ १७४ ॥

tathaa yudistirenaiva bheemaaya samudeeritam |
'anu jnaato rouhineyaath twayaa chaivaaparaajita: |
'sarvavidhyaasu bibhatsu: krishnena ca mahaatmana' ||173||

'anvesha rouhineyam ca twaam ca bheemaaparaajitam |
'veerye shaurye bale naanya: triteeya: phalgunaadrite' ||174||

Yudishtra's words to Bheema are significant. 'Oh Bheemasena! Arjuna is invincible because all his learning is from great Krishna, yourself and Balarama. Arjuna is only next to you and Balarama. In respect of strength, vigour and valour none other than Arjuna is third to you.

Special Notes:

1. By saying that Arjuna is incomparable in knowledge and valour by grace of Krishna, Bheema and Balarama it can be understood that he is placed below them in gradation.

2. By saying Arjuna is placed third it has to be understood that he is placed above Aniruddha etc.

3. Arjuna is Indra's avatara and Balarama is Sesha's avatara. Thus Indra is below Sesha and above all other devatas in hierarchy.

तथैव द्रौपदीवाक्यं वासुदेवं प्रतीरितम्
'अधिज्यमपि यत् कर्त्तुं शक्यते नैव गाण्डिवम् ।
'अन्यत्र भीमपार्थाभ्यां भवतश्च जनार्दन' ॥ १७५ ॥

tathaiva draupadeevaakhyam vaasudevam prateeritam |
'adhijyamapi yathkartum shakyate naiva gaandivam|
'anyatra bheemapaarthaabhyaam bhavatashcha janaardhana' ||175||

Draupadi also tells similarly to Sri Krishna, 'Hey Krishna! Other than Bheema and Arjuna there is none else who can even tie the string to the bow 'Gaandeeva.'

Special Notes:

1. These words are spoken to Krishna by Draupadi when Sri Krishna visited them to console them during their exile to the forest. It is clear that Arjuna is only lesser to Krishna and Bhema but greater than all the rest.

2. These words also makes it known that Bheema is greater Archer than Arjuna.

The secret of Arjuna's greatness

तथैवान्यत्र वचनं कृष्णद्वैपायनेरितम् ।
'द्वावेव पुरुषौ लोके वासुदेवादनन्तरौ ।
'भीमस्तु प्रथमस्तत्र द्वितीयो द्रौणिरेव च ॥ १७६ ॥
'अक्षयाविषुधी दिव्ये ध्वजो वानरलक्षणः ।
'गाण्डीवं धनुषां श्रेष्ठं तेन द्रौणेर्वरोऽर्जुनः' ॥ १७७ ॥

tataivaanyatra vachanam krishnadwaipayaneritam|
'dwaaveva purushau loke vaasudevaadhanantarau|
'bheemastu pratamastatra dwitheeyau draunireva ca' ||176||

'akshayaavishudhee divye dwajo vaa naralakshana:|
**'gaandeevam dhanusham sreshtam tena draunervarorjuna:' ||177||

There is also similar words of Sri Vedavyasa to the same effect told elsewhere. There are are only two persons in this world after Sri Krishna of whom Bheema is the first and Ashvatama is the second. Arjuna could surpass Ashvatama only because of the possession of the inexhaustible and divine quivers, flag with the emblem of Hanuman and the best of bows named Gaandeeva.

Special Notes:

1. Instead of saying Ashvattama in the third place after Bheema and Balarama, why is Arjuna mentioned? The answer is as follows; Arjuna is in third place because Ashvattama is avatara of Rudra. Sesha and Rudra are equal and are placed second. Then how did Arjuna surpass Ashvattama is answered in this sloka. It is because of possession of Special quivers, Hanuman flag and Gandeeva bow. It is not due to his intrinsic capacity.

Conclusion of the chapter

इत्याधनन्तवाक्यानि सन्त्येवार्थे विवक्षिते ।
कानिचिद् दर्शितान्यत्र दिङ्मात्रप्रतिपत्तये ॥ १७८ ॥
तस्मादुक्तक्रमेणैव पुरुषोत्तमता हरेः ।
अनौपचारिकी सिद्धा ब्रह्मता च विनिर्णयात् ॥ १७९ ॥

ithyaadhananta vaakhyaani santhyevaathe vivakshite |
kaanichid darshithaanaytra dhingmaatrapratipathaye ||178||

tasmaadhuktakramenaiva purushotamaa hare:|
anaupachaarikee siddhaa brahmataa ca vinirnayaath || 179||

There are many more Shruti and Purana statements in respect of Supremacy of Vishnu (Vishnu Sarvotthamatva) and the other doctrines. Only a few are quoted here to give as examples. The unconditional supremacy of Vishnu and 'gunapoornatva' of Him is established and described.

पूर्णप्रज्ञकृतेयं सङ्क्षेपादुद्धृतिः सुवाक्यानाम् ।
श्रीमद्भारतगानां विष्णोः पूर्णत्वनिर्णयायैव ॥ १८० ॥

Poornaprajna kritheyam sankshepaadhudhruthi: suvaakhyaanam|
Srimadbharatagaanaam vishno: poornathvanirnayaayaiva ||180||

The selection of these sacred verses from Mahabhaarata by Sri Poornaprajna is to establish the Supremacy of Lord Vishnu and His auspicious qualities. (Gunapoornatva)

स प्रीयतां परतमः परमादनन्तः सन्तारकः सततसंसृतिदुस्तराण्र्णात् ।
यत्पादपद्ममकरन्दजुषो हि पार्त्थाः स्वाराज्यमापुरुभयत्र सदा विनोदात् ॥१८१॥

sa preeyataam paratama: paramaadanamta:
samtaaraka: satatasamsrutidustaaraarnaat |
yatpaadapadmamakaramdajusho hi paarthaa:
swaaraajyamaapurubayatra sadaa vinodaat ||181||

May the supreme God be pleased, who is infinite in respect of time space and qualities, who enables the pious to cross the difficult sea of transmigration and by the service at whose lotus like feet the Pandavas attained the kingdom both in this world and also in the other world.

Special Notes:

1. Acharya Madhva by saying 'sa: preeyataam Paramatma:' - Let Sri Hari be pleased' he means: In the first two chapters Sri Hari's supremacy and gradation of the devatas have been established with several quotes from Sruthis, ithihaasas, Pancharatra, Puranas thus bringing out the essence of the entire shaastras and in this process as the best of 'ruju ganas' who adores the Lord, I, without any expectations, only wishes the Lord to be pleased by this work.
2. 'Sam- saara' means to rotate between the higher and the lower worlds. Pleasure is experienced in higher worlds, and sorrow in the lower worlds. Thus 'samsaara is a combination of joys and sorrows and it is threfore not wanted. Only Sri Hari can make us cross it easily. How do we know this? Kunti even in the forest due to the demise of her husband was left orphaned with her little children. At that time Sri Krishna protected the children and not only made them victorious in this bhuloka but also blessed them with Muktiloka. However Pandavas experienced sorrow in exile. How do we reconcile to this fact? How does Lord be called 'Sadaa Vinodi'? One need not doubt that Pandavas experienced sorrows in exile. There exile was also full of auspicious happenings like 'Theertha yatra' 'destruction of demons' which made them happy and thus enjoyed their sojourn. They did not experience any sorrow.

इति श्रीमदानान्दतीर्थभगवत्पादविरचिते

श्रीमहाभारततात्पर्य्यनिर्णये

वाक्योद्धारो नाम

द्वितीयोऽध्याय:

Iti Srimadaanandateerthabhaghavadpaadaviricite
Shri Mahabhaarata Taatparya Nirnaye
Suvaakyodhaara naama
Dwitiyodhyaaya:
Sri Krishnaarpanamastu

SRIMADAANANDATHEERTHABHAGAVADPAADAPRANEETHA

SHRI MAHABHAARATA TAATPARYA NIRNAYA

Sargaanusargalayapraadurbhaava Nirnaya: Adhyaya 3

The theme of the third adhyaya is to describe 'sarga' and anusarga' and also give the background of the characters of Raamayana as a preliminary to the narration of Sri Rama's story in the next six chapters. This chapter begins with three beautiful benedictory verses praising the three incarnations of the Supreme God viz. Vedavyasa, Rama and Krishna.

Sri Vedavyasa avatara is like the 'sun' who with His radiance of knowledge removes the darkness of ignorance possessed by the 'jiva' from time immemorial. Sri Rama removes miseries of His devotees.Sri Krishna is an ocean of strength and attributes. All the 'jnanis' who are like rivers ultimately reach this ocean

Then the benedictory verse of Mahabhaarata viz.

Naarayanam namskritya naram caiva narotamama
deveem saraswatieem vyasam tato jayamudheerayet ||

is quoted and its significance is explained. In this verse Narayana refers to both Narayana and Vedavyasa roopa. Devi refers to Goddess Lakshmi. Narottama refers to Vaayu who is 'jivottama'. 'Nara' refers to Sesha and Saraswathi refers to God of speech. Jaya is the name of this great epic.

Then begins the explanation of the 'sarga' – creation.

Lord Narayana and Goddess Ramaa assuming the forms of Vasudeva and Maya create Virinca (Brahma); as Sankarshana and Jaya create Vaayu; as Pradhyumna and Kriti create twins namely 'Pradhaana' who is Saraswathi and Shraddha (Bharati). Brahma and Saraswathi create 'jiva naamaka' Sesha who is 'jiva' abhimaani. Vaayu and Bharati create 'kaala naamaka' Garuda who is 'kaalabhimaani.' Virinca and Vaayu are also known as Purusha and

Sutra. Vaayu and Bharati get Sesha and Suparna(Garuda). These two serve as bed and vehicle for the Lord. Sesha begets the servants of the supreme God called Kala, while Garuda begets Jaya, Vijaya and others. Vaayu begets Vishvaksena. This is the first stage of process of creation of Virinca, Vaayu etc with the subtle body. In the next stage they have to be provided with sthula shareera (gross body). This is initiated by Aniruddha and Shanti. They beget Virinca and Saraswathi with the body of 'Mahat Tatwa'. Virinca and Saraswathi beget Shiva and Parvati with 'Ahamkaara Tatwa'.They in turn get 'Manas' as well as abhimaani devatas of sense organs with 'Vaikaarika ahamkaara', ten senses with 'Taijasa Ahamkaara' and five 'Pancha mahabhutas' with 'Taamasa Ahamkaara.' Shiva also gets other deities.

Lord Narayana assumes three forms namely Vishnu, Brahma and Shiva. As Vishnu He is directly present and in Brahma and Shiva he is present in them as 'antharyaami.'

The above creation is termed as 'Tatvasrishti.' and takes place outside Brahmanda. It is subtle. The creation within Brahmanda is known as 'Padma Srishti.' The 'Tatvabhimaani devatas' created above appeal for creation of Brahmanda . Lord Hari and deities enter it. A lotus arises and Brahma is born again. Then Chaturmukha Brahma creates the fourteen worlds, the abhimaani deities, then Sanaka Sanandana etc. sage Mareechi etc. asuras, manushyas, animal kingdom and varied beings are born. All of them rotate in transmigration. Then Pralaya takes place. This cycle of 'srishti and pralaya' is endless. The jivas, prakruti, kaala are eternal.

The various avatars of the Lord are described. Details of two similar avataras are described with reasoning. After describing avatara up to Rama, birth of Ravana and Kumbhakarna is described. Their background is narrated.

The background of each character in Raamayana including the monkeys is described. Rama is said to be Vishnu Himself. We are also informed that Rama is Vasudeva roopa while Sankarshana Pradhyumna and Aniruddha are present in Lakshmana Bharata and Shatrugna respectively.

In the context of explaining the various avataras of God, divine nature of others like Shankha, Chakra is also given.Durga Sri and Bhu roopas of Lakshmi are described. Finally the chapter ends with the fact that Sita is 'saakshat avatara' of Maha Lakshmi.

* * *

Sri Raghavendra Swami Viracita
Shri Mahabhaaratatatparyanirnaya
Bhavasangraha:

आदौ रूपचतुष्टयीं सृजति यो देवान् पुराऽनुक्रमात्
ब्रह्माण्डं पुरमब्जजादिविबुधान् सृष्ट्वा हरत्यन्ततः
स्रष्टा पूर्ववदस्य सर्वजगतो मत्स्यादिरूपैर्भवन्
रामोऽभूदनुजान्वितो दशरथात् पायात् स नः श्रीपतिः ॥

aadau rupacatushtayeem srujati yo devaan puraaanukramaat
brahmaandam puramabjajaadivibudhaan srushtvaa haratyantata: |
srastaa purvavadasya sarvajagato matsyaadiroopairbhavan
raamoabhudanujaanvito dasharathaat paayaat sa na: shreepati: |3|

(The Lord who) assumed four forms before Creation
(the forms of Aniruddha, Pradyumna, Sankarshana, and Vasudeva);
(The Lord who) creates all of the gods
according to their respective natures;
(The Lord who) creates the universe
as the dwelling-place of other gods such as Brahma;
(The Lord who) annihilates creation again and again,
then again creates and again sustains it,
incarnating in various forms (such as Matsya the fish);
(The Lord who) incarnated through King Dasharatha, as Lord Rama
along with His younger brothers;
May this Lord Rama protect us.

Adhyaya 3

('Jagat srishti'; creation of Brahma Vaayu and other devatas; creation of Brahmaanda; Sri Hari's Matsyaadhi avataras; Sri Raamavatara)

Shri Vyasa Stuti

ॐ ॥ जयत्यजोऽखण्डगुणोरुमण्डलः
सदोदितो ज्ञानमरीचिमाली ।
स्वभक्तहार्दोच्चतमोनिहन्ता
व्यासावतारो हरिरात्मभास्करः ॥ १ ॥

jayatyajoakhandagunorumandala:
sadodito jnaanamareecimaalee|
swabhaktahaardoccatamonihantaa
vyaasaavataaro hariraatmabhaaskara: ||1||

Lord Hari Himself taken the incarnation of Sri Vedavyasa, shines like the sun, is glorious. He has no birth possesses unlimited excellent attributes; always shining with the rays of knowledge dispelling the darkness of ignorance in His devotees; He is self luminary.

Special Notes:

1. Sri Madhvacharya before elaborating further on the creation and other avatars of the Lord etc. offers salutation to Sri Vedavyasa, Sri Rama and Sri Krishna in three verses.
2. As Sri Vyasa is the composer of this work salutation is offered to Him first.
3. The salutation to Sri Vedavyasa has special significance in the context of delineation of Mahabhaarata story and its ethical and philosophical teachings. This is brought out by comparing Sri Vedavyasa to the Sun. The Sun's light is limited while Sri Vedavyasa enlightenment through His writings viz. Brahmasutras, puranas and restoration of the Vedas through proper classification leads to salvation. He is referred as Aatma-bhas-kara. Janardhana Bhatta says that Lord has made known His own glories to uttama jivas' - souls of higher order.
4. 'Akanda gunorumandala' is adjective for Sri Vedavyasa. While the sun shines only during day and also gets eclipsed several times, Sri Vedavyasa's knowledge rays shine always. While Sun's rays are insentient, Sri Vedavyasa's rays of knowledge is full of bliss leading to salvation.

5. Sri Vedavyasa totally removes the darkness of ignorance from the minds of his devotees. However Surya removes darkness not only to devotees but also to non devotees. That too it is limited to outside. The darkness in the caves, houses and within the body remains as it is. Moreover the sun does not remove darkness due to his intrinsic nature.

   yad aadityagatam tejo jagad baasayateakilam
   yacchandramasi yacchaagnau tattejo viddhi maamakam
   || B G 15-12

   These are the words of the Lord in the Bhagavad Gita. The Lord fills the Surya with his luminosity and therefore the Sun is able to shine. Thus the sun called Vedavyasa has 'jayati' has won over and is far superior in all respects.

6. Every Manvantara has 72 'Chathur yugas.' Among them in the 3rd, 7th, 16th,25th and 28th Chathur yugas, at the end of Dwapara, Sri Vyasa roopa of the Lord manifests. Ramavatara takes place in the 24th Tretayuga say Harivamsha and Brahmavaivartha Purana. As Vyasa avatara has taken place before Ramavatara, it is right to worship Vyasa before Sri Rama. However in this work Sri Vyasa avatara is described after Sri Ramavatara. This is to indicate that Sri Vyasa Avatara has taken place once again even after Rama avatara. Moreover Since Sri Vyasa is the composer of Bharata He is worshipped first says Janardhaneeya vyakhyana.

Sri Rama Stuti

जयत्यजोऽक्षीणसुखात्मबिम्बः
स्वैश्वर्य्यकान्तिप्रततः सदोदितः ।
स्वभक्तसन्तापदुरिष्टहन्ता
रामावतारो हरिरीशचन्द्रमाः ॥ २ ॥

jayatyajoaksheenasukhaatmabimba:
swaishwaryakaantipratata: sadodita:|
swabhaktasantaapadurishtahantaa
raamavataaro harireeshacandramaa: ||2||

One who is unborn, pervading with his undiminishing bliss, shining in His own glory, always rising, always removing the sufferings and bondage of his devotees, such a Hari who has taken avatara of Rama is Supreme.

Special Notes:

1. Glory of Sri Rama is compared and contrasted with the moon. Sri Rama is not born but descends in avatara while Chandra was born as son of 'Atri rishi' and Anasooya.
2. Chandra is only 'adhipathi' of the 'aushadhi ' (medicinal plants) while Sri Rama is Supreme.
3. Chandra gets eclipsed by his enemy Rahu while Sri Rama is destroyer of all evil forces.
4. Chandra wanes during the second half of the fortnight (Krishna paksha) while Sri Rama is all pervading and ever shining with His intrinsic imperishable bliss.
5. Chandra shines by reflection of Sunlight while Sri Rama shines due to His innate lustre.
6. Chandra rises only during night while Sri Rama is eternally shining.
7. While the moon rays gives physical pleasure Sri Rama's removes all miseries of His devotees even from within.

Sri Krishna Stuti

जयत्यसङ्ख्योरुबलाम्बुपूरो
गुणोच्चरत्नाकर आत्मवैभवः ।
सदा सदात्मज्ञनदीभिराप्यः
कृष्णावतारो हरिरेकसागरः ॥ ३ ॥

jayatyasankhyorubalaambupooro
gunoccharatnaakara aatmavaibhava: |
sadaa sadaatmajnanadeebhiraapya:
krishnaavataaro harirekasaagara: ||3||

Filled with immeasurable strength, possessing gem of attributes, having intrinsic qualities that are remarkable, destination for all jnanis, remaining composed, such Hari has taken Krishnavatara, is Supreme.

Special Notes:

1. Here Lord as Krishna is compared and contrasted to an ocean. The ocean has a beginning because it is created while Sri Krishna has no creation. He only manifests. Krishna is destroyer of evil forces. The ocean is not so.

2. Krishna is Supreme. However, Varuna, 'Abhimaani devata' of the ocean although 'samudraraja' finds his place after Surya and Chandra in hierarchy.

3. Krishna is always pure and can be approached at anytime while the ocean can be touched only during 'parvakaala'. Ocean has classification like 'salt water ocean, sugarcane ocean, milky ocean etc.' whereas Krishna has no such divisions.

4. Krishna is always poised while the ocean is subjected to high tide and low tide.

5. Sri Krishna's attributes are countless while the water drops in the ocean can be measured.

6. The ocean contains gems while excellent attributes of Sri Krishna are by themselves gems.

7. The ocean is the destination of ordinary rivers and many rivers reach the ocean only during the rainy season due to excess flooding. Sometimes certain rivers dry up during summer and never reach it. However Sri Krishna is always reached by stream of great jnanis who have realized Him.

Having given the essence of all the shaastras in the first two adhyayas, Srimadhacharya proceeds hereafter to narrate the three avatars of Sri Hari in the form of Sri Rama, Sri Krishna and Sri Vedavyasa and for that purpose praises these three avatars with apt similies. Sri Vedavyasa was guru of Srimadananda Teertha and is praised first. (Sri Vadiraja).

The object of Vedavyasa's avatara being spread of knowledge, He is described as a Sun. Sri Rama who appears on earth to remove the distress caused by the wicked Ravana and give happiness to his devotees, He is compared to the moon. Sri Krishna who gathered to Himself all His real devotees during His incarnation in one flood of devotion is likened to the ocean, which is unique and has nothing else like it. These three comparisons also bring out the infiniteness of the Lord's knowledge, mercy, bliss and undecaying character. In as much as Krishna who is all Supreme displayed wonderful physical strength by his killing of the several wicked persons even from His infancy. He is compared to the ocean whose strength is the quantity of water in it which is unique by itself.

Meaning of 'Narayanam Namaskritya'
- benedictory verse of Mahabaarata

'नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
'देवीं सरस्वतीं व्यासं ततो जयमुदीरये' ॥ ४ ॥

'naaraayanam namaskritya naram caiva narottamam |
deveem saraswateem vyaasam tato jayamudeeraye' ||4||

I shall proceed to narrate the story of 'Jaya'(Mahabhaarata) after offering salutations to Narayana, Sesha, called 'Nara', Vaayu who is addressed as 'Narottama', the Devi (Lakshmi), Saraswati and VedaVyasa.

Special Notes:

1. This is the invocatory verse composed by Vaishampayana who brought Mahabhaarata to light. He has not only worshipped Hari but also Guru and thus set an example to his disciples. Sri Madhvacharya quotes this verse to highlight this aspect.

Jaya means Bhaarata, Narottama means Vaayu

'जयो नामेतिहासोऽयं कृष्णद्वैपायनेरितः ।
'वायुर्न्नरोत्तमो नाम देवीति श्रीरुदीरिता ॥ ५ ॥

'jayo naametihaasoayam krishnadwaipaayanerita: |
'vaayurnnarottamo naama deveeti shreerudeeritaa' ||5||

Itihaasa granta 'Bhaarata' composed by Sri Krishna Dwaipayana is called 'Jaya.'

Vaayu is addressed as 'Narottama' and Lakshmi is described as Devi.

Naaraayana as Vyaasa is the narrator

'नारायणो व्यास इति वाच्यवक्तृस्वरूपकः ।
'एकः स भगवानुक्तः साधकेशो नरोत्तमः ॥ ६ ॥

'naaraayano vyaasa iti vaacyavaktruswaroopaka: |
'eka: sa bhagavaanukta: saadhakesho narottama: ||6||

Vedavyasa is Narayana Himself. He is in two aspects: as author He is known as Vyasa and as Narayana He is the Subject described. 'Vaayu' stated here is highest of 'saadhakas' (chief assistant of the Lord).

Nara next in assistance; Devi is Mahalakshmi

'उपसाधको नरश्चोक्तो देवी भाग्यात्मिका नृणाम् ।
'सरस्वती वाक्यरूपा तस्मान्नम्या हि तेऽखिलाः ।
'कृष्णौ सत्या भीमपार्थौ कृष्णेत्युक्ता हि भारते' ॥ ७ ॥

'upasaadhako narashcokto devee bhaagyaatmikaa nrinaam |
'saraswatee vaakyaroopaa tasmaannamyaa hi teakhilaa: |
'krishnau satyaa bheemapaarthau krishnetyuktaa hi bhaarate' ||7||

Sesha known as 'Nara' is next in assistance. Devi who is Mahalakshmi is the bestower of prosperity. Saraswati is presiding diety(abhimaani) of this work. Therefore they are offered salutations. They who have roles in the Bhaarata as Vaasishta Krishna, Yaadava Krishna, Satyabhama, Rukmini, Bheemasena, Arjuna, Balaraama and Draupadi are being saluted.

Special Notes:

1. There are several misinterpretations for the sloka 'Narayanam namaskritya' such as – 'nara' means 'manushya' and therefore 'narottama' is described as 'kings, who are considered best among men' ; 'Deveem Saraswati is referred to 'Devi Saraswati'; as Narayana and Vyasa are separately addressed, they are understood to be different persons; Some also claim it to have repetitive error; some wrongly realte 'narottama' as Narayana. However Sri Madhvacharya has given the right purport of the sloka.
2. The narrative 'Bhaarata' is called 'Jaya' because it overweighed all other works in greatness when put in the scale. Also because it brought victory to the Pandavas who were devotees of Hari, it is likely to bring all kinds of victory even to those who read it.
3. 'Nara' means 'Sesha' is well known. Higher than him is 'narottama' and it is Vaayu. Thus the word 'nara' is said along with 'narottama' which means 'Sesha' and not 'manushyas.' 'Nara' also means 'jiva' thus 'narottama' also means 'jivottama.'

4. The word 'Deva' denotes Narayana who possesses 'kreedadi guna.' Other devatas are addressed 'devas' only because they belong to that classification and has become a custom to call them so. Thus when 'Deva' primarily denotes Narayana, it goes without saying that 'Devi' is Mahalakshmi.

5. The reason for offering salutations to them are –

a) 'Narayana' is the subject of this work; Sri Vedavyasa is the composer. Therefore they are offered salutations separately. Although they are one and the same the reason for separate salutation is because of different reasons. Therefore it does not have repetitive error.

b) 'Vaayu' is chief among 'saadhakas'. Shukha heard the Bharata from Vedavyasa and obtained 'siddhi' However 'Vaayu' is even superior to him. Thus he is 'saadhkesha.' In order to understand the true purport of the Bharata one needs to get the blessings of 'Vaayu Deva' and hence salutations to him.

c) If the spiritual seeker has to be involved in the study of scriptures etc. he has to have some financial security. This is given by Mahalakshmi. So salutations are offered to her. Saraswati is 'abhimaani of the grantha' has to bless to understand what has been studied. Thus she is also acknowledged with salutations.

d) Narayana with his avatara roopas like Rama, Krishna along with other devatas mentioned above are described in the Bharata and thus they are all given salutations. 'Krishnau' indicates both 'Vasishta Krishna (Vedvyasa) and 'Yadava Krishna.' Devi includes both Rukmini and Satyabhaama. Satyabhaama accompanied Krishna to meet the Pandavas during Vanavasa and has at length conversation with Draupadi on several dhaarmic factors including 'Stree dharma.' 'Bheema Parthau' means 'Narottama Bheema and Arjuna who has aavesha of Nara. Balarama also has to be taken into account as he is avatara of 'nara' (Sesha). 'Krishnaa' also refers to 'Draupadi' who is none but Saraswati. Thus all of them are described in Mahabhaarata.

e) During the avatara of Vyasa his story is elaborated. During Gitopadesha and Vishvaroopa shown to Arjuna Krishna's story is narrated in detail.During 'Raajasooya' and Ashvamedha yaaga' story of Rukmini and Satyabhaama are elaborated. During the quelling of pride, story of 'nara' is said. Story of Balarama is also said during Gada Yuddha and Teertha yatra. The entire Mahabhaarata is story of Bheema, Arjuna and Draupadi . Thus Sri Vaadiraja

Swami says that all these personalities who are described in this work are offered salutations.

Introduction

सर्वस्य निर्ण्णयसुवाक्यसमुद्धृती तु
स्वाद्ध्याययोर्हरिपदस्मरणेन कृत्वा ।
आनन्दतीर्त्थवरनामवती तृतीया
भौमी तनुर्म्मरुत आह कथाः परस्य ॥ ८ ॥

sarvasya nirnnayasuvaakyasamuddhruti tu
swaadhyaayayorharipadasmaranena kritwaa |
aanandateerthavaranaamavati tritiyaa
bhaumi tanurmaruta aaha kathaa: parasya ||8||

Having taken the third avatara of 'Vaayu' on this earth, with the name Ananda Teertha, now I describe the avatars of the Lord, to bring out the purport of the entire shaastras, having brought out the truth of them with appropriate quotes in the previous two chapters with due meditation on the feet of Sri Hari.

Special Notes:

1. The first adhyaya is 'sarva shaastra nirnaya' and second adhyaya has brought out appropriate quotes says Sri Vaadiraja Swami. Sri Janardhaneeya Bhatta says that both are seen in both the chapters.

Creation is carried forward – Creation of Brahma

व्यूढश्चतुर्द्धा भगवान् स एको
मायां श्रियं सृष्टिविधित्सयाऽऽर ।
रूपेण पूर्वेण स वासुदेव-
नाम्ना विरिञ्चं सुषुवे च साऽतः ॥ ९ ॥

vyudashcaturddha bhagavaan sa eko
maayaam sriyaam srishtividhitsayaaara|
roopena poorvena sa vaasudeva-
naamnaa virincam sushuve ca saaata: ||9||

The one and the same Lord assumes four manifestations (vyuha) and with the desire to create, with his first roopa namely Vaasudeva, approached Lakshmi's roopa as Maya. She brought forth 'Virinci' (Brahma) through Him.

Vasudeva + Maaya = Brahma named Virinci

What has been told in the first chapter is 'subtle creation' outside the 'Brahmaanda'. What is described here is 'Gross creation' inside the 'Brahmaanda.'

Creation of Vaayu by Sankarshana and Jaya

सङ्कर्षणाच्चापि जयातनूजो
बभूव साक्षाद् बलसंविदात्मा ।
वायुर्य्य एवाथ विरिञ्चनामा
भविष्य आद्यो न परस्ततो हि ॥ १० ॥

sankarshanacchaapi jayaatanoojo
babhoova saakshaad balasamvidaatmaa
vaayurya evaatha virincinaamaa
bhavishya aadhyo na parastato hi ||10||

Vaayu who is an embodiment of strength and knowledge was born as son of Jaya - form of Goddess Lakshmi and Sankarshana - form of Narayana. This Vaayu would be the future Brahma in the next cycle of creation (kalpa). None else can attain this position.

Special notes:

1. Sankarshana + Jaya + Sootra Naamaka Vaayu. Today's Vaayu is future Brahma. Therefore Brahma is 'Jivottama.'

   Vaayudeva is embodiment of knowledge and strength. This is described in 'Balitthaa Sookta.'

   Vasudeva + Maaya = Son Virinca who is also known as 'Purusha.'

   Sankarshana + Jaya = Son Vaayu who is also known as 'Sootra'

2. 'saakshaad balasamvidhaatma' means embodiment of both strength and knowledge.

3. Sri Vaadiraja Swami says that 'na parastato hi' means Vaayu who is son of Jaya is none other than 'Mukhya Vaayu' who will be adorning the position of Brahma in future kalpa. He is no ordinary 'Maruth.' It also means that none other is eligible for the position of Brahma.

Creation of Saraswati, Bhaarati through Pradyumna and Kruti

सूत्रं स वायुः पुरुषो विरिञ्चः
प्रद्युम्नतश्चाथ कृतौ स्त्रियौ द्वे ।
प्रजज्ञतुर्य्यमले तत्र पूर्वा
प्रधानसञ्ज्ञा प्रकृतिर्जनित्री ॥ ११ ॥

**sootram sa vaayu: purusho virinca:
pradyumnatashcaatha krutau striyau dwe |
prajajnaturyamale tatra poorvaa
pradhaanasanjnaa prakrutirjanitree ||11||**

'Sootra,' mentioned as son of Pradhyumna in other grantas, also denote 'Vaayu.' Similarly son of Vasudeva is addressed as 'Purusha' who is Virinca, also known as Brahma. Thus after the birth of Brahma and Vaayu twin women were born from Pradhyumna and Kriti Devi. The first one is called 'Pradhaana' who is Saraswati. She is 'abhimaani of Prakruti.' She makes others be born through 'Prakruti. 'Prakruti' is also known as 'Pradhaana.'

Special Notes:

1. Pradyumna + Kriti = Twins, Saraswati named Pradhaana also known as Prakruti; Shraddha named Bharati. They are mother of Rudra and other devatas.

Birth of Sesha and Garuda through Brahma and Vaayu

श्रद्धा द्वितीयाऽथ तयोश्च
योगो बभूव पुंसैव च सूत्रनाम्ना ।
हरेर्न्नियोगादथ सम्प्रसूतौ
शेषः सुपर्ण्णश्च तयोः सहैव ॥ १२ ॥

**shraddhaa dwiteeyaatha tayoshca
yogo baboova pumsaiva ca sootranaamnaa |
harernniyogaadatha samprasootau
shesha: suparnashca tayo: sahaiva ||12||**

The second daughter of Pradhyumana who is known as Shradda is 'Bharati Devi.' By the order of the Lord there was union of Prakruti and Shradda with Purusha and Sootra respectively. Sesha and Garuda were born to them simultaneously.

शेषस्तयोरेव हि जीवनामा
कालात्मकः सोऽथ सुपर्ण्ण आसीत् ।
तौ वाहनं शयनं चैव विष्णोः
कालाः जयाद्याश्च ततः प्रसूताः ॥ १३ ॥

sheshastayoreva hi jeevanaamaa
kaalaatmaka: soatha suparnna aaseet |
tau vaahanam shayanam caiva vishno:
kaalaa jayaadhyaashca tata: prasootaa: ||13||

Among the two Sesha is 'Jivaabhimaani' and is called 'Jiva.' Garuda is 'Kaalabhimaani' and is controller of time. In course of time Sesha became the Lord's bed and Garuda became His vehicle. Servants of God known as 'Kaala' were born from Garuda and servants known as Jaya, Vijaya and others are born from Sesha.

Special Notes:

1. Vasudeva + Maaya = Brahma named Purusha
   Pradhyumna + Kriti = Saraswati named Pradhaana
   Brahma as Purusha + Saraswati as Pradhaana = Jiva naamaka Sesha
   Jiva naamaka Sesha = Vishnu paarshvadar (Vishnu's assistants) named 'Kaala.'
2. Sankarshana + Lakshmi named Jaya = Vaayu named Sootra;.
   Pradhyuma + Lakshmi named Kriti = Bharati named Shraddha.
   Vaayu named Sootra + Bharati named Shraddha = Garuda named 'Kaala.'
   Garuda named Kaala = Jaya Vijaya (Vishnu paarshavdar)

Birth of Vishwaksena

काला जयाद्या अपि विष्णुपार्षदा
यस्मादण्डात् परतः सम्प्रसूताः ।
नीचाः सुरेभ्यस्तत एव तेऽखिला
विष्वक्सेनो वायुजः खेन तुल्यः ॥ १४ ॥

kaalaa jayaadyaa api vishnupaarshadaa
yasmaadandaat parata: samprasootaa: |

neecaa: surebhyastata eva teakhilaa:
vishwakseno vaayuja: khena tulya: ||14||

Though 'Kaala', Jaya, Vijaya and others are attendants of God, they are created for a different purpose other than the creation of the Brahmaanda. They are inferior to Indra and other 'Tatvaabhimaani Devatas.' Among them only Vishvaksena who is son of Vaayu is equal to Ganapati who is abhimaani of the 'Bhootakasha' (space within the Brahmaanda).

Special Notes:

1. Sri Vaadiraja Swamiji says that as 'Kaala' and others were born before Indra and other Devas, they have to be placed higher in gradation, because the rule in determining the hierarchy among deavtas is in the order of their birth. However it is not applicable in case of 'kaala' and other attendants because they were not created to take part in the further creation of the Brahmaanda. They were created to serve the purpose of being the door keepers of Vaikunta within the Brahmaanda later.
2. Although the Puranas mention that 'kaala' and other attendants of Vishnu are born after Garuda and Sesha and before Indra, it is said to be 'andaathparatha:' – creation that took place after the formation of the Brahmaanda. It is known as 'sthoola srishti.' It does not account for gradation. Therefore 'Kaala' and others are inferior to Indra and other devatas says Sri Vardaraajeeya.

Creation of Tatwas by Aniruddha

व्यूहात् तृतीयात् पुनरेव विष्णो-
र्देवांश्चतुर्वर्ण्णगतान् समस्तान् ।
सङ्गृह्य बीजात्मतयाऽनिरुद्धो
न्यधत्त शान्त्यां त्रिगुणात्मिकायाम् ॥ १५ ॥

vyoohaat tritiyaat punareva vishno-
rdhevaanshcaturvarnnagataan samastaan |
sangrihya beejaatmatayaaaniruddho
nyadhatta shaantyaam trigunaatmikaayaam ||15||

Aniruddha once again gathered all the devas belonging to the four different classifications (varnas) from the third manifestation of Vishnu namely Pradhyumna, and placed them like seeds in the womb of Shanthi who is abhimaani of the three gunas.

Special Notes:

1. The formation of the 'Sthoola Srishti' known as 'Brahmaanda' is explained here.
2. Sri Vaadiraja Swami says that according to Sri Hari's wish we can find the classification as Brahmana, Kshatriya etc. even among the devatas. They are the abhimaaanis of those particular castes. That is why Kshatriyas were from Surya Vamsha or Chandra Vamsha. Brighu etc. were born from Brahma, the Brahmin class.
3. It is already stated that Pradhyumna gave the 'jivas' present in his stomach to Aniruddha. Now it is stated that Aniruddha took them back again. Sri Vaadiraja reconciles this in the following manner. Pradhyumna first gives the 'jivas' stationed in His body to Aniruddha to make them assume a subtle body known as 'Aniruddha shareera,' and took back the jivas into His own stomach. Aniruddha once again takes the 'jivas' from Pradhyumana. This is denoted by saying 'puna: sangruhya'.

(Srishti Prakarana - Secrets of Creation)

Sriman Narayana was reclining on the waters of Pralaya on a Banyan Leaf. Sri Lakshmi Devi embracing Him was in a blissful state. The Lord is said to be 'swaramana.' He does not get any joy from the company of Lakshmi Devi. At that time of creation, Narayana looked with compassion at the infinite number of 'jivas' who were in His stomach, in a state of sleep. (Jivas are eternal. They are not created by God. They remain in a state of slumber before they are brought into the creation by the Lord.) There are three types of 'jivas' namely 'saatvika, raajasa, and taamasa' which are intrinsic qualities in them. In order to make the 'jivas' get the experience of their intrinsic natural quality hidden in their self, Lord decides to bring them into this creation.

To carry out this process the Lord due to His wish manifests Himself in four forms . The first group that manifested from Narayana form of the Lord is Vasudeva, Sankarshana, Pradhyumna and Aniruddha.' They are also known as 'swamoorty gana.' Lakshmi Devi also manifested herself as Maya, Jaya, Kriti and Shanti. This manifestation of God into various forms is like lighting

one lamp from another. Lighting of a second lamp does not reduce the power of the first lamp. Similarly the Lord is complete - 'paripoorna' in all His forms.

Vasudeva consort of Maya grants 'mukti' to the eligible 'jivas.' Jaya pati Sankarshana destroys the physical body of the 'jivas.' Kriti pati Pradhyumna gives the body for the 'jivas' during creation. Shanti pati Aniruddha protects the 'jivas.'

Pradhyumna in 1000 years of human time span, being served by His other forms (Vasudevaadi swamurty gana) hands over those 'jivas' which have to be brought to the creation to Aniruddha. These 'jvas' which are enwrapped in the 'Linga deha' are given another wrapping known as 'Aniruddha deha.' This makes them ready for creation and is handed back to Pradhyumna at the time of creation of the Brahmaanda. These are mentioned in the first nine slokas of the first chapter.

Let us summarize the nine to thirty six slokas of the third chapter which talks about further creation.Vasudeva Hari along with His consort Maya Lakshmi creates Brahma named Viricha or Purusha. Sankarshana Hari along with Jaya creates Vaayu by name Sootra. Lord as Pradhyumna along with Kriti creates twin girls namely Saraswati by name 'Pradhaana or Prakruthi; and Bharati Devi named 'Shraddha.' Brahma by name Viricha along with Saraswathi named 'Pradhaana' create 'Sesha' named 'jiva.' Similarly Vaayu named 'Sootra' along with Bharati named 'Shraddha' create Garuda who is named 'Kala.' Sesha became Lord's bed and garuda became His vehicle.

From Sesha was created Vishnu's attendants named 'Kaalaa' and from Garuda was created 'Jaya, Vijaya and other attendants. Vishvaksena was born from Vayu and became chief of Deva's army. He is equal to ganesha.

Aniruddha got all the devas of the four 'Varnas' from Pradhyumn, and along with Shanti who is abhimaani of the 'trigunas' brought about the physical being of Brahma named Virincha. Also 'Vaakabhimaani Saraswati' was also born. This Brahma along with Saraswati created 'Ahamkaarabhimaani' Rudra and his consort Uma. Uma is abhimaani for 'Buddhi.'

Rudra took three forms namely Vaikarika, Taijasa and Taamasa and along with his consort Uma brought into creation the 'mind' (manas) along with the ten sense organs with the 'indriyabhimaani devatas.' (Mind, eyes, ears, nose, tongue and skin, mouth, hands, legs, reproductive organ and excretory organ); 'pancha mahabhoota' namely 'aakaasha (space) Vaayu (wind), agni (fire), Apu

(water) and Prithvi (Earth); and the 'pancha tanmaatras' known as Shabdha (sound), sparsha (touch), roopa (form), Rasa (taste) Gandha (smell) were gradually brought into creation. Once again Virincha named 'Purusha' along with Saraswati named 'Prakrithi created 'Shiva.' Indra and other Devatas were created by Shiva. Vaayu along with Bharati were created Sehsa, Shiva and Indra. From Indra were created Yajnaabhimaani devatas.

Once again Maya consort of Vasudeva took three forms namely 'Sri, Bhu, and Durga'. Vasudeva manifested as 'Vishnu' through 'Sri' and as 'Brahma' through 'Bhu' and 'Shiva' through 'Durga'. These forms of 'Vishnu, Brahma and Shiva' denote one God.

Devatas unable to create the 'Brahmaanda' once again approached the lord. The Lord along with Lakshmi brought forth the Golden egg shaped 'Brahmaanda' which was place in the 'ganodhaka' (solidified heavy water) The Lord enetered this Brahmaanda along with the devatas. There from His navel created a lotus with fourteen petals. Brahma was created in that. From this Brahma the other Devatas were created in hierarchy. Brahma created the fourteen worlds and along with 'devatas, asuras and munis.' This is known as 'Padma Srishti.' In this Kashyapa rishi was made to further the creation. This is the creation in which we exist. This is the gist of 'Srishti prakarana.'

Formation of Mahattattwa, Ahamkaara Tattwa, Buddhitattwa

ततो महत्तत्वतनुर्विरिञ्चः
स्थूलात्मनैवाजनि वाक् च देवी ।
तस्यामहङ्कारतनुं स रुद्रं
ससर्ज्ज बुद्धिं च तदर्द्धदेहाम् ॥ १६ ॥

tato mahattattwatanurvirinca:
sthoolaatmanaivaajani vaak ca devi |
tasyaamahankaaratanum sa rudram
sasarjja buddhim ca tadardhadehaam ||16||

At that time Virnca (Brahma) and Saraswati who are 'Mahat Tatvaabhimaani' were born in their physical form from Aniruddha and Shanti. Virinca along with Saraswati created 'Rudra' who is 'Ahamkaara Tatwaabhimaani' along with his better half Uma who is 'Buddhiyabhimaani' in their physical form.

Creation of the mind

बुद्ध्यामुमायां स शिवस्त्रिरूपो
मनश्च वैकारिकदेवसङ्घान् ।
दशेन्द्रियाण्येव च तैजसानि
क्रमेण खादीन् विषयैश्च सार्द्धम् ॥ १७ ॥

buddhyamumaayaam sa shivastriroopo
manashca vaikaarikadevasanghaan
dashendriyaanyeva ca taijassani
kramena khadeen vishayaishca saarddham ||17||

Rudra assuming three forms namely 'Vaikarika ahankaara, Taijasa ahankaara and Taamasa ahankaara' through Uma (Buddhiyabhimaani) created mind (manas) and group of devatas (who preside over the senses); ten sense organs; and gradually the panchabhootas along with sound, air and other object of senses respectively.

Special Notes:

1. Ahankaara Tatwa is of three types – Vaikaarika, Taijasa and Taamasa. Shiva is abhimaani of all the three 'ahankaaras' and assumes three forms. Vaikaarika is son of Brahma, Taijasa son of Vaayu and Taamasa son of Sesha.
2. Vaikarika Shiva through Vaikarika Ahankaara creates the mind, a group of devatas known as Vaikaarika devatas who initiate the sense organs with the sense objects. Creation of the Devas means formation of their physical bodies.
3. Taijasa Shiva through Taijasa ahankaara creates the ten sense organs.
4. Taamasa Shiva along with Taamasa ahankaara gradually creates 'aakaasha' and other 'pancha bhootas' and the objects such as sound etc.
5. 'Gradually' means he did not create everything at a time. First it was 'sparsha from shabda'; 'roopa from sparsha' 'rasa from roopa' and finally 'gandha from rasa' which are subtle forms of 'Pancha tanmaatras'(Sound, touch, form, taste and smell). Then 'aakashaad vaayu:; Vaayoragni:; agneraaapa:; abdhyaa prithivee were created one after another.

6. Ahankaara tatwa contains 'tama, raja and satwa' in the proportion 1:10:100. From 'rajo bhaaga' Buddhi Tatwa is born. Uma (consort of Shiva) Vaaruni (consort of Sesha)and Sauparani (consort of Garuda) are their abhimaanis. 'Manas' is also born from the 'satva bhaaga' of this 'Ahankaara tatwa'. From the 'satwa bhaaga' of the 'Ahankaara tatwa' bodies of 'Vaikaarika devatas' and also the sense of the mind; from the 'rajo bhaaga' the ten indriyas, and from 'tamo bhaagha' 'tanmatra bhootagalu' are born. Thus the 'ahankaara tatwa' comprising of 'Buddhi and Manas tatwas' are classified as 'Vaikaarika' 'Taijasa' and 'Taamasa.'

Creation of all the Devatas from Brahma deva

पुंसः प्रकृत्यां च पुनर्विरिञ्चा
च्छिवोऽथ तस्मादखिलाः सुरेशाः ।
जाताः सशक्राः पुनरेव सूत्रा
च्छ्रद्धा सुतानाप सुरप्रवीरान्
शेषं शिवं चेन्द्रमथेन्द्रतश्च
सर्वे सुरा यज्ञगणाश्च जाताः । ॥ १८ ॥

pumsa: prakrutyaam ca punavirincaa
chivoatha tasmaadakhilaa: sureshaa:
jaataa: sashakraa: punareva sootraac-
chraddhaa sutanaapa surapraveeraan
sesham shivam cendramathendratashca
sarve suraa yajnaganaashca jataa: ||18||

From Virinca known as 'Purusha' and Prakruti known as Saraswati was born Shiva. From that Shiva, Indra and other devatas were born. Again from Sootra naamaka Vaayu with Bharati known as 'Shraddha' were born other chief devatas such as Sesha, Shiva, and Indra. From Indra were born all devatas and the deities presiding over sacrifices.

Special Notes:

1. The birth of Shiva is again mentioned here.
2. The mentioning of the birth of the devatas more than once and in more than one way has purpose behind it. Sri Vadiraja Swami states: Devatas are

born twice to assume their own forms outside the Brahmaanda and again their physical forms for entering into the Brahmaandaa.

3. Devatas are born again and again from supreme God and Godess Lakshmi in order to gain more virtues.
4. Lakshmi is the chief controller of Prakruthi. Saraswati is next to her. Therefore she is also addressed as 'Prakruthi.'
5. Yajna ganas means group of devatas who are abhimani devatas of 'Ashvamedha, Jyothistoma , Agnishtoma' and other such yajnas.

From Vasudeva and Maya manifests
– Vishnu, Brahma and Shiva forms of Vishnu

पुनश्च माया त्रिविधा बभूव
सत्वादिरूपैरथ वासुदेवात्
सत्वात्मिकायां स बभूव तस्मात्
स विष्णुनामैव निरन्तरोऽपि ।
रजस्तनौ चैव विरिञ्च आसीत्
तमस्तनौ शर्व इति त्रयोऽस्मात् ॥ १९ ॥

punashca maayaa trividhaa babhoova
satvaadhiroopairatha vaasudevaat
satwaatmikaayaam sa babhoova tasmaat
sa vishnunaamaiva nirantaroapi
rajastanau caiva virinci aaseet
tamastanau sharva iti trayoasmaat ||19||

Again Maya took three forms representing Satva, Rajo and Tamo gunas. Through Satwaabhimaani Sri Devi and Vasudeva, Vasudeva Himself manifested known as Vishnu. In Rajoabhimaani Bhu Devi He manifested as Brahma and in Tamoabhimaani Durga Devi He manifested as Rudra. All these three forms are no different from the Vasudeva form of the Lord.

Special Notes:

1. Vishnu, Brahma and Rudra forms of Lord Vasudeva manifested in Sri, Bhu, Durga forms of Maaya Devi respectively. Vishnu form of the Lord stands to protect the creation. Brahma form of the Lord indwells in Chaturmukha Brahma and creates through him. Rudra form of the Lord indwells in Rudra

and through him finally annihilates the creation. This is what is stated in this quotation - 'Brahmani Brahma rooposau shiva roopee shive stita:'

2. Puranas at several occasions describe the three forms of Brahma, Vishnu and Rudra to be one and the same. This oneness is referred to these three roopas of the Lord. Sevaral times it is however misunderstood as identity of Chaturmukha Brahma, Mahavishnu and Maheshwara which is against the shasstras.

Worship by the devatas for the creation of the Brahmanda

एते हि देवाः पुनरण्डसृष्टा
वशक्नुवन्तो हरिमेत्य तुष्टुवुः ।
त्वं नो जगच्चित्रविचित्रसर्ग्गं
निस्सीमशक्तिः कुरु सन्निकेतम् ॥ २० ॥

ete hi devaa: punarandasrishtaa-
vashaknuvanto: harimetya tushtuvu:
twam no jagatcchitravicitrasargga-
nisseemashakti: kuru sanniketam ||20||

The 'tatwaabhimaani devatas' unable to proceed with the creation came to worship Sri Hari. 'Oh Lord Thou art endowed with limitless capacity for the creation of this wonderful and varied world. Give us a good habitation.'

Special Notes:

1. As it is said, 'Brahmaandam varamandiram'; this Brahmaanda is the indwelling unit for the devatas. It is built further by the twenty four tatwaabhimaani devatas. The Brahmanda consists of twenty four tatwas. However to bring about this creation they needed the blessings of the Lord.

Padma Srishti

इति स्तुतस्तैः पुरुषोत्तमोऽसौ
स विष्णुनामा श्रियमाप सृष्टये ।
सुषाव सैवाण्डमधोक्षजस्य
शुष्मं हिरण्यात्मकम्बुमद्ध्ये ॥ २१ ॥

iti stutastai: purushottamoasau
sa vishnunaama shriyamaapa srishtaye
sushaava saivaandamadhokshajasya
sushmam hiranyaatmakamambumadhye ||21||

Thus praised by the 'tatwa devatas' the supreme Lord Vishnu approached Sri for the purpose of creation. In the midst of the waters she put forth the golden egg called 'Brahmaanda' which is the golden semen of Lord Adhokshaja.

Special Notes:

1. Adhokshaja's semen does not mean it as His intrinsic sentient quality. It is impossible for any sentient thing to transform into an insentient thing. Thus it only means that Sri Vishnu mixed the twenty four tatwas and transformed into the Brahmaanda. This is Sri Hari's semen. Lakshmi by the name Sri kept it in her womb and delivered the golden Brahmaanda amidst the water.

Brahma appeared from the lotus in the navel

तस्मिन् प्रविष्टा हरिणैव सार्द्धं
सर्वे सुरास्तस्य बभूव नाभेः ।
लोकात्मकं पद्ममुष्य मद्ध्ये
पुनर्विरिञ्चोऽजनि सद्गुणात्मा ॥ २२ ॥

tasmin pravishtaa harinaiva saardham
sarve surastasya babhoova naabhe:
lokaatmakam padmamamushya madhye
punarvirincoajani sadgunaatma ||22||

All the devataas entered the 'Brahmaanda' with Lord Hari. From Sri Hari's navel appeared a lotus on which the entire world rests. From the centre of lotus appeared Virinca who possessed all excellent attributes.

Establishing superiority of 'Vaayu' as 'Jivottama'

तस्मात् पुनः सर्वसुराः प्रसूता
स्ते जानमाना अपि निर्णयाय ।
निस्सृत्य कायादुत पद्मयोनेः
सम्प्राविशन् क्रमशो मारुतान्ताः ॥ २३ ॥

tasmaat puna: sarvasuraa: prasootaa-
ste jaanamaana api nirnnayaaya
nissritya kayaduta padmayone:
sampraavishan kramasho maarutaantaa: ||23||

From this Brahma, the devatas were born once again. Though all the devatas were conscious about the fact of Sri Vaayu's superiority among all of them, they wanted to determine this fact for the sake of making it known to others. They one by one gradually came out of Brahma's body and again re entered one after the other.

Special Notes:

1. Devatas were born subtly (sookshma srishti) before the creation of Brahmanda. And they were born again in the Brahmaanda. That means it should not be misunderstood that they lost their earlier body. The subtle body with which they were created obtained a physical structure. That is why the puranas mention 'sookshma srishti' and 'sthoola srishti.'
2. The contest was that by whose exit the body would fall dead and with whose entry the body would get back to life would be declared the best among the devatas (jivotthama). During both times the final entry and exit was of Sri Vaayu Deva.

पपात वायोर्ग्गमनाच्छरीरं
तस्यैव चाऽवेशात उत्थितं पुनः ।
तस्मात् स एको विबुधप्रधान
इत्याश्रिता देवगणास्तमेव
हरेर्विरिञ्चस्य च मद्ध्यसंस्थित-
स्तदन्यदेवाधिपतिः स मारुतः ॥ २४ ॥

papaata vaayorggamanaatcchareeram
tasyaiva caaveashat utthitam puna:
tasmaat sa eko vibudhapradhaana
ityashritaa devaganaastameva
harervirincasya ca madhyasamsthita-
stadanyadevaadhipati: sa maruta: ||24||

By the exit of Vaayu the body fell dead and got up again only after his re entry. Therefore all the groups of Devas knowing him alone to be the foremost

of the devas sought only dependence upon him. In as much Sri Hari and Virincha remained neutral to proclaim Vaayu as superior to all other Gods.

Special Notes:

1. The superiority of Vaayu to other devatas is pointed out here by describing an episode narrated in the 'Shatprashna', 'Chaandhogya' and 'Brihadaaranyaka' Upanishads and also in Puranas. According to this episode, once the devatas desired to know as to who among them was superior. They came out one by one from Chaturmukha's body and still the body continued to function until Vaayu came out. When Vaayu came out of the body soon it fell dead.Similarly they once again reentered it one by one. However until Vaayu entered the body did not begin to function. This made them realize the superiority of Vaayu.
2. As it was the body of Chaturmukha Brahma and though the Lord and Brahma were in that body, yet it must be understood that they remained neutral. Praana (Vaayu) was allowed to exit for the sake of experiment. Brahma with one 'amsha' left and reentered the body.

The creation of this world by Brahma

ततो विरिञ्चो भुवनानि सप्त
ससप्तकान्याशु चकार सोऽब्जात् ॥ २५ ॥
तस्माच्च देवा ऋषयः पुनश्च
वैकारिकाद्याः सशिवा बभूवुः ।

tato virinco bhuvanaani sapta
sasaptakanyashu cakaara soabjaat
tasmaaccha devaa: rishaya: punashca
vaikaarikaadhyaa: sashivaa: babhoova ||25||

From this lotus Brahma effortlessly created the fourteen worlds. Then Vaikarika and other devatas along with rishis were born along with Shiva.

Special Notes:

1. Sri Hari who created the Brahmaanda had created fourteen subtle lokas in that. This was given a physical form by Brahma. That is why Chaturmukha Brahma is popularly known as the creator says the Aitareya Upanishad Bhashya.

2. 'Vaikaarika' means 'Indriyabhimaanis' who were born from Vaikarikha ahamkaara; 'aadhya' refers to 'praanas' etc from Taijasa ahamkaara ; and Ganesha etc. from 'Tamasa ahamkaara.'

अग्रे शिवोऽहम्भव एव बुद्धे
रुमा मनोजौ सह शक्रकामौ
गुरुर्म्मनुर्दक्ष उतानिरुद्धः
सहैव पश्चान्मनसः प्रसूताः ॥ २६ ॥

agre shivoahambhava eve buddhe-
rumaamanojau saha shakrakaamau
gururmanurdhaksha utaaniruddha
sahaiva pashchaath manasa: prasootaa ||26||

First of all Siva was born from the 'ahamkaara tatwa 'and from Buddhi was born Uma. Thereafter were born Indra, Kaama, who are also the offspring of manas. Brihaspati. Manu, Daksha, and Aniruddha along with Sachi were also simultaneously from ,manas tatwa.,

Special Notes:

1. Here when it is said that Shiva is born, along with him the birth of Garuda also has to be understood. Similarly Uma means along with the birth of Sauparani.

चक्षुःश्रुतिभ्यां स्पर्शात् सहैव
रविः शशी धर्म्म इमे प्रसूताः
जिह्वाभवो वारिपतिर्न्नसोश्च
नासत्यदस्रौ क्रमशः प्रसूताः ॥ २७ ॥

chaksu:shrutibhyaam sparshaat sahaiva
ravi: shashee dharma ime prasootaa:
jihvaambhavo vaaripatirnnasoshca
naasatyadasrau kramasha: prasootaa ||27||

From the eye, ear and skin were born Surya, Chandra and Yama Dharma respectively. Varuna (devata for the ocean) was born from the tongue; and from the nose were born Naasatya and Dasra. Each were born in succession.

Special Notes:

1. This is creation from the lotus and gradation of the devatas can be identified in the order of their birth. Those who are equal are born simultaneously and inferior ones are born later.

Birth of Sanaka Sanandana

ततः सनाद्याश्च मरीचिमुख्या
देवाश्च सर्वे क्रमशः प्रसूताः
ततोऽसुराद्या ऋषयो मनुष्या
जगद् विचित्रं च विरिञ्चतोऽभूत् ॥ २८ ॥

**tata: sanaadhyashca mareechimukhyaa:
devaashca sarve kramasha: prasootaa:
tatoasuraadhyaa: rishayo manushyaa:
jagad vichitram ca virincitoabooth ||28||**

Then Sanaka, Sanandana, Sanatsujaatha, Mareechi etc. were all born successively. Then asuras which include raakshasaas and pisachees, rishis, humans were born. Then manifold creatures such as animals, birds, trees etc. were born.

Creation that brings out Gradation

उक्तक्रमात् पूर्वभवस्तु योयः
श्रेष्ठः सस ह्यासुरकानृते च
पूर्वस्तु पश्चात् पुनरेव जातो
नाश्रेष्ठतामेति कथञ्चिदस्य ॥ २९ ॥

**uktakramaat poorvabhavastu yoya:
sreshta: sasa hyaasurakaanrite ca
poorvastu pashcaat punareva jaato
naasreshtataameti kathanchidasya ||29||**

According to the order of origin stated above, he alone who is born first is always superior except in respect to asuras. If however such first born should ever be born again (in any other kalpa) successive to others inferior to him, he does not attain inferiority thereby.

Special Notes:

1. The order of origin in the creation in the 'Padma Srishti' determines forever the innate gradation of the various souls.
2. Hiranyaksha and Hiranyakashipu, Madhukaitabha and such others were born before certain devas and rishis. That does not mean that they are superior to them. That is why 'asuras' are excluded from this rule.
3. Bhima was born after Dharma, Ashvattama (avatara of Shiva) was born to Drona, however this does not reduce their superiority status in actuality.

गुणास्तु कालात् पितृमातृदोषात्
स्वकर्म्मतो वाऽभिभवं प्रयान्ति
लयो भवेद् व्युत्क्रमतो हि तेषां
ततो हरिः प्रळये श्रीसहायः ॥ ३० ॥

gunaastu kaalaat pitrumaatrudoshaat
swakarmmato vaaabhibhavam prayaanti
layo bhaved vyutkramato hi teshaam
tato hari: pralaye sreesahaaya: ||30||

Attributes lose original characteristics only temporarily on account of influence of yuga factor (time) or due to the fault of one's parents or on account of one's own karma.

During 'laya', the order of destruction is in the inverse order for the devatas. The lower gets merged in the higher being and thus it is the ground for their hierarchy. Finally after destruction only Sri Hari remains in the company of Lakshmi.

Special Notes:

1. Devataas when they take avatara they do not exhibit the full power possessed in the mools roopa. The reason may be due to the 'Kali yuga'; it could be due to certain shortcomings in their parents; or it could be a result of their earlier karmas known as 'praarabdha karmas.'
2. Gradation should be understood both in order of birth and also order of destruction. Order of destruction is opposite of order of birth. Those who are born first get annihilated later. Those who are born later get annihilated

first. Presence of Vishnu increases in superiors. Sri Hari remains finally after the annihilation of all devatas.

The way Lord remains during Pralaya

शेते निजानन्दममन्दसान्द्र-
सन्दोहमेकोऽनुभवन्ननन्तः
अनन्तशीर्षास्यकरोरुपादः
सोऽनन्तमूर्त्तिः स्वगुणाननन्तान् ।
अनन्तशक्तिः परिपूर्णभोगो
भुञ्जन्नजस्रं निजरूप आस्ते ॥ ३१ ॥

**shete nijaananadamamandasaandra-
sandohamekoanubhavannanta:
anantasheershaasyakaroroopaada:
soaanantamoorti: swagunaananantaan
anantashakti: paripoornabhogo:
bhunjannajastram nijaroopa aaste ||31||**

Sri Hari rests with Lakshmi enjoying alone His own innate bliss which is full, compact and collected. He assumes infinite forms, possessing as He does, infinite number of heads,faces, hands and feet and remains in His own innate form unceasingly enjoying His own infinite attributes, as He is of infinite capacity.

Special Notes:

1. For Sri Hari 'laya' means only resting with His eyes closed (yoga nidra) and for Lakshmi she remains in very close contact with the Lord.

The flow of this creation is endless

एवं पुनः सृजते सर्वमेत
दनाद्यनन्तो हि जगत्प्रवाहः ।
नित्याश्च जीवाः प्रकृतिश्च नित्या
कालश्च नित्यः किमु देवदेवः ॥ ३२ ॥

evam puna: srijate sarvameta-
danaadhyananto hi jagatpravaaha:
nithyaashca jivaa: prakruthishca nityaa
kaalashca nitya: kimudevadeva: ||32||

Thus in this manner Sri Hari creates as before this entire universe and the flow has neither a beginning nor end. The souls are eternal and so also is 'Prakruti.' Time is eternal. How much more eternal must be the Supreme Lord?

Special Notes:

1. When the 'controlled' is eternal does it not go without saying that the 'controller' is eternal? Thus after 'pralaya' there is a creator to bring about the next creation. The 'cause' which is the 'Prakruti' is also there. The right time is also there. Thus the flow of creation (jagat pravaaha) is also eternal.

यथा समुद्रात् सरितः प्रजाताः
पुनस्तमेव प्रविशन्ति शश्वत् ।
एवं हरेर्न्नित्यजगत्प्रवाह
स्तमेव चासौ प्रविशत्यजस्रम् ॥ ३३ ॥

yathaa samudraath sarita: prajaataa:
punastameva pravishanti sashvath
evam harerenityajagatpravaaha:
tamevachaasau pravahatyajastram ||33||

Just as the rivers originate from the sea and finally reach the sea similarly the eternal flow of this creation emanates from Sri Hari and finally reaches Him constantly.

The benefit of knowing about Sri Hari's creation

एवं विदुर्य्ये परमामनन्ता-
मजस्य शक्तिं पुरुषोत्तमस्य ।
तस्य प्रसादादथ दग्धदोषा-
स्तमाप्नुवन्त्याशु परं सुरेशम् ॥ ३४ ॥

evam vidhurye parammamanata-
majasya shaktim purushottamasya
tasya prasaadaadata dagdadoshaa-
stamaapnuvantyaashu param suresham ||34||

Thus those who know this wonderful and infinite capacity of the unborn Lord Purushottama's supreme unparalleled, eternal power having all their sins burnt will eventually reach the supreme Lord of the Devas.

Special Notes:

1. Moksha is the result of developing such knowledge.
2. The term 'suresha' indicates that the released soul has to pass the intermediary devatas before reaching the supreme Lord.

देवानिमान् मुक्तसमस्तदोषान्
स्वसन्निधाने विनिवेश्य देवः ।
पुनस्तदन्यानधिकारयोग्यां
स्तत्तद्गुणानेव पदे नियुङ्क्ते ॥ ३५ ॥

devaanimaan muktasamastadoshaan
swasannidhaane viniveshya deva:
punastadanyanadhikaarayogyaam
statatgunaaneva pade niyungte ||35||

Thus devatas who are released are kept to remain with Him in His presence. He then selects next set of gods from their respective groups having the eligibility and appoint them for their position.

Special Notes:

1. After attaining the Mukthi loka these devatas do not have any work in the functioning of the creation. Those who are eligible for their positions are once again selected from those who are still 'amuktas' and appointed. The 'jivas' in every particular sect is infinite in number. Therefore there will be no shortfall of them at any point of time.

Devas were born once again from Kashyapa

पुनश्च मारीचत एव देवा
जाता अदित्यामसुराश्च दित्याम् ।
गावो मृगाः पक्ष्युरगादिसत्त्वा
दाक्षायणीष्वेव समस्तशोऽपि ॥ ३६ ॥

punascha maareecata eva devaa
jaataa aadhityamasuraashca dityaam
gaavo mrigaa: pakshyuragaadhisatvaa
daakshaayaneeshveva samastashoapi ||36||

Again from Kashyapa, son of Mareeci, the Devas were born through Aditi and asuras through Diti. All other beings such as animals, beasts, birds, reptiles were born through the other daughters of Dakshaprajapati who were also the wives of Kashyapa.

Dashaavataara - The Incarnation of Varaha

ततः स मग्नामलयो लयोदधौ
महीं विलोक्याऽशु हरिर्वराहः ।
भूत्वा विरिञ्चार्थ इमां सशैला
मुद्धृत्य वारामुपरि न्यधात् स्थिरम् ॥ ३७ ॥

tata: sa magnaamalayo layodadhau
maheem vilokhyaaashu harirvaraha:
bhootvaa virincaartha imaam sashailaa
mudhrutya vaaramupari nyadaat sthiram ||37||

Then at the time of dissolution the same imperishable Hari seeing the Earth submerged in the waters of the deluge, soon assumed the form of a boar and raised this earth with its mountains and placed it firm on the waters, for the sake of Brahma to create.

Special Notes:

1. Srimadacharya by way of preface to the story of the three avatars Rama, Krishna and Vyasa, begins the story of the previous avatars the first of which

is Adi Varaha, When Swayambhuva Manu was directed by Brahma to create , the former questioned as to where he would create when there was no earth. While Brahma was contemplating, a small Varaha the size of the thumb proceeded from his nostrils and plunged deep into the water killed the raakshasa Hiranyaksha who had carried away the earth and brought it up.

2. Is it not absurd to describe the Varaha avatara first in Dasavatara? However it is not so because Matsya avatara took place during pralaya which happened between the sixth and the seventh manvanthara. Varaha avatara took place in first manvantara known as Swayambhuva Manvantara.When the earth measuring one lakh yojanas (one yojana = Approx.5 -6 miles) in depth and seven crore yojanas in width began sinking in the dense space due to its own weight, Varaha brought it back to its orbit. Thus there is no chronological difference in the order.

Hiranyakashipu and Hiranyaksha

अथाब्जनाभप्रतिहारपालौ
शापात् त्रिशो भूमितळेऽभिजातौ ।
दित्यां हिरण्यावथ राक्षसौ च
पैतृष्वसेयौ च हरेः परस्तात् ॥ ३८ ॥

**athaabjanaabhapratihaarapaalau
shaapat trisho bhoomitaleabhijaatau
dityaam hiranyaavatha raakshasau ca
paitrishvaseyau ca hare: parastaat ||38||**

Also the door keepers of Vishnu Jaya and Vijaya due to a curse by Sanaka, Sanandana etc. had to be born thrice in the lineage of Diti (asura kula). They were first born as Hiranyaksha and Hiranyakashipu, then as Ravana and Kumbhakarna and finally as Sishupaala and Dantavakra.

Hiranyaksha is killed by Varaha

हतो हिरण्याक्ष उदारविक्रमो
दितेः सुतो योऽवरजः सुरार्त्यै ।
धात्राऽर्त्थितेनैव वराहरूपिणा
धरोद्धृतौ पूर्वहतोऽब्जजोद्भवः ॥ ४९ ॥

hato hiranyaksha udaaravikramo
dite: suto yoavaraja: suraarte
dhaatraarthitenaiva varaaharoopinaa
dharodrutau poorvahatoabjajodhbhava: ||39||

The younger son of Diti who was Hiranyaksha who was all powerful was killed by Varaha, the boar form of Vishnu, while lifting the earth from sinking in answer to the prayers of Brahma, representative of the Devatas. Hiranyaksha who was killed earlier by Varaha was the son of Brahma.

Special Notes:

1. Varaha avatara took place twice. This verse reconciles the seemingly different versions appearing in the other puranas. At first the earth submerged of its own accord in the waters of Pralaya. When Sri Hari was bringing it back to its orbit, Hiranyaksha born of Brahma obstructed and was hit by the tusk of the boar. Again Hiranyaksha born as the younger son of Diti in whom the spirit (avesha) of Vijaya who was cursed by the Sanakadhis entered and resided to undergo the consequences of the curse plunged the earth in the dark space by carrying away Goddess Bhu Devi. He was confronted by the boar form of the Lord and was hit below the ear with his hand and Bhu Devi was brought back to safety.

2. The first avatara is Adi Varaha. It is also known as Swetha Varaha. The second avatara is Neela Varaha also known as Krishna Varaha. Acharya has coupled the description of both the stories in this verse. Both the killings were done by Varaha. Both persons killed were named Hiranyakshas. The first one was Adi Hiranyaksha who was totally asura. The other Hiranyaksha possessed the avesha of Vijaya, the door keeper of Sri Vishnu due to the curse.

Hayagreevasura is killed by Matsya avatara

अथो विधातुर्म्मुखतो विनिःसृतान्
वेदान् हयास्यो जगृहेऽसुरेन्द्रः ।
निहत्य तं मत्स्यवपुर्ज्जुगोप
मनुं मुनींस्तांश्च ददौ विधातुः ॥ ४० ॥

atho vidaaturmukhato vinisritaan
vedaan hayaasyo jagriheasurendra:
nihatya tam matsyavapurjjugopa
manum muneenstaanshca dadau vidaatu: ||40||

The demon called Hayagreevasura seized the Vedas that were emanating from the mouth of Brahma. Lord as Matsya killed him and protected Manu and the rishis and handed over the Vedas to Brahma.

Special Notes:

1. Seizing the Vedas means to abduct the 'Vedabhimaani Devatas'(devatas belonging to lower rung of hierarchy). Vedas can survive even without them. However Sri Hari had resolved that they would also be part of spreading the knowledge of Vedas. Thus they were protected by Him says Tamraparaneeya.
2. Such terrorists are found even during present days who kidnap the government officials for personal gains.

मन्वन्तरप्रळये मत्स्यरूपो
विद्यामदान्मनवे देवदेवः ।
वैवस्वतायोत्तमसंविदात्मा
विष्णोः स्वरूपप्रतिपत्तिरूपाम् ॥ ४१ ॥

manvantarapralaye matsyaroopo
vidhyaamadaatnmanave devadeva:
vaivasvatayottamasamvidaatmaa
vishno: swaroopapratipattiroopaam ||41||

At the end of the Manvantara Pralaya the supreme God in His incarnation as Matsya imparted the knowledge of Vishnu expounding His own self to Vaivasvata Manu.

Special Notes:

1. Vaivasvata Manu was known as Satyavrata Raja earlier. During the Pralaya he was protected in his boat by the Lord as Matsya and was imparted with

knowledge of Vishnu. It came to be known as 'Matsya Purana.' This is second Matsya avatar of the Lord.

2. In order to regain the knowledge lost by the good souls during the pralaya, it was imparted by Vishnu.

Prayers by Devas for Narasimha avatara

अथो दितेर्ज्येष्ठसुतेन शश्वत्
प्रपीडिता ब्रह्मवरात् सुरेशाः ।
हरिं विरिञ्चेन सहोपजग्मु-
र्दौरात्म्यमस्यापि शशंसुरस्मै ॥ ४२ ॥

atho diterjyeshtasutena sashvat
prapeeditaa brahmavaraat sureshaa:
harim virinchena sahopajugmuhu-
dauraathmyamasyaapi sashamsurasmai ||42||

The gods who were troubled by Diti's elder son Hiranyakashipu, whose confidance was enhanced due to boon of Brahma, approached Sri Hari and put forth their miseries faced in the hands of Hiranyakashipu.

अभिष्टुतस्तैर्हरिरुग्रवीर्यो
नृसिंहरूपेण स आविरासीत् ।
हत्वा हिरण्यं च सुताय तस्य
दत्वाऽभयं देवगणानतोषयत् ॥ ४३ ॥

abhishtutastaiharirugraveeryo
nrisimharoopena sa aviraaseet
hatvaa hiranyam ca sutaaya tasya
daatvaabhayam devaganaanatoshayat ||43||

Thus having been praised by the devatas, Sri Hari who is daringly ferocious took the incarnation of Narasimha. He destroyed Hiranyakashipu, protected his son Prahalada and delighted the devatas.

Special Notes:

1. After Matsayavatara, while the devatas churned for obtaining the 'amrutha' Sri Hari took the avatara of Koorma. Also after Narasimha avatara when the devatas churned the milky ocean to obtain 'amrutha' Koorma avatara took place in order to lift the 'Mandara' mountain. During Vaivasvata Manvantara Sesha brought the 'Mandara' mountain. During ChakshushaManvantara Garuda brought the mountain says the Bhagavata which indicates that Koormavatara took place both during Chakshusha and Vaivasvata Manvantara.Keeping the latter in mind the Narasimhavatara is described here first.

Koorma who held the Mandara during the churning of the ocean

सुरासुराणामुदधिं विमथ्नतां
दधार पृष्ठेन गिरिं स मन्दरम् ।
वरप्रदानादपरैरधार्य्यं
हरस्य कूर्म्मो बृहदण्डवोढा ॥ ४४ ॥

suraasuraanaamudadhim vimathnataam
dadhaara prishtena girim sa mandaram
varapradhaanaadaparairadhaaryam
harasya koormo bruhadandavodaa ||44||

During the churning of the milky ocean by the devatas and asuras, Sri Hari as Koorma held the Mandara Mountain on his back. This mountain could not be held by any one else due to its weight gained by the boon from Shiva. It is no wonder that Koorma held the mountain, who holds the entire Brahmaanda.

Special Notes:

1. Shiva had given a specil boon to Mandara that it should not be carried away in greed by someone because it was a mountain of gold. That is why when the Devatas tried to carry it for a while on its way, it fell below them and they got crushed. However where is the problem for Sri Hari who holds the entire Brahmanada to carry this little mountain ?
2. The story of Kurnmavatara is described in detail later in the tenth adhyaya.

The Incarnation of Vamana

वरादजेयत्वमवाप दैत्यराट्
चतुर्म्मुखस्यैव बलिर्य्यदा तदा ।
अजायतेन्द्रावरजोऽदितेः सुतो
महानजोऽप्यब्जभवादिसंस्तुतः ॥ ४५ ॥

varaadajeyatvamavaapa daityaraat
chathurmukhasyaiva baliryadaa tadaa
ajaayatendraavarajoadite: suto
mahaanajoapyaabjabhavaadisamstuta: ||45||

The king of daityaas Bali had obtained the boon of invincibility from Chaturmukha Brahma. At that time Sri Hari was praised by Brahma and other devataas, although one who is unborn, appeared as Aditi's son. In spite of being supreme He became the younger brother of Indra.

स वामनात्माऽसुरभूभृतोऽध्वरं
जगाम गां सन्नमयन् पदेपदे ।
जहार चास्माच्छलतस्त्रिविष्टपं
त्रिभिः क्रमैस्तच्च ददौ निजाग्रजे ॥ ४६ ॥

sa vaamanaatmaaasurabhoobhritoadhvaram
jagaama gaam sannamayan padepade
jahaara chaasmaatchalatastrivishtapam
tribhi: kramaistacca dadau nijaagraje ||46||

Sri Hari, as Vaamana, although took small steps pressed on the earth firmly making her bend to Him and walked towards the 'yajna' performed by Bali. Then by deceit, with three steps, He acquired the entire world and restored it to His brother.

Special Notes:

1. By saying that Lord pressed on the earth with every step and made her bend, indicates that He who is minute of the minutest can also become huge when necessary. Therefore Vamana's request for three steps of land

does not relate to His size. Although Bali is 'karmaja devata' he had asura avesha in him. The asura's name was also Bali. Therefore he was unable to infer from Sri Vamana's request. Thus out of arrogance he promised three steps of land- which meant that - not merely a measure from His dwarf size feet- but 'Three steps of land' having the notion that he is capable of giving land of any size! A word with double meaning is called 'deceitful.' When it is said that 'he is watching from the balcony' it means 'he climbed the balcony and saw from there.' Similarly when it is said that 'he abducted the land by deceit' it means 'your words are deceitful' and therefore he took the measure thus. Making His small pace grow into giant size thus exhibiting His unimaginable power, the Lord, made Bali get trapped in his own words.

The reason to beg from Bali

पितामहेनास्य पुरा हि याचितो
बलेः कृते केशव आह यद् वचः ।
नायाच्ञयाऽहं प्रतिहन्मि तं बलिं
शुभाननेत्येव ततोऽभ्ययाचत ॥ ४७ ॥

pitaamahenaasya puraa hi yaacito
bale: krite keshava aaha yad vaca:
naayaancayaaaham pratihanmi tam balim
shubhaananetyeva tataoabhyayaacata ||47||

Prahalada who was grandfather of Bali had earlier prayed for the sake of his grand son, Sri Hari had promised him thus: 'Oh pleasant faced one! I will not conquer without begging from him.' That is why Vaamana went to him with a begging bowl.

Special Notes:

1. Prahalada had prayed to Narasimha that when his grandson would go astray, he should be defeated with a tactic. That is why Vaamana had promised that he would win over him by begging. Otherwise Vaamana who is omnipotent need not have resorted to such a trick.

Incarnation of Parasurama

बभूविरे चन्द्रललामतो वरात्
पुरा ह्यजेया असुरा धरातले ।
तैरर्दिता वासवनायकाः सुराः
पुरो निधायाब्जजमस्तुवन् हरिम् ॥ ५० ॥

babhoovire candralalaamato varaat
puraa hyajeyaa asuraa dharaatale
tairardhitaa vaasavanaayaka: suraa:
puro nidhaayaabjajamastuvan harim ||48||

Demons were born on this earth as invincible kings by the boon of Shiva, who is adorned by the moon. Devatas were harassed by them and thus they worshipped Sri Hari for protection under the leadership of Brahma.

विरिञ्चसृष्टैर्न्नितरामवद्ध्यौ
वराद् विधातुर्द्दितिजौ हिरण्यकौ ।
तथा हयग्रीव उदारविक्रम-
स्त्वया हता ब्रह्मपुरातनेन ॥ ५९ ॥

virincasrishtairnnitaraamavadhyau
varaad vidaaturdhitijau hiranyakau
tathaa hayagreeva udaaravikrama-
stwayaa hataa brahmapuraatanena ||49||

The two sons of Diti - Hiranyaksha and Hiranyakashipu became on account of Brahma's boon quite impossible to slain by any one in Brahma creation. So also was Hayagreevasura. All of them were slained by You being father of Brahma.

स चासुरान् रुद्रवरादवद्ध्या
निमान् समस्तैरपि देवदेव ।
निःसीमशक्त्यैव निहत्य सर्वान्
हृदम्बुजे नो निवसाथ शश्वत् ॥ ५० ॥

sa chaasuraan rudravaraadavadhyaa
nimaan samastairapi devadeva
ni:seemashaktyaiva nihatya sarvaan
hridambuje no nivassath sashvat **||50||**

Oh thou god of gods, kill now all these asuras, who are also invincible due to the boon of Rudra , by Your infinite powers alone and stay forever in our lotus like hearts.

इत्यादरोक्तस्त्रिदशैरजेयः
स शार्ङ्गधन्वाऽथ भृगूद्वहोऽभूत् ।
रामो निहत्यासुरपूगमुग्रं
ह्रदानेनादिर्विदधेऽसृजैव ॥ ५१ ॥

ityaadaroktatridashairajeya:
sa shaarngadhanvaatha bhrighoodvahoabhoot
raamo nihatyaasurapoogamugram
hridaananaadirvidadheasrijaiva **||51||**

Thus being earnestly entreated by the devatas in this manner, the invincible and beginningless Narayana possessing the bow called 'Sarnga' appeared as Parasurama in the family of Brighu and having killed the multitude cruel asuras and formed with their blood the five ponds (Kurukshetra).

Background for Sri Ramavatara
Birth of Ravana and Kumbhakarna and their boon

ततः पुलस्त्यस्य कुले प्रसूतौ
तावादिदैत्यौ जगदेकशत्रू ।
परैरवध्यौ वरतः पुरा हरेः
सुरैरजेयौ च वराद् विधातुः ॥ ५२ ॥

tata: pulasttasya kule prasootau
taavadidaityau jagadekashatroo
parairavadhyau varata: pura hare:
surairajeyau ca varaad vidhaatu: **||52||**

The greatest enemies of this creation namely Aadhi Hiranyaaksha and Hiranyakashipu were born in Pulasthya rishi's lineage. As they were strengthened by Lord Sri Hari's blessings earlier, they were unassailable and due to Brahma's boon they were also unconquerable by other devatas.

Special Notes:

1. As the background for Ramavatara this sloka gives the troubles that were faced in this world due to Ravana and Kumbakarna.

सर्वैरजेयः स च कुम्भकर्णः
पुरातने जन्मनि धातुरेव ।
वरान्नरादीनृत एव रावण
स्तदातनात् तौ त्रिदशानबाधताम् ॥ ५३ ॥

sarvairajeya: sa ca kumbhakarna:
puraatane janmani dhaatureva
varaannaradeenrita eva raavana
stadatanaat tau tridashaanbaadataam ||53||

Kumbhakarna in his earlier birth as Hiranyaksha had received a boon from Chaturmkha Brahma that he would be unconquerable by all except humans and monkeys. Similarly Ravana also got a boon from Chaturmukha Brahma that he would be invincible by all except humans and monkeys. Therefore they started troubling the devatas.

Special notes:

1. Hiranyaaksha and Hiranyakashipu were sons of Kashyapa muni. They were born to Pulatsya rishi's son Vishravas. Jaya and Vijaya 'dwaarapaalas' of MahaVishnu were cursed by sanakaadhi rishis. On repentance Lord Hari had promised -*'maiyeva vadhyau bhavatham trijanmasu'*- that they would not be killed by anybody other than Himself. Thus, Jaya and Vijaya entered Hiranyaaksha and Hiranyakashipu in order to overcome their curse. This phenomenon is known as **'jiva dwaya avesha.'** Hence Lord Hari and Sesha descended on earth as humans namely Raama and Lakshmana and all the other devatas took avatara as humans and monkeys.

Devatas prayer for Rama avatar

तदाऽब्जजं शूलिनमेव चाग्रतो
निधाय देवाः पुरुहूतपूर्वकाः ।
पयोम्बुधौ भोगिपभोगशायिनं
समेत्य योग्यां स्तुतिमभ्ययोजयन् ॥ ५४ ॥

tadaaabjajam shoolinameva caagrato
nidhaaya deva: puruhootapoorvakaa:
payombudhau bhogipabhogashaayinam
sametya yogyaam stutimabhyayojayan ||54||

At that time Indra and other devatas under the leadership of Chaturmukha Brahma and Shiva approached Lord Hari who was reclining on Sesha on the milky ocean and prayed to Him.

त्वमेक ईशः परमः स्वतन्त्र
स्त्वमादिरन्तो जगतां नियोक्ता ।
त्वदाज्ञयैवाखिलमम्बुजोद्भवा
वितेनिरेऽग्र्याश्चरमाश्च येऽन्ये ॥ ५५ ॥

tvameka eesha: parama: swatantra-
stwamaadiranto jagataam niyoktaa
tvadaajnyaivaakhilamambujodbhavaa
vitenireagryaashramaashca yeanye ||55||

'You are Omnipotent (sarva shakta), Independent, everything is under your control, You are the cause for the creation and destruction of the universe.'Chatur Mukha Brahmas of the previous kalpas have performed their duties only on your command. Similarly the Chatur Mukha Brahmas of future Kalpas will also perform their duties.'

Special Notes:

1. The fact that the Chaturmukha Brahmas of the past present and future function under the control of the Supreme God is mentioned here.

Calculation of Time Span – length of Brahma's day

मनुष्यमानात् त्रिशतं सषष्टिकं
दिवौकसामेकमुशन्ति वत्सरम् ।
द्विषट्सहस्रैरपि तैश्चतुर्युगं
त्रेतादिभिः पादश एव हीनैः ॥ ५६ ॥

manushyamaanaat trishatam sashashtikam
divaukasaamekamushanti vatsaram
dwishatsahasrairapi taishchaturyyugam
tretaadibhi: paadasha eva heenai: ||56||

360 human years is equivalent to one year for the devatas. Twelve thousand such deva years (4,32,000 human years) is equal to one Chatur Yuga. The four yugas consisting of Krita, Treta, Dwapara and Kali are made up of 12,000 divine years. Time span of each Yuga keeps reducing by one fourth respectively. (Krita Yuga = 17,28,000; TretaYuga = 12,96,000; Dwapara yuga = 8,64,000; Kali yuga = 4,32,000.)

Special Notes:

1. Four thousand deva years is the length of Krita Yuga. From this if one fourth is reduced every yuga, Treta, Dwapara and Kali will be 3000, 2000 and 1000 Deva years respectively. Total of four yugas is 10,000 years. the rest 2000 years is known as 'sandhi kaala'. Kali yuga and Krita Yuga sandhi kaala is 800 years; Krita Treta sandhi is 600 years; Treta Dwapara Sandhi is 400 years and finally Dwapara Kali sandhi is 200 years.
2. This cycle of four yugas revolving 1000 times is one day for Brahma. The same period counts as night. Thus 360 such days and night is one year for Brahma. One hundred such years is enjoyed by Brahma under the command of Vishnu. After this he reaches Lord Vishnu.

सहस्रवृत्तं तदहः स्वयम्भुवो
निशा च तन्मानमितं शरच्छतम् ।
त्वदाज्ञया स्याननुभूय भोगा-
नुपैति सोऽपि त्वरितस्त्वदन्तिकम् ॥ ५७ ॥

sahasraavruttam tadaha: swambhuvo
nishaa ca tanmaanamitam sharacchatam
twdaajnayaa swaannubhooya bhogaan-
upaiti soapi twaritasthvadantikam **||57||**

Thousand such yugas (432 crore years) is equal to one day for Chathur mukha Brahma. The same time span is his night. His life span is hundred such years. During this time as per your order he performs his duties and finally reaches You.

Destruction of Madhu and Kaitabha Daityas.

त्वया पुरा कर्ण्णपुटाद् विनिर्म्मितौ
महासुरौ तौ मधुकैटभाख्यौ ।
प्रभञ्जनावेशवशात् तवाऽज्ञया
बलोद्धतावाशु जले व्यवर्द्धताम् ॥ ५८ ॥

twayaa puraa karnnaputaad vinirmitau
mahaasurau tau madhukaitabhaakyau
prabhanjanaaveshavashaat tawaaajnayaa
baloddhatavaashu jale vyavarddhataam **||58||**

Formerly two great asuras named Madhu and Kaitabha were created by Thee through thy earlobes. As per your command Prabhanjana (Vaayu) was present in them. Therefore they grew with extraordinary strength in the water of deluge and became proud of it

त्वदाज्ञया ब्रह्मवरादवद्ध्यौ
चिक्रीडिषासम्भवया मुखोद्गतान् ।
स्वयम्भुवो वेदगणानहार्षतां
तदाऽभवस्त्वं हयशीर्ष ईश्वरः ॥ ५९ ॥

twadaajnayaa brahmavaraadavadhyau
cikreedishasambhavayaa mukhodgataan
swayambhuvo vedaganaanahaarshataam
tadaaabhavastwam haysheersha eeshwara: **||59||**

The demons Madhu Kaitabha who had become invincible by the boon of Brahma given under Your order with a sportive intention, forcibly took away the 'avantara abhimaani' devatas of Vedas emanating from Chaturmukha Brahma. At this You took the incarnation of Hayagreeva.

Special Notes:

1. The expression Vedas refer to the abhimani devatas of Vedas belonging to the lower rung of gradation

आहृत्य वेदानखिलान् प्रदाय
स्वयम्भुवे तौ च जघन्थ दस्यू ।
निष्पीड्य तावूरुतळे कराभ्यां
तन्मेदसैवाऽशु चकर्थ मेदिनीम् ॥ ६० ॥

aaahrutya vedaanakhilaan pradaaya
swayambhuve tau ca jagantha dasyoo
nishpeedya taavoorutale karaabhyaam
tanmedasaiavaaashu cakartha medineem ||60||

You killed both the asuras and restored the Vedas to Chaturmukha Brahma. You kept the thieves on your thighs and destroyed them with your hands. From their 'medhas' (fat) you created 'Medhini.'(earth)

एवं सुराणां च निसर्गजं बलं
तथाऽसुराणां वरदानसम्भवम् ।
वशे तवैतद् द्वयमप्यतो वयं
निवेदयामः पितुरेव तेऽखिलम् ॥ ६१ ॥

yevam suraanaam ca nisarggajam balam
tathaaasuraanam varadaanasambhavam
vashe tavaitad dwayamapyato vayam
nivedayaama: pitureva teakhilam ||61||

Thus power of devatas is intrinsic, while strength of asuras is obtained by boons. Both are under your control. Therefore we put forth all our problems before You and pray.

Shri Ramavatara

इमौ च रक्षोधिपती वरोद्धतौ
जहि स्ववीर्य्येण नृषु प्रभूतः ।
इतीरिते तैरखिलैः सुरेश्वरै
र्बभूव रामो जगतीपतिः प्रभुः ॥ ६२ ॥

imau ca rakshodhipatee varoddhatau
jahi swaveeryyena nrishu prabhoota:
iteerite tairakhilai: sureshvarai:
rbabhoova raamo jagateepati: prabhu: ||62||

You have to take avatar on earth among the human and destroy Ravana and Kumbhakarna with your strength. Thus the Lord descended as Shri Rama to fulfil the prayers of all the devatas.

स कश्यपस्यादितिगर्भजन्मनो
विवस्वतस्तन्तुभवस्य भूभृतः ।
गृहे दशास्यन्दननाम्निनोऽभूत्
कौसल्यकानाम्नि तदर्त्थिनेष्टः ॥ ६३ ॥

sa kashyapasyaaditigarbhajanmano
vivasvatastantubhavasya bhoobhrita:
grihe dashasyandanaaminoabhoot
kausalayakaanaamni tadartthineshta: ||63||

Surya was born to Aditi and Kashyapa. In this Surya vamsha was born Rama as son of Raja Dasharatha and his wife Kousalya after being worshipped by them through'Putra kaameshti yaaga.'

Special Notes:

1. 'Aamshaavatara krithi' by Shri Narayana Pandithacharya has referred Padma purana and mentioned that Dasharatha is the avatara of Swayambhuva Manu.

raajau dasharatha: poorvam manu: swayambhuva: smritha:
uktam padmapuraanetu avataara prasangata:

Uttara kaanda of Padma Purana not only mentions Dasharatha to be avatara of Swayambhuva Manu but also mentions that he would be later Vasudéva.

tasya bhoot pratamam janma mano: swayambhuvasya ca
raghunaamanvaye poorvam raajau dasharatho hyabhoot
dwiteeye vasudevobhoot vrishninaamanvaye puna:

Padma Purana Uttara Kaanda

Howeverlln nirnaya it is mentioned (11.226) Kashyapa was bom as Vasudeva. Therefore it has to be understood that his earlier avatara which is Dasharata should also be Kashyapa. But Vaamana Purana clearly mentions that Dasharatha is the avatara of Vaivasvata Manu.

bhavishyadantare bhootwa manurvaivasvato bhavaan
tava vamshe bhavaanyaanga raamo daasarati: swayam
punardasarato bhootwa twamevaasi pitaa mama
madatta pindadaanena twamevaasi pitaa mama||

In that case who is Dasharata among the three, namely – Swayambhuva Manu, Vaivasvata Manu or Kashyapa?

Satya Dharma Teertharu in Bhagavata Tippani (9.8.82) has stated, that Sri Madvacharya, keeping the words of Vaamana Purana in mind has said in the Nirnaya '**vivasvatastantubhavasya**' keeping in mind his 'gotra' (lineage).

If Dasharata was Vaivasvata manu he would have said 'Vivasvata putrasya'. Therefore according to Acharya Dasharatha was Kashyapa's son.

'kashyapasya varo datastapasaa toshitena me
yaacita: putrabhaavaaya tadatyengeekritam mayaa
sa idhaaneem dasharato bhootvaa tistati bhootale ||

Bala Kanda 2-16 of Adhyatma Ramayana

Kashyapa born as Dasharata awaits for Sri Rama to be born as his son. Kashyapa is described as 'adhitigarbha janmana:' – 'one who places 'Garbha' in Aditi.' Sri Rama was born to such a Kashyapa. According to Padma Purana when it is said Vaivashvata Manu was born as Dasharata and Vasudeva it has to be construed that both had 'aavesha' of Swayambhu Manu.

Shri Janardhana Bhatta has reconciled the two different statements thus - Dasharatha is an avatara of Vaivasvata Manu. He has 'aavesha' of Swayambhuva Manu.

yaduttarakaande padmapurana vachanam
tadvasudevasaahacharyadaveshaparamityaahu:

Janaardhaneeya

Devatas take avatara as humans and monkeys to serve the Lord

तदाज्ञया देवगणा बभूविरे
पुरैव पश्चादपि तस्य भूम्नः ।
निषेवणायोरुगुणस्य वानरे-
ष्वथो नरेष्वेव च पश्चिमोद्भवाः ॥ ६४ ॥

tadaajnayaa devaganaa babhoovire
puraiva pashcaadapi tasya bhoomna:
nishevaanyorugunasya vaanare-
shvatho nareshveva ca pashcimodhbhavaa: ||64||

As per the orders of Lord Hari, who is full of auspicious qualities, devatas took avatar as monkeys and humans in order to serve the lord.

As monkeys they were born before and after Raama's avatara. But as humans they were all born only after Raama.

Special Notes:

1. While Mainda ,Vividha ,Vaali, Sugreeva and Hanumantha took avatara before Raama,Lakshmana, Bharata, Shatrugna and others were born after Raama.
2. Vaalmiki Raamayana and Sangraha Raamayana mention that devatas took avatar as bears also. Vibheeshana also took avatar before Raama but in raakshasa kula.

Vaayu as Hanuman and Indra as Vaali

स देवतानां प्रथमो गुणाधिको
बभूव नाम्ना हनुमान् प्रभञ्जनः ।
स्वसम्भवः केसरिणो गृहे प्रभु
र्बभूव वाली स्वत एव वासवः ॥ ६५ ॥

sa devataanam prathamo gunaadhiko
babhoova naamnaa hanumaan prabhanjana:
swasambhava: kesarino grihe prabhur:
babhoova vaalee swata eva vaasava: ||65||

The first and foremost among the devatas in 'guna' is Vaayu deva. He took avatar in vaanara couple Kesari and Anjana as 'Hanuman.' Similarly Indra also was born as Vaalee.

Special Notes:

1. Although 'vaanara yoni' (monkey clan) is inferior in birth the devatas were not born due to their sins but out of their desire to serve the Lord as Sri Rama. 'swa' also means the independent Lord. Thus they took this kind of avatara to fulfill the command of the 'Independent Lord.'

2. Kesari is avatar of one of the Maruth devatas and Anjana is avatar of an apsara named Punjikasthali. She was the daughter of an asura by name Kesari. However this asura was saatvika and had great regard for Vaayu deva. He worshipped Shiva for want of a son. However Shiva granted him a daughter and said that the son born to her will be well known as 'kesari putra.' Thus Kesari gives his daughter Anjana in marriage to a 'vanara' by name Kesari. This Kesari killed one of the 'dushtagajam' (rogue elephant) who was causing hindrance to Bhaaradhwaja and other munis' tapas. Being pleased Bharadhwaja granted him a boon which made him fortunate to become the father of Hanumantha. He came to be known as Kesari putra.

3. **teertha vignakaram dushtagajam hatwa pratoshita:**
   bharadhwaajaadhayo dhanyam putram kesarino dadhu: (1/9)

   Hanuman was not born in the inferior monkey clan due to any sins. It was Lord Hari's desire. Moreover he wanted to serve the Lord in a special way. Therefore the word 'Swasambhava:' is used in the sloka.

Birth of Sugreeva and Jaambhavaan

सुग्रीव आसीत् परमेष्ठितेजसा
युतो रविः स्वात्मत एव जाम्बवान् ।
य एव पूर्वं परमेष्ठिवक्षस
स्त्वगुद्भवो धर्म्म इहाऽस्यतोऽभवत् ॥ ६६ ॥

sugreeva aaseet parameshti tejasaa
yuto ravi: swaatmata eva jaambhavaan
ya yeva poorvam parameshtivakshasa
stwagudbhavo dharma ihaasyatoabhavat ||66||

Surya took avatara as Sugreeva. He had the 'aavesha' of Brahma. Similarly Yama Dharma was Jambhavaan. Yama was born as Dharma from the skin near the Vakshasthala of Brahma Deva. Later from his face as Jaambhavaan.

य एव सूर्य्यात् पुनरेव सञ्ज्ञया
नाम्ना यमो दक्षिणदिक्प आसीत् ।
स जाम्बवान् दैवतकार्य्यदर्शिना
पुरैव सृष्टो मुखतः स्वयम्भुवा ॥ ६७ ॥

ya eva suryyaat punareva sanjyayaa
naamnaa yamo dakshinadikpaa aaseet
sa jaambavaan daivataakaaryadarshinaa
puraiva srishto mukhata: swayambhuvaa ||67||

The same Yama Dharma was born as 'Yama' to Surya and Sanjyaa Devi and became the 'dakshina dig devata'(devata of south direction). Brahma who was aware of all the deva karyas had also earlier created Jaambhavaan from his mouth.

Special notes:

1. **'Parameshti tejasaayuta:' –** Sri Vaadiraaja swami says that apart from Sugreeva, Jaambhavaan also had aavesha of Brahma.

Birth of Taara and others

ब्रह्मोद्भवः सोम उतास्य सूनो
रत्रेरभूत् सोऽङ्गद एव जातः ।
बृहस्पतिस्तार उतो शची च
शक्रस्य भार्य्यैव बभूव तारा ॥ ६८ ॥

brahmodhbhava: soma utaasya soono-
ratrerabhoot soangada eva jaata:
brihaspatistaara uto shaci ca
shakrasya baaryaiva babhoova taara ||68||

Chandra who was born from Brahma was once again born from Brahma's son Athri Muni. He took avatara as Valee's son Angada. Brahaspati took avatar as Taaraa and Indra's consort Shaci was born as 'Taaraa.'

Special Notes:

1. Angada is son of Vaali. Taaraa is Vaali patni. Taara is brother of Taaraa. They are Chandra, Shaci and Brahaspati respectively.
2. Angadha has aavesha of Indra and therefore he was powerful.
3. Yama Dharma has two roopas namely 'Yama' and 'Dharma.' Dharma is Brahmana, Yama is Shudra controller of the narakas.He is also devata of south direction.

बृहस्पतिर्ब्रह्मसुतोऽपि पूर्वं
सहैवशाच्या मनसोऽभिजातः ।
ब्रह्मोद्भवस्याङ्गिरसः सुतोऽभू -
न्मारीचजस्यैव शची पुलोम्नः ॥ ६९ ॥

brahaspatirbrahmasutoapi poorvam
sahaivashachyaa manasoabhijaata:
brahmodhbhavasyangirasa: sutoabhoo-
nmareecajasyaiva shacee pulomna: ||69||

Brahaspati was earlier son of Brahma. Along with Shaci he was born from the mind of Brahma. Later he was born to Angeerasa Muni who was son of Brahma. Shaci was born to Kashyapa's son Puloma.

Varuna as Sushena, Ashwini devatas as Mainda and Vividha

स एव शच्या सह वानरोऽभूत्
स्वसम्भवो देवगुरुर्बृहस्पतिः ।
अभूत् सुषेणो वरुणोऽश्विनौ च
बभूवतुस्तौ विविदश्च मैन्दः ॥ ७० ॥

sa eva shacya saha vaanaroabhoot
swaayambhavo devagururbrihaspati:
abhoot susheno varunoashvinau ca
babhoovatustau vividashca mainda: ||70||

Brahaspati who was Deva guru, was born with his own desire as monkey through Sushena. Sachi was also daughter of Sushena. Varuna took avatara as Sushena. Ashwini devatas were born as Mainda and Vividha.

ब्रह्मोद्भवौ तौ पुनरेव सूर्याद्
बभूवतुस्तत्र कनीयसस्तु ।
आवेश ऐन्द्रो वरदानतोऽभूत्
ततो बलीयान् विविदो हि मैन्दात् ॥ ७१ ॥

brahmaodhbavau tau punareva sooryaad
babhoovatustatra kaneeyasastu
aaveshaa indrau varadaanatoabhoot
tato baleeyaan vivido hi maindaat ||71||

The Ashwini devatas who were earlier born from Brahma were again born to Surya and Sanjna. Of the two the Younger, Vividha, had the aavesha of Indra because of a boon and was stronger than Mainda.

Agni as Neela and Kaama as Bharata

नीलोऽग्निरासीत् कमलोद्भवोत्थः
कामः पुनः श्रीरमणाद् रमायाम् ।
प्रद्युम्ननामाऽभवदेवमीशात्
स स्कन्दतामाप स चक्रतां च ॥ ७२ ॥

neeloagniraaseet kamalodbhavottha:
kaama: puna: sriramanaad ramaayaam
pradhyumnamaaabhavadevameeshaat
sa skandatamaapa sa cakrataam ca ||72||

Agni who was born from Brahma Deva's mouth became Neela. Kaama was born from Brahma's manas. He was born again to Sri Ramana Krishna

and His consort Rukmini as Pradhyumna. He was also born to Shiva as Skanda (Shanmukha). He became the abhimaani devata for Sudarshana Cakra.

Special Notes:

1. Similarly, later in this work Acharya Madhva mentions that Vishwakarma was Nala; Panchapraanas were Gaja, Gavaaksha, Gavaya, Vrushabha and Gandhamadana; Maruths were Panasa and Shata Bali.;Vasus were born as Sweta and Sampaati, Jayanta was Kumuda. Kubera became Kathana, Nirruti was Dhurmukha and Parjanya was Sharabha.

Mahalakshmi in the roopa of Shri Hari's Shanka and Cakra

पूर्वं हरेश्चक्रमभूद्धि दुर्गा
तमःस्थिता श्रीरिति यां वदन्ति ।
सत्वात्मिका शङ्खमथो रजःस्था
भूर्नामिका पद्मभूद्धरेर्हि ॥ ७३ ॥

poorvam hareshcakramabhooddhi durgaa
tama:sthitaa shreeriti yaam vadanti
satwaatmikaa shankamatho raja:sthaa
bhoornaamikaa padmabhooddharerhi ||73||

Even during Pralaya when Kaama is not in existence 'Tamoabhimaani' Durga Devi is 'Chakra 'Shri Devi who is 'satwaabhimaani' is Shankha. 'Rajoabhimaani' Bhoo devi is Padma.

Special Notes.

1. According to commentary by Shri Vaadiraja Swamy, Sudarshana Cakra is also dark like the worldly cakra made of iron. The sun which shines brightly, also has a black centre. Similarly, Durga devi who is the abhimaani of tamas which is darkness, became abhimaani for Cakra. Shanka is white. Shri Devi who is abhimaani of satva, which is also white, became its abhimaani.Lotus is red and therefore Bhoo devi abhimaani of rajas which is represented by red is its abhimaani.

Abhimaani deities for Shanka, Cakra etc.

गदा तु वायुर्बलसंविदात्मा
शार्ङ्गश्च विद्येति रमैव खड्गः ।
दुर्गात्मिका सैव च चर्म्मनाम्नी
पञ्चात्मको मारुत एव बाणाः ॥ ७४ ॥

gadaa tu vaayurbalasamvidaatmaa
saarngashca vidhyeti ramaiva khadga:
durgaatmikaa saiva ca charmmanaamni
panchaatmako maaruta eva baanaa: ||74||

Vaayu whose form is one of strength and knowledge is abhimani of 'gada.'Saraswati the deity presiding knowledge is abhimaani for 'Saarnga.'

Ramaa as Durga is the abhimaani for 'khadga' and 'charma' (sword and shield). Praana who has five forms is the abhimaani of five arrows.

Special Notes:

1. 'ya devee sarvabhooteshu vidyaa roopena samstitaa' says the Markandeya Purana. Thus 'Ramaa' is 'vidyaabhimaani' and is abhimani for the bow by name 'saarnga'. This is stated by Sri Vadiraja swamy.Sri Jayateertha in Padya Mala says,

   'durgaiva khadga devee syaat saarngam caiva saraswatee'

   Vidyaabhimaanee saraswati is also abhimaani for 'Saarnga'. Janardhaneeya says that both are abhimmaanees.

एवं स्थितेष्वेव पुरातनेषु
वराद् रथाङ्गत्वमवाप कामः ।
तत्सूनुतामाप च सोऽनिरुद्धो
ब्रह्मोद्भवः शङ्खतनुः पुमात्मा ॥ ७५ ॥

evam sthiteshveva puraataneshu
varaad rathaangatvamavaapa kaama:
tatsoonutaamaapa ca soaniruddho
brahmodhbhava: shankatanu: pumaatmaa ||75||

While such abimaani devatas existed earlier in this manner, 'Kaama' due to blessings from Shri Hari became abhimaani devata for 'Chakra.' Aniruddha who was born from Brahma, became son of Kaama. He is 'purusha jeevaabhimaani' as well as abhimaani for 'Shankha.'

Avatara of Bharatha, Shatrugna and Lakshmana

तावेव जातौ भरतश्च नाम्ना
शत्रुघ्न इत्येव च रामतोऽनु ।
पूर्वं सुमित्रातनयश्च शेषः
स लक्ष्मणो नाम रघूत्तमादनु ॥ ७६ ॥

taaveva jaatau bharatashca naamnaa
shatrugna ityeva ca raamatoanu
poorvam sumitraatanayashca sesha:
sa lakshmano naama raghoottamaadhanu ||76||

Kaama (Pradhyumana) and Aniruddha were born as Bharata and Shatrugna after Rama. . Sesha was born after Rama as Lakshmana son of Sumitra .

Special notes:

1. There are varied opinions with regard to the order of birth of Lakshmana and Bharata. Some are of the opinion that Bharata is elder while some have reasons to call Lakshmana elder.

The Four sons of Dasharatha

कौसल्यकापुत्र उरुक्रमोऽसौ
एकस्तथैको भरतस्य मातुः ।
उभौ सुमित्रातनयौ नृपस्य
चत्वार एते ह्यमरोत्तमाः सुताः ॥ ७७ ॥

kausalyaakaaputra urukramoasau
ekastathaiko bharatasya maatu:
ubhau sumitraatanayau nripasya
catvaara yete hyamarottamaa: sutaa: ||77||

Shri Raama is the only son of Kausalya. Bharatha was the only son of Kaikeyi and Lakshmana and Shatraguna are sons of Sumitra. They were all sons of Dasharatha.

Special Notes:

1. Dasharatha had 350 wives. Kausalya is the daughter of Raaja Bhanumanta of Kosala desha. Sumitra was the daughter of Shoorasena of Magada desha. Kaikeyi was the daughter of Kekaya Raaja Ashwapati.
2. Shri Raama took avatara on 'Chaithra Shukla Navami, Punarvasu Nakshatra, at noon Karkaataka Lagna. Surya was in mesha; Guru was in kaarkaataka;Shani in Thula;Kuja in Makara;Shukra in Meena;and thus every planet was in its top position. Chandra was in his own house Karkataka. Budha was in Vrishaba his friend's house.
3. Later Bharataha was born in 'Pushya nakshatra', Meena lagna and Lakshmana and Shatrugna were born in Ashlesha Nakshatra Karkaataka Lagna .

Vaasudeva and other four roopas as sons of Dasarata

सङ्कर्षणाद्यैस्त्रिभिरेव रूपै
    राविष्ट आसीत् त्रिषु तेषु विष्णुः ।
इन्द्रोऽङ्गदे चैव ततोऽङ्गदो हि
    बली नितान्तं स बभूव शश्वत्   ॥ ७८ ॥

sankarshanaadhyaitribhireva roopai:
raavishta aaseet trishu teshu vishnu:
indroangade caiva tatoangado hi
baliee nitaantam sa babhoova shashvat ||78||

Shri Rama is Vaasudeva, and other three roopas of Shri Hari namely Sankarshana, Pradhyumna and Aniruddha are avesha in Lakshmana, Bharata and Shatrugna. Similarly Angada had aavesha of Indra which made him strong.

Special Notes:

1. In some puranas it is mentioned that Shri Vaasudeva Sankarshana, Pradhyumna and Anirudda have taken avatara as Raama, Lakshmana, Bharata and Shatrugna respectively. Vaalmiki Raamaya itself says so. In

the sloka 'shankarshannadhyai........' Shrimadhacharya has given the right interpretation for this.

2. Vaasudeva is saakshat Raama. But in Lakshmana and others there is only avesha of the Lord Hari as Sankarshana, Pradhyumna and Aniruddha respectively. They are not saakshat avatara of the Lord.
3. Angada is Chandra and Jaambhavaan is Yamadharma. They are equal in hierarchy. Yet, due to the aavesha of Indra in Angada he is said to be stronger. That is why during the crossing of the ocean Jaambhavaant claims that he can jump only 90 yojanas while Angada claims he can cross 100 yojanas. In spite of being in the same rung of the hierarchy ladder there is a difference in their strength.

Shri Hari's special sannidhaana in kings like Kaarthaveeryorjuna

येऽन्ये च भूपाः कृतवीर्य्यजाद्या
बलाधिकाः सन्ति सहस्रशोऽपि ।
सर्वे हरेः सन्निधिभावयुक्ता
धर्म्मप्रधानाश्च गुणप्रधानाः ॥ ७९ ॥

yeoanye ca bhoopa: kritaveeryyajaadhyaa:
balaadhikaa: santi sahasrashoapl
sarve hare: sannidhibhaavayuktaa
dharmapradhaanashca gunapradhaanaa: ||79||

In all the kings like Kaarthaveerarjuna who are known either for their strength, qualities or for their dhaarmic nature it has been recognized that there is special sannidhana of Lord Hari.

Special Notes:

1. Wherever there is excellence in strength, good attributes, righteousness it has be to understood that there is special presence of Lord Sri Hari in them. They should not be equated to the Lord. They are true devotees of the Lord and thus gain the extra power in them.

Avatara of sita

स्वयं रमा सीरत एव जाता
सीतेति रामार्थमनूपमा या ।

विदेहराजस्य हि यज्ञभूमौ
सुतेति तस्यैव ततस्तु साऽभूत् ॥ ८० ॥

swayam ramaa seerata eva jaataa
seeteti raamartanoopama yaa
videharajasya hi yajnabhoomau
suteti tasyaiva tatastu saaabhoot ||80||

Later saakshat Shri Ramaa Devi took avatara in order to serve Shri Raamachandra when the sacrificial ground was being ploughed . As she was found in the 'yajna bhoomi' of Janaka raja of Videha she was popularly known as his daughter.

Special Notes:

1. Janaka Maharaja wanted to perform a yaaga to beget a child. When the land was being ploughed and prepared for the yaaga, Sita devi appeared as a little baby girl. Mahalakshmi's avatara roopas are also 'aprakruta' as the moola roopa. She appears. She is not born from any relationship.
2. Although she is not the actual daughter of Janaka since she appeared in his 'yajna shaala' she is popularly known as Jaanaki, Vaidhehi, and Maithili.As she appeared from the 'Bhoomi' she is also known as Bhoomija.

Adhyaya Upasamhaara

इत्यादिकल्पोत्थित एष सर्ग्गो
मया समस्तागमनिर्ण्णयात्मकः ।
सहानुसर्ग्गः कथितोऽत्र पूर्वो
योयो गुणैर्न्नित्यमसौ वरो हि ॥ ८१ ॥

ityaadikalpotthita esha sarggo
mayaa samastaagamanirnnayaatmaka:
sahaanusargga: kathitoatra poorvo
yoyo gunairnityamasau varo hi ||81||

Thus, it has been stated by me the whole creation beginning with the primary along with the subsidiary creation in the Brahmaanda with the authority of the scriptures. In this process of creation whosoever is stated as born earlier, he is superior in respect of his virtues.

Special Notes:

1. The creationby Sri Hari outside the Brahmanada known as 'Sarga'. The creation within the Brahmanda is 'Anusarga.' In both those born first is higher in virtue than those born later.

पाश्चात्यकल्पेष्वपि सर्गभेदाः
श्रुतौ पुराणेष्वपिचान्यथोक्ताः ।
नोत्कर्षहेतुः प्रथमत्वमेषु
विशेषवाक्यैरवगम्यमेतत् ॥ ८२ ॥

paashchaatakalpeshvapi sarggabhedha:
srutau puraneshvapicaanyathoktaa:
notkarshahetu: prathamatvameshu
viseshavaakhyairavagamyametatat ||82||

Shruti and Puranas mention different order of creations in the subsequent kalpas. This order of birth are no criteria for determining the virtues. It has to be ascertained only with special reference relating to them.

Special Notes:

1. Other than the 'aadi srishti' and 'Padma srishti' all other 'srishtis' are varied. In these 'srishti' there is no rule that the first born is more virtuous. Thus it cannot determine the gradation. 'paashchaathya kalpa' not only means 'kalpas' after 'Padma Srishti' but also denotes earlier kalpas.

इति श्रीमदानन्दतीर्थभगवत्पादविरिचिते
श्रीमहाभारततात्पर्य्यनिर्णये
सर्गानुसर्गलयप्रादुर्भावनिर्णयो नाम
तृतीयोऽध्यायः

Iti Srimadaanandateerthabhaghavadpaadaviricite
Shri Mahabhaarata Taatparya Nirnaye
'sarggaanusarggalaya pradurbhava nirnnayo naama'
Triteeyoaadhyaya:
Sri Krishnarpanamastu

SRIMADAANANDA THEERTHA BHAGAVAD PAADA PRANEETHA

SHRI MAHABHAARATA TAATPARYA NIRNAYA

Shri Raama Charithe – Ayodhya Pravesha

Adhyaya 4

Chapters fourth to ninth give a brief account of Shri Rama's stroy. All major events of Rama's story are narrated. Subtle issues of Dharma and Adharma are clarified on certain crucial events like Mantara, Ahalya and Soorpanaka. Relevance of these episodes with the main theme of the story is explained. Thus the narration of the different events is not merely for the story but is in the interest of the moral and spiritual aspects.

Shri Rama does not grow like an ordinary human. Vishvamitra's invitation to Shri Rama is to protect the sacrifice undertaken by him from the demons indicates the purpose of incarnation of Shri Rama viz. protecting sages and innocent people from onslaught of evil forces. Shri Rama also accepted 'Astra mantras' from Vishvamitra only to bless him as He had no personal benefit from it. Shri Rama also blessed Ahalya on taking into her innocence as she was a victim of circumstance. Shri Rama relieved her suffering.

अतिरिक्तं तपो हर्तुं गौतमस्याश्रमे रहः
सुरकार्यं सुरपतिः कुर्वन् भार्यां समस्पृशत् ॥ स रा 1-6-18

On arrival at Mithila Shri Rama was informed about the condition that had to be fulfilled to marry Sita. The breaking of Shiva's bow indicated Supremacy of Lord Rama. Shri Rama and Sita can never be separated. They are 'Nithya Dampathis.'

Such 'tatvas' are highlighted in this episode. More over it is interesting to note that not a single Devata had come to take part in the 'Sita Swayamvara' knowing well that Sita is none other than 'Saakshaad Mahalakshmi's avatara.'

vijaanamaana jagataam hi maataram
puraaratitum na aayayurathradevatha: || 34||

Similarly another important fact is that Janaka Maharaja had a boon from Brahma and therefore Ravana did not confront him after having lost in the contest.

Shri Rama while returning to Ayodhya after marrying Sita was confronted by Parashurama. There is a popular but false notion that Shri Parashurama was defeated by Shri Rama. However Acharya Madhva has very emphatically explained in this chapter that this is opposed to the 'shaastras.'

Parashurama had told Rama, 'You who have broken the 'Shiva Danus' now hold the bow which is in my hand and string it to make it public that You are none other than Vishnu.' Shri Rama did as he was told and proved that He was none other than incarnation of Shri Vishnu. Being one among the avataras of Vishnu in Dasavatara there was nothing wrong in making known the reality. Thus where is the question of winning or losing by both Vishnu's avataras? More over it was also a drama enacted to divert the mind of the wicked souls.

A demon by name Atula had found a place in Parashurama's navel due to boon by Shiva. He had to be destroyed. Therfore Parashurama handed over the Vishnu Danus to Rama to be aimed at him. It was a boon that Atula would meet his end if he understood defeat for Vishnu. Therefore Parashurama had to enact defeat to hoodwink the demon which lead to his destruction. Thus the fourth chapter narrates the 'Balakanda episodes' of Ramayana.

Shri Raghavendra Swami Viracita
Shri Mahabharatatatparyanirnaya
Bhavasangraha:

यद्वृद्धिर्जनमोहिनी मुदमिता यद्दर्शनात्सज्जनाः
येनर्षिप्रियकारिणा निशिचरीहन्त्रा क्रतू रक्षितः
योऽहल्यां सपतिं व्यधात् हरधनुर्भङ्क्त्वाऽहज्जानकीम्
जेता वर्त्मनि भार्गवस्य नगरीं रामो गतोऽव्यात् स माम् ॥

yadvruddhirjanamohinl mudamitaa yaddarshanaatsajjanaa:
yenarshipriyakaarinaa nishicareehantraa kratoo rakshita: |
yoahalyaam sapatim vyadhaat
haradhanurbhanktvaaahajjaanakeem
jetaa vartmani bhaargavasya nagareem raamo
gatoavyaat sa maam |4|

(The Lord who) pretended to show Himself growing up as a child to delude the undeserving, while His darshana gave enormous joy to His devotees;

(The Lord who) pleased the sage (Vishvamitra) by His acts, such as killing the demon Taataka and protecting his sacred sacrifice;

(The Lord who) sanctified Ahalya Devi along with her husband Gautama Muni, removing her curse and uniting her with her husband;

(The Lord who) broke the mighty bow of Siva;

(The Lord who) married Sita Devi;

(The Lord who) pretended to conquer one of His own incarnations,Lord Parashurama;

(The Lord who) returned to His kingdom;

May that Lord Rama protect us.

Adhyaya 4

(Killing of Taatakaa, Killing Subahu, defeat of Maareeca, Ahalyaoddhara, breaking of Siva dhanus, Sita kalyana, Meeting of Shri Rama and Shri Parashurama)

ॐ ॥ अथाभ्यवर्द्धंश्चतुराः कुमारा
नृपस्य गेहे पुरुषोत्तमाद्याः ।
नित्यप्रवृद्धस्य च तस्य वृद्धि-
रपेक्ष्य लोकस्य हि मन्दहृष्टिम् ॥ १ ॥

athaabhyavarddhanshcaturaa: kumaraa
nrupasya gehe purushottamaadhyaa:
nityapravruddhasya ca tasya vriddhi-
rapekshya lokasya hi mandadrishtim ||1||

After appearing, Purushottama Rama, along with his three brothers began to grow in Dasharatha's house. When it is said that Rama grew it means that He appeared to grow before the eyes of ordinary people because Lord Rama is always a complete personality.

Special Notes:

1. Shri Rama is 'saakshaath' Naarayana. He is divine and does not possess a body relating to the 'pancha bhootas.' Therefore there is no question of growth. Yet he appeared to grow before the eyes of the ordinary people. Although the sun is powerful he appears to rise mildly in the early hours of the day and slowly shines radiating more heat as the day grows. Also the Sun is always present. He is neither born nor does he grow. Similarly although the Lord is always Omnipotent, Omniscient and Omnipresent, He appears to grow.
2. Although Lakshmana, Bharata, Shatrugna are avataraa of Sesha, Pradhyumna and Aniruddha respectively they have 'praakruta deha.' Therefore they have real growth.

Bliss of Moksha experienced by looking at Shri Rama

निरीक्ष्य नित्यं चतुरः कुमारान्
पिता मुदं सन्ततमाप चोच्चम् ।
विशेषतो राममुखेन्दुबिम्ब-
मवेक्ष्य राजा कृतकृत्य आसीत् ॥ २ ॥

neereekkshya nityam catura: kumaaraan
pitaa mudam santatamaapa chocham
viseshato raamamukhendubimba-
mavekshya raajaa kritakritya aaseet ||2||

Constantly looking at the four sons, the father obtained incessantly great delight. Particularly seeing the moon like face of Shri Rama, the king felt that he had fulfilled the objects of his life.

Special Notes:

1. The root meaning of the word Rama is 'to please.' Rama, by everyone of his features was fascinating and particularly His face, which like the moon gives pleasure to all. (Shri Vadiraja)
2. The joy that is experienced by the direct perception of God is unparalleled. The Puranas say that it bestows all the 'purushaarthas.' No wonder Dasharatha experienced that happiness by looking at Rama.

Even the subjects were very much pleased

तन्मातरः पौरजना अमात्या
अन्तःपुरा वैषयिकाश्च सर्वे ।
अवेक्षमाणाः परमं पुमांसं
स्वानन्दतृप्ता इव सम्बभूवुः ॥ ३ ॥

tanmaatara: paurajanaa: amaatyaa
anta:puraa vaishayikaashca sarve
avekshamaanaa: paramam pumaamsam
swanaandatriptaa iva sambabhoovu: ||3||

Mothers of Shri Rama, the subjects, ministers, the women in the antha:pura (royal private chamber) experienced a kind of inner joy and satisfaction within them on seeing Paramapurusha Shri Ramachandra.

Special Notes:

1. "Paramapurusha" is mentioned because although Sumitra and Kaikeyi had their own sons they experienced more joy by looking at Shri Rama who was beauty personified.

Shri Vishwamitra's arrival

ततः सुवंशे शशिनः प्रसूतो
गाधीति शक्रस्तनुजोऽस्य चाऽसीत् ।
वरेण विप्रत्वमवाप योऽसौ
विश्वस्य मित्रं स इहाऽजगाम ॥ ४ ॥

tata: suvamshe sashina: prasooto
gaadeeti shakrastanujoasya caaaseet
varena vipratvamavaapa yoasau
vishwasya mitram sa ihaaajagaama ||4||

Earlier 'Indra' was born as 'King Gaadi' in the great Chandra Vamsha. He had a son by name Vishwamitra. He had acquired 'Braahmantwa' by rigorous penance and came to be known as Maharishi Vishwamitra. He now approached the King of Ayodhya.

Special notes:

1. Two well-known popular dynasties that ruled Bhaarata Desha were Surya Vamsha and Chandra Vamsha. Shri Rama took avatara in Surya Vamsha. Indra was born as Gaadi in Chandra Vamsha. His son was Vishwamitra. Although he was born a 'kshatriya' he earned 'Braahmanathwa' due to boon by Brahma. This was his greatness. This Vishwamitra approached the king of Ayodhya. Shri Rama was around 16 years of age at that time.
2. Gaadi Raja of Chandra Vamsha in order to beget a son asked 'Ruchika muni', who sanctified two separate pots of 'charuvu' for both mother and daughter. However the pots were interchanged. The daughter who ate the 'charu' which was sanctified to give the power of 'kshatriya vamsa' gave

birth to Jamadagni. His son was Parashurama who had 'kshatriya tejas.' The mother who ate the 'charu" with 'Brahma tejas' got Vishwamitra. However since he was born in Kshatriya Vamsha he became the king. Later when he confronted sage Vasishta for the Kaamdhenu realized his 'Brahma tejas' and said, 'digbalam kshatriya balam, Brahmatejo balam balam.' He wanted to possess the 'Brahma tejas' He performed penanace for a very long time and finally brought out the 'Brahma tejas' which was intrinsic in him. Brahma finally said he is a 'Brahma Rishi.'

3. 'Vishwamitra' sounds that he is rival to the 'Vishwa' – Vishwa + amitra. However it should be 'Vishwasya aa mitram.' He helped in destruction of great evil forces with the help of Shri Rama and thus has really helped the 'Vishwa.' The separation of the components of the term Vishwamitra is for removal of the doubt as to whether it is composed of Vishwa and amitra and also to show that his arrival was for the benefit of the good people. (Shri Vadiraja)
4. Having become a Brahmana due to the boon, he understood Shri Rama as Parabrahma and approached the king of Ayodhya so that he could get help from Rama for the welfare of the society. Shrimadhacharya has touched upon Vishwamitra's earlier story in order to show his persistence in achieving his goal through which he indicates that even now he was sure of taking Shri Rama with him.

Rama Lakshmana with Vishwamitra

तेनार्थितो यज्ञरिरक्षयैव
कृच्छ्रेण पित्राऽस्य भयाद् विसृष्टः ।
जगाम रामः सह लक्ष्मणेन
सिद्धाश्रमं सिद्धजनाभिवन्द्यः ॥ ५ ॥

tenaarthito yajnarirakshayaiva
krichrena pitraaasya bayaad visrishta:
jagaama raama: saha lakshmanena
siddhaashramam siddhajanaabhivandhya: || 5 ||

Vishwamitra wanted King Dasharatha to send Rama with him in order to protect his yajna. Fearing his anger, Dasharatha reluctantly sent Rama with Vishwamitra. Rama, who is worshipped by Siddha purushas, left for hermitage

Special Notes:

1. Vishwamitra had undertaken to perform a yajna for the welfare of the world. Maareeca and Subhahu who had the boon of being invincible from Brahma and Rudra were disturbing the yajna. Therefore Vishwamitra wanted to take Rama seeking protection from Him. Dasharatha although reluctant, on the advice of Vasishta rishi had to send Shri Ramachandra with Vishwamitra. Shri Rama was looked upon by siddha purushas.
2. Shri Rama went to Siddha ashrama not to gain 'punya' but to bless the rishis and munis who were doing penance there. Upliftment of the good was as important as annihilation of the evil. Therefore the phrase 'siddhajanaabhi vandhya' has been used in this verse.
3. Maareeca was given the boon of invincibility by Brahma and Subahu by Rudra. Therefore Vishwamitra knew that the only supreme and independent entity Raama is capable of their annihilation. Therefore he came to Ayodhya to take Rama.

Rama took astras from Vishwamitra to bless him

अनुग्रहार्थं स ऋषेरवाप
सलक्ष्मणोऽस्त्रं मुनितो हि केवलम् ।
ववन्दिरे ब्रह्ममुखाः सुरेशा-
स्तमस्त्ररूपाः प्रकटाः समेत्य ॥ ६ ॥

anugrahaartham sa rusheravaapa
salakshmanoastram munito hi kevalam
vavandire brahmamukhaa: sureshaa-
stamastraroopaa: prakataa: sametya ||6||

Shri Rama along with Lakshmana obtained from the rishi Vishwamitra all the 'Astra mantras', indeed only to bless the rishi. However all the deities including Brahma presiding over the various weapons appeared before Shri Rama in person and made their obeisance.

Special Notes:

1. The 'mantras' have to be recited in order to gain the blessings of the 'astra devata' to win over the enemies. However is this formality necessary for

Shri Rama who is omnipotent? Moreover another reason for 'mantropadesha' by the guru is to bless his disciple. The Lord is independent. Whose blessing does he need? Therefore Lord Rama accepted the 'mantropadesha' from the rishi only to bless him. All 'mantras' sing the glory of the Lord. As the saying goes -'Anantham Vishnu Sannidhau' – Anything offered at the feet of the Lord grows infinitely. Thus Rama sat near Viswamitra and accepted his prayers as mantras so as to bless him infinitely. Vishwamitra was also aware of this aspect. If he had the attitude that he was advising the Lord he would also be facing consequences like Maareeca and Subahu. He would not have received grace from Shri Rama.

2. The asuras would be under the illusion that Shri Rama and Lakshmana gained strength with the help of the 'mantras' learnt from Vishwamitra. Thus Shri Rama desired that Vishwamitra should be part of His plan of deluding the wicked (asura mohanaartha) and earn his grace.

3. By hearing the mantras Shri Rama filled it with extra power just as the wind gets perfumed by blowing over 'kasturi' (a kind of scented discharge of a deer).

4. How much ever the disciple is more knowledgable than the Guru, yet he needs to have proper 'upadesha' from the guru. Only then the 'mantra' will be beneficial.Shri Rama wanted to put forward this message to the world.

5. On the way to the Siddhashrama, at the banks of Sarayu river, Vishwamitra had imparted the knowledge about two mantras namely 'Bala and Athibala.' These mantras have power to grant what is desired. It has the power to quench thirst and satiate hunger. As said earlier the mantra devatas had to be blessed by Shri Rama in helping him carry out His task of annihilating the evil. Astra devatas appeared in person and worshipped Shri Rama and they were blessed by Him.

Killing of Taataki and Subahu

अथो जघानाऽशु शरेण ताटकां
 वराद् विधातुस्तदनन्यवद्ध्याम् ।
ररक्ष यज्ञं च मुनेर्निहत्य
 सुबाहुमीशानगिरा विमृत्युम् ॥ ७ ॥

atho jagaana aashu sharena taatakaam
varaad vidhaatustadananyavadhyaam
raraksha yajnam ca munernihatya
subaahumeeshaanagiraa vimrutyum **|| 7 ||**

Thereafter quickly with an arrow he slew Tataka, impossible to be killed by others except Shri Rama on account of Brahma's boon and thus protected the sacrifice. Subaahu who was immuned to death by a boon from Shiva was also slain by Shri Rama.

Special Notes:

1. Killing of Tataka was an unique feat by Shri Rama which happened on his way to Siddhashrama. Tataka was Maareeca's mother and daughter of a Yaksha by name Suketu. She was wife of a raakshasa by name Sunda. Her husband troubled Agastya muni and died in his hands. Tataka angered with this incident went with her son Maareeca to swallow Agastya muni. He cursed both mother and son to become raakshasas. Later getting a boon from Brahma they became nuisance to the world. Vishwamitra prayed to Shri Rama and said that she could be killed in spite of being a woman to save the society. This incident proves Shri Rama's superiority even over Brahma and proves His supremacy.
2. Killing of Taataka was not 'adharma' because she demoralized the society.
3. Subaahu had boon from Rudra. Killing him proved Shri Rama's superiority even on Rudra.

Maareeca who fell in the ocean

शरेण मारीचमथार्णवेऽक्षिपद्
वचो विरिञ्चस्य तु मानयानः ।
अवद्ध्यता तेन हि तस्य दत्ता
जघान चान्यान् रजनीचरानथ ॥ ८ ॥

sharena mareecamathaarnaveakshipad-
vicho virincasya tu maanayaana:
avaddhyataa tena hi tasya datta
jagaana chaanyaan rajanicharaanatha **|| 8 ||**

Later giving due consideration to boon of Brahma who had conferred immunity from death to Mareeca He cast him in the sea by an arrow and thereafter killed other raakshasaas.

Special Notes:

1. After killing Subaahu with an arrow sanctified with 'Vaayavyvaastra' was used on Maareeca which threw him one hundred yojanas away into the sea. Fearing the speed of Shri Rama's arrow Maareeca never returned. He sat in an island and in fear of Shri Rama remained disguised as a human, began doing penance.
2. Shri Rama did not kill him then because he took into consideration Brahma's boon. Moreover Shri Rama is all knower. He therefore knew that Maareeca would play a greater role in abduction of Sita as golden deer and thus incur further sins which would punish him accordingly. He would kill him then.
3. Maareeca himself claims later that Shri Rama let him off earlier with a due reason.

Sita swayamvara was announced in Videha

तदा विदेहेन सुतास्वयंवरो
विघोषितो दिक्षु विदिक्षु सर्वशः ।
निधार्य्य तद् गाधिसुतानुयायी
ययौ विदेहाननुजानुयातः ॥ ९ ॥

tadaa videhena sutaswayamvaro
vighoshito dikshu vidikshu sarvasha:
nidhaarya tad gaadisutaanuyaayi
yayau videhaananujaanuyaata: ||9||

Then Janaka king of Videha had proclaimed, in all the various directions, the Swayamvara of his daughter. On hearing this, under the direction of Vishwamitra, Rama went to Videha along with his brother.

Special Notes:

1. Janaka Maharaja had anounced swayamvara for his daughter Sita in different directions.
2. 'Gaadisutaanuyaayi' – As Vijaya Dasa says the Lord follows his devotees; Lord Rama followed Vishwamitra.

Ahalya Uddhaara

अथो अहल्यां पतिनाऽभिशप्तां
प्रधर्षणादिन्द्रकृताच्छिलीकृताम् ।
स्वदर्शनान्मानुषतामुपेतां
सुयोजयामास स गौतमेन ॥ १० ॥

atho ahalyam patinaaabhishapataam
pradarshanaadindrakritaachaleekritaam
swadarshanaanmaanushataamupetaam
suyojayaamaasa sa gautamena ||10||

Ahalya had been turned as a stone, due to a curse by her husband, on account of her losing purity caused by Indra . She was brought back to life by mere sight of Shri Rama and was united with her husband Gautama.

Special Notes:

1. The story of 'Ahalyoddhara' by Shri Rama that took place at 'Gautama Tapovana' before reaching Mithila is described by Acharya in two slokas.
2. Ahalya is the wife of Gautama. Gautama had earned 'punya' beyond his limitation. This had to be reduced. Therefore Indra was made to play act this drama as 'devakarya'. He came in the guise of Gautama and deceived Ahalya. Gautama had to get angry because of this and curse them both which would reduce the merits of his 'punya' earned. This would level his merits resulting in auspiciousness for him. Incidents took place as desired and Gautama cursed Indra and Ahalya.
3. 'She should be still like a stone and should be invisible to others. She should remain like this till she had 'darshan' of Shri Rama' was the curse. Such an Ahalya was rejuvenated by mere sight from Shri Rama who made her unite with her husband Gautama rishi without any problems.

4. Ahalya is innocent. She was forced into the act. Indra is also innocent. Because his act was not out of lust. He carried it out as 'deva karya.' As Gautama rishi had perfect control on his senses (jitendriyaru) he could be provoked only by blotting his wife's character.

5. Ahalya was also blemish less. She would not have comiitted the sin if Indra had come in his true form. That is why Indra came in the guise of Gautama. Finally he also wanted Gautama to be aware of this fact so that he could be cursed and therefore he made sure that he fell in his sight. As both Ahalya and Indra were not guilty, curse given by Gautama diminished his merits. Gautama's fault was that he cursed the innocent.

6. Indra did not earn any demerit by his act says the shaastras. It happened only to bring good for Gautama. Therefore Indra earned 'Punya.' This is mentioned in the Shrutis also.

7. The use of the term 'pathina' indicates that this work has the same authority as Veda. The term 'Su' in 'Suyojayamaasa' shows that Gautama accepted her with greater love than before because of the grace of Lord Rama on her.(Shri Vadiraja)

बलं स्वभक्तेरधिकं प्रकाशय
  न्नुग्रहं च त्रिदशेष्वतुल्यम् ।
अनन्यभक्तां च सुरेशाकाङ्क्षया
  विधाय नारीं प्रययौ तयाऽर्चितः ॥ ११ ॥

balam swabhakteradhikam prakaashaya-
nnugraham ca tridaseshvatulyam
ananyabhaktaam ca sureshakaankshayaa
vidhaaya naareem prayayau tayaaarchita: || 11 ||

Shri Rama, in order to bring out the great devotion towards Him by the Devas and to demonstrate His special favour to them, and also to fulfill the desire of Indra, He turned Ahalya to be a woman again, whose devotion to Shri Hari was steadfast. He proceeded after being worshipped by her.

Special Notes:

1. Indra as well as Ahalya are Hari Bhaktas. Ahalya became a victim of the

curse which had happened due to his action. Thus he prayed to the Lord. Ahalya's Hari Bhakti and Indra's prayers helped her regain her original self. Devotion to Shri Hari can help in overcoming any situation.

2. Devendra was 'aparokshajnani.' Ahalya was not a woman of higher order in comparison to him. Thus he does not incur any sin by such action. Yet he caused distress to Gautama a devotee of Shri Hari. Therefore Indra was anxious to propitiate Shri Hari to atone this act which had also led to the punishment of innocent Ahalya. Thus it was Indra's desire that Ahalya should regain her womanhood. (Shri Vadiraja)

Subjects of Videha were joyous on seeing Shri Rama

श्यामावदाते जगदेकसारे
स्वनन्तचन्द्राधिककान्तिकान्ते ।
सहानुजे कार्म्मुकबाणपाणौ
पुरीं प्रविष्टे तुतुषुर्विदेहजाः ॥ १२ ॥

shyaamavadaate jagadekasaare
swanantachandraadhikakaantikaante
sahaanuje kaarmukabaanapaanau
pureem pravishte tutushurvidehajaa: || 12 ||

On the entry of (Shri Rama) into the town (Videha) with bow and arrow in his hands, along with his brother Lakshmana, the residents of Videha felt delighted at the sight of Rama who was the supreme essence of the whole universe and shone like flawless Indramani(a gem stone) and looked more brilliant than all the infinite shining moons put together.

Special Notes:

1. Shri Rama was dark. However it was not black like the hair. It was like 'Indraneelamani' with the glow of the sun. The citizens felt a kind of happiness within them on seeing Rama although they did not have the capacity to perceive the full radiance. However the extra radiance which was on the face of Shri Rama was perceivable only for Sita because only Mahalakshmi possessed the capacity to perceive this radiance.

पपुर्न्नितान्तं सरसाक्षिभृङ्गै
र्वराननाब्जं पुरुषोत्तमस्य ।
विदेहनारीनरवर्य्यसङ्घा
यथा महापूरुषिकास्तदङ्घ्रिम् ॥ १३ ॥

papurnnitaantam sarasaakshibhringai-
rvaraananaabjam purushoattamasya
videhanaareenaravaryasanghaa
yathaa mahaapoorooshikaastadangrim ||13||

The assembly of pious residents of Videha both men and women looked intently at the splendid lotus like face of the Supreme person, with their loving eyes just as devotees of Shri Hari would look at His feet.

Special Notes:

1. Shuka muni, Narada and other such Bhagavad Bhaktas enjoy watching the beauty of the Lord's feet. Similarly the men and women folk of Videha look at Shri Rama's lotus like face like the bees hovering on the lotus flower.
2. All the devotees of the Lord cannot see Him completely. They see only one part of His beauty according to their capacity. Devotees like Shukamuni and Narada are devotees of high order and thus remain in the worship of the Lord always. They look at His feet with several anusandhaana.
3. Only Mahalakshmi has the capacity to enjoy the beauty of the entire Lord.

Janaka Maharaja welcomed
Shri Rama and Lakshmana along with Vishwamitra

तथा विदेहः प्रतिलभ्य रामं
सहस्रनेत्रावरजं गविष्ठम् ।
समर्चयामास सहानुजं त
मृषिं च साक्षाज्ज्वलनप्रकाशम् ॥ १४ ॥

tathaa videha: pratilabhya raamam
sahasranetraavarajam gavishtam
samarcchayaamaasa sahaanujam ta-
mrishim ca saakshaajjwalanaprakaasham ||14||

Then Janaka looking at Rama with great devotion welcomed Him as younger brother of Indra, who had descended on this earth along with his brother Lakshmana. He also extended hospitality to Vishwamitra rishi who had the radiance of Agni.

Special Notes:

1. Is it customary for elders to respect those who are younger? Janaka Maharaja was quiet old. Shri Ramachandra was a just in his teens. However just as the elder brother Devendra worshipped his younger brother Vamana, Janaka showed respect. This is indicated by the adjective 'Indrânuja.'

None other than Rama is the Son in law

मेने च जामातरमात्मकन्या
गुणोचितं रूपनवावतारम् ।
उवाच चास्मै ऋषिरुग्रतेजाः
कुरुष्व जामातरमेनमाश्विति ॥ १५ ॥

mene ca jaamaataramaatmakanya
gunocitam roopanavaavataaraam
uvaaca chaasmai rishirugratejaa:
kurushva jaamaataramenamaashivati ||15||

Janaka regarded Rama embodiment of incomparable beauty as a son-in-law well matched for his daughter and the sage of fierce splendor told him: 'Make him soon your son-in-law.'

History of the Siva Dhanus

स आह चैनं परमं वचस्ते
करोमि नात्रास्ति विचारणा मे ।
शृणुष्व मेऽथापि यथा प्रतिज्ञा
सुताप्रदानाय कृता पुरस्तात् ॥ १६ ॥

sa aaha param vacaste
karomi naatraasti vicaaranaa me
srunushva meathaapi yathaa pratijnaa
sutaapradaanaaya krita purastaat ||16||

Janaka replied, 'I shall do according to your supreme advice. I entertain no doubt in this. But yet listen to the vow already made by me in connection with giving my daughter in marriage.

Janaka Raja obtained the Shiva Dhanus

तपो मया चीर्णमुमापतेः पुरा
वरायुधावाप्तिधृतेन चेतसा ।
स मे ददौ दिव्यमिदं धनुस्तदा
कथञ्चनाचाल्यमृते पिनाकिनम् ॥ १७ ॥

tapo mayaa cheernamumaapate: puraa
varaayudhaavaaptidhritena cetasaa
sa me dadau divyamidam dhanustadaa
kathancanaacaalyamrite pinaakinam ॥ 17 ॥

Earlier I did intense penance in order to obtain an excellent weapon from Shiva. At that time Shiva blessed me with this heavenly bow. This bow cannot be moved by anyone except him.

Greatness of Shiva Dhanus

न देवदैत्योरगदेवगायका
अलं धनुश्चालयितुं सवासवाः ।
कुतो नरास्तद्वरतो हि किङ्कराः
सहानसैवात्र कृषन्ति कृच्छ्रतः ॥ १८ ॥

na devadaityoragadevagaayaka
alam dhanushcaalayitum savaasavaa:
kuto naraastadwarato hi kinkaraa:
sahaana saivaatra krishanti krichrata: ॥ 18 ॥

Devas including Indra, daityas, uragas and gandharvas are unable to move this bow. What can be expected of men? My servants are able to wheel it with great difficulty because of the boon from Shiva.

Special Notes:

1. None of the devatas including Indra are able to handle the bow. However due to a boon from Shiva it could be wheeled in a cart by five thousand servants of Janaka Maharaja.

One who strings the Shiva Dhanus can marry Sita

अधार्य्यमेतद् धनुराप्य शङ्करा
दहं नृणां वीर्य्यपरीक्षणे धृतः ।
सुतार्त्थमेतां चकर प्रतिज्ञां
ददामि कन्यां य इदं हि पूरयेत् ॥ १९ ॥

aadhaaryametad dhanuraapya shankaraa
daham nrinaam veeryapareekshane dhrita:
sutaarthametaam cakara pratijnaam
dadaami kanyaam ya idham hi poorayet ||19||

Having obtained this immovable bow from Shankara, I determined to test the strength of men and therefore made this vow on account of my daughter and that I would give her in marriage to him who is able to string the bow.

Special Notes:

1. Janaka Maharaja says that he has announced this only to test the ability of the suitors and not to test Shri Rama who is the Lord Himself.
2. Earlier Narada had told Janaka that Sita was Mahalakshmi and only the Lord Narayana will come as the right suitor for her. (Adhyatma Ramayana 6.63)

Daityas and Daanavas were unable to even lift the bow

इतीरितां मे गिरमभ्यवेत्य
दितेःसुता दानवयक्षराक्षसाः ।
समेत्य भूपाश्च समीपमाशु
प्रगृह्य तच्चालयितुं न शेकुः ॥ २० ॥

iteeritam me giramabhyavetya
dite:sutaa daanavayakshraakshasaa:
sametya bhoopaashca sameepamaashu
pragruhya taccalayitum na sheku: || 20 ||

Having come to know of my vow the sons of Diti, the Danavas, the yakshaas, the raakshasaas and the kings came quickly. However they could not even shake it.

Story of Raavana and others

संस्विन्नगात्राः परिवृत्तनेत्रा
दशाननाद्याः पतिता विमूर्च्छिताः ।
तथाऽपि मां धर्षयितुं न शेकुः
सुताकृते ते वचनात् स्वयम्भुवः ॥ २१ ॥

samsvinnagaatraa: parivritanetraa
dashaanananaadhyaa: patitaa vimoorchitaa:
tathaaapi maam dharshayitum nasheku:
sutaakrite te vacanaat swayambhuva: || 21 ||

With their limbs sweating and eyes rolling the ten headed Ravana and others fell unconscious. However due to Brahma's boon none of them came to confront me because of their failure.

Special Notes:

1. Instead of addressing him as Ravana it is said 'Dashaanana' indicating that all his twenty pair of eyes were rolling!

Special Boon for Janaka Maharaja by Brahma

पुरा हि मेऽदात् प्रभुरब्जजो वरं
प्रसादितो मे तपसा कथञ्चन ।
बलान्न ते कश्चिदुपैति कन्यकां
तदिच्छुभिस्ते नच धर्षणेति ॥ २२ ॥

puraa hi meadaat prabhurabjajao varam
prasaadito me tapasaa kathancana

balaanna te kashcidupaiti kanyakaam
tadicchubhiste naca dharshaneti **|| 22 ||**

Earlier Brahma, who was born in the lotus, pleased with my penance, had given a boon that no one will be able to take my daughter forcibly under any circumstance and I would also sustain no harm from such desirous of her.

Special Notes:

1. Brahma had given two boons as protection for Janaka.

ततस्तु ते नष्टमदा इतो गताः
समस्तशो ह्यस्तन एव पार्थिवाः ।
ततो ममायं प्रतिपूर्य्य मानसं
वृणोतु कन्यामयमेव मेऽर्थितः ॥ २३ ॥

tatastu te nashtamadaa ito gata:
samastasho hyastana eva paarthivaa:
tato mamaayam pratipoorya maanasam
vrunotu kanyaamayameva mearthita: **|| 23 ||**

Thus all the kings whose pride were quelled have left only the previous day. Therefore Let Rama fulfill my desire and take the girl for he alone is desired by me for my daughter.

Special Notes:

1. **It is clear from these words that Janaka has firm faith that Shri Rama would be his son in law. Otherwise if he had the opinion that let anybody be her husband and declared this contest overlooking Sita as 'Jagan maata' and only can be consort of Shri Rama, it would have been downfall for him. It would have become 'tamas saadhana.' Shri Krishna carried away Rukmini in order to protect Bheeshmaka from such a down fall.**

Shri Rama stringed the Shiva Dhanus

तथेति चोक्ते मुनिना स किङ्करै
रनन्तभोगोपममाश्वथाऽनयत् ।
समीक्ष्य तद् वामकरेण राघवः
सलीलमुद्धृत्य हसन्नपूरयत् ॥ २४ ॥

tatheti chokte muninaa sa kinkarai -
rranantabhogopamamaashvathaanayat
sameekshya tad vaamakarena raaghava:
saleelamudhrutya hasannapoorayat || 24 ||

When the sage approved of the request, Janaka immediately ordered the servants to get the bow which resembled the body of Ananta serpent. Looking at the bow Shri Rama smiled and very casually lifted it with his left hand and tied the string.

Special Notes:

1. It has to be noted that the bow which could not even be moved by others was easily lifted by Shri Rama that too with his left hand. How great must He be should be contemplated at this juncture.

Shiva Dhanus was broken

विकृष्यमाणं तदनन्तराधसा
परेण निःसीमबलेन लीलया ।
अभज्यतासह्यममुष्य तद् बलं
प्रसोढुमीशं कुत एव तद् भवेत् ॥ २५ ॥

vikrishyamaanam tadanantaraadhasaa
parena nis:seemabalena leelayaa
abhajyataasahyamamushya tad balam
prasodumeesham kuta eva tad bhavet || 25 ||

One who by mere 'sankalpa' can accomplish anything desired, having infinite strength, supreme Shri Rama pulled the bow sportingly which made it break very easily. How can the bow endure the great strength of the supreme when there is none else who can do it?

The sport of breaking the Dhanus

स मद्ध्यतस्तत् प्रविभज्य लीलया
यथेक्षुदण्डं शतमन्युकुञ्जरः ।

विलोकयन् वक्त्रमृषेरवस्थितः
सलक्ष्मणः पूर्णतनुर्य्यथा शशी ॥ २६ ॥

sa madhyatastat pravibhajya leelayaa
yathekshudandam shatamanyukunjara:
vilokayan vaktramrisheravastithita:
salakshmana: poornatanuryathaa sashee ||26||

Just as Indra's Airavata elephant would break a sugarcane easily, so did Shri Rama broke the Shiva Dhanus and stood along with Lakshmana with a face radiant like the full moon facing the sage.

Sita saw Rama

तमब्जनेत्रं पृथुतुङ्गवक्षसं
श्यामावदातं चलकुण्डलोज्ज्वलम् ।
शशक्षतोत्थोपमचन्दनोक्षितं
ददर्श विद्युद्वसनं नृपात्मजा ॥ २७ ॥

tamabjanetram prithutungavakshasam
shyaamavadaatam chalakundalojjwalam
shashakshatotthopamancadanokshitam
dadarsha vidhyutvasanam nripaathmajaa ||27||

Sita saw such a Rama who having lotus like eyes, whose chest is high and broad, having flawless complexion, adorned with dangling ear rings, having a body smeared with sandal paste like the blood red color of the hare, wearing shining ornaments,

Special Notes:

1. The comparison of sandal paste to blood implies no disgust because of its contact with sacred person of the Lord. (Shri Vadiraja)

Sita garlands Shri Rama

अथो कराभ्यां प्रतिगृह्यमाला
मम्लानपद्मां जलजायताक्षी ।

उपेत्य मन्दं ललितैः पदैस्तां
तदंस आसज्य च पार्श्वतोऽभवत् ॥२८ ॥

atho karaabhyaam pratigrihyamaalaa
mamlaanapadmam jalajaayataakshi
upetya mandam lalitai padaistaan
tadasam aasajya ca paarshvatoabhavat || 28 ||

Then holding with both hands a garland of unfading lotus flower, she with eyes like lotus moved gently with soft steps and placing it on his neck stood by his side.

Everyone was happy on seeing Sita Rama

ततः प्रमोदो नितरां जनानां
विदेहपुर्यामभवत् समन्तात् ।
रामं समालोक्य नरेन्द्रपुत्र्या
समेतमानन्दनिधिं परेशम् ॥ २९ ॥

tata: pramodo nitaraam janaanaam
videhapuryamabhavat samantaat
raamam samaalokya narendraputrriya
sametamaanandanidhim paresham || 29 ||

Seeing Rama, the supreme Lord who is abode of bliss united with the king's daughter, the people of Videha all around experienced immense delight.

Special Notes:

1. Shri Sita, Rama are saakshaath Lakshmi and Narayana. Their darshana is moksha saadhana. It is an experience of bliss. Thus the residents of Videha who witnessed it were experiencing immense delight.

Dasharatha is invited

लक्ष्म्या समेते प्रकटं रमेशे
सम्प्रेषयामास तदाऽऽशु पित्रे ।

विदेहराजो दशदिग्रथाय

स तन्निशम्याऽशु तुतोष भूमिपः ॥ ३० ॥

lakshmya samete prakatam rameshe
sampreshayamaasa tadaaa aaashu pitre
videharajo dashadigrathaaya
sa tannishamyaaashu tutosha bhoomipa: ||30||

When Lord Rama became visibly united with Shri Lakshmi, the king of Videha sent a messenger to the father Dasharatha and that the king on hearing this became delighted.

Special Notes:

1. The term 'prakata' indicates that though the union of Lakshmi and Narayana is constant, it becomes visible even to ordinary men as of now. (Shri Vadiraja Swami)

Dasharatha comes to Mithila

अथाऽत्मजाभ्यां सहितः सभार्य्यो

ययौ गजस्यन्दनपत्तियुक्तया ।

स्वसेनयाऽग्रे प्रणिधाय धातृजं

वसिष्ठमाश्वेव स यत्र मैथिलः ॥ ३१ ॥

athaaatmajaabhyaam sahita: sabhaaryo
yayau gajasyandanapatiyuktayaa
swasenayaaagre pranidhaaya dhatrijam
vasishtamaashveva sa yatra maithila: ||31||

Accompanied by his wives and two sons (Bharata and Shatrugna) and his army consisting of elephants, chariots, foot soldiers he soon went to Mithila, preceded by Vasishta, son of Brahma.

Special Notes:

1. Vasishta is Dasharatha's Kula Purohita. Thus it is expressed in a unique way –'agre pranithaaya.'

Wedlock of Sita and Rama

स मैथिलेनातितरां समर्चितो
विवाहयामास सुतं मुदम्भरः ।
पुरोहितो गाधिसुतानुमोदितो
जुहाव वह्निं विधिना वसिष्ठः ॥ ३२ ॥

sa maithilenaatitaraam samarchito
vivaahayamaasa sutam mudambhara:
purohito gaadhisutaanumodito
juhaava vanhim vidhinaa vasishta: || 32 ||

Having been highly honored by King of Mithila Dasharatha full of delight had his son married. Vasishta the priest with the consent of the son of Gaadi (Vishwamitra) offered oblation in the fire as prescribed.

The devatas were also delighted to see the wedding

'तदा विमानावलिभिर्नभस्तलं
दिदृक्षतां सङ्कुलमास नाकिनाम् ।
सुरानका दुन्दुभयो विनेदिरे'
जगुश्च गन्धर्ववराः सहस्रशः ॥ ३३ ॥

'tadaa vimaanavalibhirnabhastalam
didrikshataam sankulamaasa naakinaam
suraanakaa dundubhayo vinedire'
jagushcha gandharvavaraa: sahasrasha: || 33 ||

Then the sky was filled with rows of aerial cars of the devas anxious to witness the wedding ceremony. The celestial drums and the kettles sounded and thousands of superior celestial singers and dancers sang and danced.

Special Notes:

1. Harivamsha clearly states that the celestial kettles and drums sounded.

Devatas did not come tp compete in the swayamvara but attended the wedding

विजानमाना जगतां हि मातरं
पुराऽर्थितुं नाऽययुरत्र देवताः ।
तदा तु रामं रमया युतं प्रभुं
दिदृक्षवश्चक्रुरलं नभस्तळम् ॥ ३४ ॥

vijaanamaana jagataam hi maataram
puraaarthitum naaayayuratra devataa:
tadaa tu raamam ramayaa yutam prabhum
didrikshavashcakuralam nabhastalam ||34||

The devas who were fully aware that Sita was 'jagan maata' did not come earlier to compete in the swayamvara . But now they wanted to enjoy the scene of Lord Rama being united with Sita and thus came and filled the skies.

Sita kalyana was like Lakshmi Kalyana

यथा पुरा सागरजास्वयंवरे
सुमानसानामभवत् समागमः ।
तथा ह्यभूत् सर्वदिवौकसां तदा
तथा मुनीनां सहभूभृतां भुवि ॥ ३५ ॥

yathaa puraa saagarajaaswayamvare
sumaanasaanaamabhavat samaagama:
tathaa hyabhoot sarvadivaukasaam tadaa
tathaa muninaam sahabhoobhritaam bhuvi ||35||

Earlier during Lakshmi swyamvara similar assembly of Devatas were found. Now during Sita swayamvara also there was such an assembly of devas, munis and kings.

Special Notes:

1. By comparing the Lakshmi swayamvara Acharya stresses that all the devatas desire to be blessed by the compassion filled eyes of Lakshmi. They did not desire her. It happened even during Lakshmi swayamvara.

प्रगृह्य पाणिं च नृपात्मजाया
रराज राजीवसमाननेत्रः ।

यथा पुरा सागरजासमेतः
सुरासुराणाममृताब्धिमन्थने ॥ ३६ ॥

pragrihya paanim ca nrupaatmajaayaa
raraaja rajeevasamaananetra:
yathaa puraa saagarajaasameta:
suraasuraanaamamruthaabdhimanthane ||36||

He, with his eyes resembling lotus holding the hand of the king's daughter shone now just as he did formerly at the time of churning the ocean for nectar by the devas and asuras when he was united to the daughter of the ocean.

Janaka honored Shri Rama

स्वलङ्कृतास्तत्र विचेरुरङ्गना
विदेहराजस्य च या हि योषितः ।
मुदा समेतं रमया रमापतिं
विलोक्य रामाय ददौ धनं नृपः ॥ ३७ ॥

swalankrutaastatra viceruranganaa:
videharaajasya ca ya hi yoshita:
mudaa sametam ramayaa ramaapatim
vilokya raamaaya dadau dhanam nrupa: ||37||

The queens of King of Videha and other women were moving about well dressed. Janaka was immensely happy to see Shri Rama with Ramaa and offered them lot of wealth.

Wedding of Lakshmana and others

प्रियाणि वस्त्राणि रथान् सकुञ्जरान्
पराद्ध्यरत्नान्यखिलस्य चेशितुः ।
ददौ च कन्यात्रयमुत्तमं मुदा
तदा स रामावरजेभ्य एव ॥ ३८ ॥

priyaani vastraani rathaan sakunjaraan
paraardhyaratnaanyakhilasya ceshitu:
dadau ca kanyaatrayamuttamam mudaa
tadaa sa raamaavarajebhya eva ||38||

He also gave the Lord all suitable clothes valuable gems, chariots with elephants. He also gladly gave three matchless maidens to the younger brothers of Rama.

Special Notes:

1. Shri Rama is 'sarveshvara.' Janaka with an attitude that He was offering the things which is already Rama's gave Him the things. This is indicated by the phrase 'akhilasya ca eeshitu:.' The expression 'Lord of all' is intended to show that all material things belong only to the Lord and that what was His, is given back to Him according to the saying of 'Ishavaasya Upanishad' – 'Ishaavaasyamidham jagath' etc. and as Shri Puranadara Dasaru puts it 'kereya neeranu kerege chelli.'
2. The three maidens were Urmila, Maalavi also known as Mandavi and Shruthakeerti. Urmila was Janaka's second daughter. The other two were Janaka's younger brother Kushadwaja's daughters. Kushadwaja was king of Kingdom Sankashya at the banks of river Ikshumati.
3. Janaka was also known as Seeradhwaja. Janaka was the name due to the Mithila Raajavamsha.
4. Dasharatha belonged to the lineage of son of Ikshvaaku raja Vikukshi. Another son of Ikshvaaku was Nimi.Janaka belonged to this lineage. Janaka was Nimi's son. Everyone in this lineage is known as Janaka, Maithila.

Dasharatha returned to Ayodhya with his entire family

महोत्सवं तं त्वनुभूय देवता
नराश्च सर्वे प्रययुर्य्यथागतम् ।
पिता च रामस्य सुतैः समन्वितो
ययावयोध्यां स्वपुरीं मुदा ततः ॥ ३९ ॥

mahotsavam tam twanubhooya devata
naraashca sarve prayayuryyathaagatam
pitaa ca raamasya sutai: samanvito
yayaavayodhyaam swapureem mudaa tata: || 39 ||

All the men and gods having enjoyed the great festivities returned gladly as they had come. Then the father of Rama accompanied by his entire family gladly returned to his home Ayodhya.

Meeting of Parashurama

तदन्तरे सोऽथ ददर्श भार्गवं
सहस्रलक्षामितभानुदीधितिम् ।
विभासमानं निजरश्मिमण्डले
धनुर्द्धरं दीप्तपरश्वधायुधम् ॥ ४० ॥

tadantare soatha dadarsha bhaarggavam
sahasralakshaamitabhaanudeedhitim
vibhaasamaanam nijarashimandale
dhanurdharam deeptaparashvadhaayudham ||40||

Thereafter on their way to Ayodhya he saw Parashurama shining with the luster of a thousand, lac and infinite suns amidst the hallow of His own rays of wisdom, holding his (sarnga) bow and the brilliant axe (parashu).

Special Notes:

1. Parashurama is 'saakshaath' Narayana. His radiance surpasses infinite suns. However to perceive this radiance by all is impossible. The capacity of different levels is different. Indra and other devatas perceived the brilliance of a thousand surya. Rudradi devatas saw Him with a radiance of a lac surya while Brahma Vaayu and their consorts could perceive His radiance more than infinite suryas – 'sahasralakshaamitabhaanudeedhitim.'
2. Three degrees of luster counted by thousand, lac and infinite number of suns represent the three grades of persons (adhikaarias) viz. the lowest, the middle and the higher order to whom so he appeared.
3. Earlier to seeing Parashurama certain birds chirped in a queer manner. Certain tame animals went around Dasharatha. When Dasharatha enquired about these good and bad omens to Vasista rishi he said that he would confront a fearful situation, however he would overcome the same. Meanwhile Parashurama appeared.

Parashurama invited Rama for a duel while Dasharatha feared this situation

अजानतां राघवमादिपूरुषं
समागतं ज्ञापयितुं निदर्शनैः ।

समाह्वयन्तं रघुपं स्पृधेव
नृपो ययाचे प्रणिपत्य भीतः ॥ ४१ ॥

न मे सुतं हन्तुमिहार्हसि प्रभो
वयोगतस्येत्युदितः स भार्ग्गवः ।
सुतत्रयं ते प्रददामि राघवं
रणे स्थितं द्रष्टुमिहाऽगतोऽस्म्यहम् ॥ ४२ ॥

ajaanataam raaghavamaadhipoorusham
samaagatam jnaapayitum nidarshanai:
samaahvayantam raghupam sprudheva
nrupo yayaace pranipatya bheeta: ||41||

na me sutam hantumihaarhasi prabho
vayogatasyetyudita: sa bhaarggava:
sutatrayam te pradadaami raghavam
rane stitham drashtumihaaagatoasmyaham ||42||

Dasharatha out of fear prostrated before Parashurama who appeared to prove with an example that Raghava is Primeval being to those who did not realize him. He appeared to invite Rama for a duel.

'Oh Parashurama, do not kill my son who is very young. I am old'. Bhargava replied, 'I will give you your three sons but I have come here to confront Shri Rama alone.'

Special Notes:

1. The meeting of Parashurama and Rama is a very interesting episode in Ramayana and it has a deep meaning. Although the episode appears that Parashurama lost to Rama it took place to show the non difference of the two forms of the Lord. It is an unique episode highlighting Shri Hari's supremacy. Shrimadacharya has explained it elaborately from sloka 40 to sloka 63.

The insight of Parashurama

स इत्थमुक्त्वा नृपतिं रघूत्तमं
भृगूत्तमः प्राह निजां तनुं हरिः ।

अभेदमज्ञेष्वभिदर्शयन् परं
पुरातनोऽहं हरिरेष इत्यपि ॥ ४३ ॥

sa itthamuktva nripatim raghoottamam
brughoottama: praaha nijaam tanum hari:
abhedamajneshvabhidarshayan param
puraatanoaham hariresha ityapi ॥ 43 ॥

Having thus replied to the king the highest of Raghu's race, the highest of Brighu's race spoke thus only to show to the ignorant that there is absolutely absence of any difference between Rama and Parashurama and both were Primeval Hari.

Special Notes:

1. Shri Rama was no human. He was avatara of Shri Hari. There is absolutely no difference between 'avatara roopa and moola roopa.' Although superficially it seems that Parashurama invited Rama for a duel his intention was to show the above fact. This is absolutly essential for 'Moksha saadhana tatvajnaana.' It had to be conveyed to the sajjanas. However without realizing this fact several commentators of Valmiki Ramayana has misinterpreted this episode. However Parashurama's main intention was to prove otherwise.

Story of Sarnga and Pinaka

शृणुष्व राम त्वमिहोदितं मया
धनुर्द्वयं पूर्वमभून्महाद्भुतम् ।
उमापतिस्त्वेकमधारयत् ततो
रमापतिश्चापरमुत्तमोत्तमम् ॥ ४४ ॥

shrunushva raama twamihoditam mayaa
dhanurdwayam poorvamabhoonmahadbhutam
umaapatistvekamadhaarayat tato
ramaapatishcaaparamuttamottamam ॥ 44 ॥

Rama, hear what I have to say. There were two wonderful bows before. One was held by Shiva consort of Uma and the other excellent bow was held by consort of Ramaa.

Special Notes:

1. Both the bows were made by Vishvakarma. One was 'Pinaka' and the other was 'Saarnga.' The 'Pinaka' was given to Shiva by devatas during Tripura samhaara. You have just broken it. 'Saarnga'was given to Shri Hari. It is better than 'Pinaka.' It is infinite times powerful than 'Pinaka.'

Is Hari and Hara equal?

तदा तु लोकस्य निदर्शनार्त्थिभिः
समर्त्थितौ तौ हरिशङ्करौ सुरैः ।
रणेऽस्थितौ वां प्रसमीक्षितुं वयं
समर्त्थयामोऽत्र निदर्शनार्त्थिनः ॥ ४५ ॥

tadaa tu lokasya nidarshanaartthibhi:
samartthitau tau harishankarau surai:
ranesthitau vaam prasameekshitum vayam
samartthayaamoatra nidarshanaartthina: ||45||

Then Hari and Shankara were requested by the devas who were anxious to show to the discerning world the supreme truth as follows, 'We request you both to let us witness your opposing each other in fight, for establishing the supreme truth now.'

Special Notes:

1. The Devatas have no doubt regarding the supremacy of Shri Hari. However commentators on Ramayana claiming the ignorance of the Devatas with regard to this aspect due to enmity between Hari and Hara are far from the truth. The Devatas wanted to establish this fact before the ignorant world. It was not to create any enmity between Hari and Hara.

Hara stood like a stone

ततो हि युद्धाय रमेशशङ्करौ
व्यवस्थितौ ते धनुषी प्रगृह्य ।
यतोऽन्तरस्यैष नियामको हरि
स्ततो हरोऽग्रेऽस्य शिलोपमोऽभवत् ॥ ४६ ॥

tato hi yuddhaaya rameshashankarau
vyavasthitau te dhanushee pragruhya
yatoantarasyaisha niyamako hari-
stato haroagreasya shilopamoabhavat || 46 ||

Then Hari and Sankara held their respective bows and got ready to confront each other. Thereafter in as much as this Hari who is the inner controller of Sankara, he stood motionless before Him like a stone.

Special Notes:

1. 'Humkaarena mahaadeva: stambhitotha trilocana:'(Baala 75-18). It was an hair raising duel between Hari and Hara. In this duel Hara suddenly stood motionless like a stone with a mere 'humkaara' of Hari. Why did it happen? As it is said, 'shiva roopi shive sthitau' – In Shiva Lord Hari resides as Bimba in the form of Shiva. He is antharyaami in Shiva. Is not 'prathibimba' totally under the control of 'Bimba?' Ramayana says that mere 'humkaara' shattered the 'Shiva dhanus.

Vedas claim Hari to be Supreme

शशाक नैवाथ यदाऽभिवीक्षितुं
प्रस्पन्दितुं वा कुत एव योद्धुम् ।
शिवस्तदा देवगणाः समस्ताः
शशंसुरुच्चैर्जगतो हरेर्बलम् ॥ ४७ ॥

shashaaka naivaatha yadaaabhiveekshitum
praspanditum va kuta yeva yoddhum
shivastadaa devaganaa: samastaa:
shashamsuruccairjagato harerbalam || 47 ||

When Shiva became helpless even to move or see Shri Hari how could he carry on his fight? Then the devatas praised aloud the Supremacy of Shri Hari to the whole universe.

यदीरणेनैव विनैष शङ्करः
शशाक न प्रश्वसितुं च केवलम् ।

किमत्र वक्तव्यमतो हरेर्बलं
हरात् परं सर्वत एव चेति ॥ ४८ ॥

yadeeranenaiva vinaisha shankara:
sashaaka na prashvasitum ca kevalam
kimatra vaktaavyamato harerbalam
haraath param sarvata eva cethi ||48||

Shankara without inspiration from Shri Hari was even unable to breathe. What is there to say from this that Hari's strength excels Hara and in fact all else.

Hara left for Kailasa

ततः प्रणम्याऽशु जनार्दनं हरः
प्रसन्नदृष्ट्या हरिणाऽभिवीक्षितः ।
जगाम कैलासममुष्य तद् धनु
स्त्वया प्रभग्नं किल लोकसन्निधौ ॥ ४९ ॥

tata: pranamyaaashu Janaardhanam hara:
prasannadrishtyaa harinaaabhiveekshita:
jagaama kailashamamushya tad dhanu-
stvayaa prabhagnam kila lokasannidhau ||49||

Then soon Hara prostrated before Janardhana and after receiving the graceful looks of Shri Hari left for Kailasa. That bow of his has been broken by you before the assembly.

Saarnga is crore times greater than Pinaka

धनुर्य्यदन्यद्धरिहस्तयोग्यं
तत्कार्म्मुकात् कोटिगुणं पुनश्च ।
वरं हि हस्ते तदिदं गृहीतं
मया गृहाणैतदतो हि वैष्णवम् ॥ ५० ॥

dhanuryadanyaddharihastayogyam
tatkaarmmukaat kotigunam punashca
varam hi haste tadidam griheetam
mayaa grihaanaitadato hi vaishnavam ||50||

This bow which is fit only to be in the hands of Vishnu is a crore time superior to 'Shiva Dhanus.' Since I am holding it it is Vaishnava Dhanus. You hold this.

Special Notes:

1. The thought behind Parashurama is - I am holding the Vaishnava Dhanus. Therefore it is clear to all that I am Vishnu. You also hold this. Then sajjanas will realize that You are also Vishnu.
2. 'Koti guna' means infinite

This bow which is appropriate in the hands of Shri Hari is crore times superior to Shiva Danus. Thus it is being held by me in my hand. This is Vaishnava danus. You hold it.

If Saarnga is tied by Shri Rama He is none other than Hari

यदीदमागृह्य विकर्षसि त्वं
तदा हरिर्नात्र विचार्य्यमस्ति ।
इति ब्रुवाणः प्रददौ धनुर्वरं
प्रदर्शयन् विष्णुबलं हराद् वरम् ॥ ५१ ॥

yadeedamaagrihya vikarshasi twam
tadaa harirnaatra vicaaryyamasti
iti bruvaana: pradadau dhanurvaram
pradarshayan vishnubalam haraad varam ||51||

'If after taking this bow you are able to bend it You are no doubt Shri Hari.' Thus saying he gave the superior bow which proved Vishnu's strength superior to that of Hara.

Rama tied the string in the Saarnga bow

प्रगृह्य तच्चापवरं स राघव
श्चकार सज्यं निमिषेण लीलया ।
चकर्ष सन्धाय शरं च पश्यतः
समस्तलोकस्य च संशयं नुदन् ॥ ५२ ॥

pragrihya taccapavaram sa raaghava-
shchakaara sajyam nimishena leelayaa
cakarsha sandhaaya sharam ca pashyata:
samastalokasya ca samshayam nudan || 52 ||

Shri Rama held the superior bow easily and tied the string effortlessly. He thus drew the string after fixing the arrow thereby dispelling the doubt of the world.

Special Notes:

1. As this action of Rama proved him to be 'saakshaath' Shri Hari similarly Parashurama who brought this bow easily also proves the fact that He is Narayana Himself.

Shri Hari's strength is Infinite

प्रदर्शिते विष्णुबले समस्ततो
हराच्च निःसङ्ख्यतया महाधिके ।
जगाद मेघौघगभीरया गिरा
स राघवं भार्ग्गव आदिपूरुषः ॥ ५३ ॥

pradarshite vishnubale samastato
haraacca ni:sankhyatayaa mahaadhike
jagaada meghaughabheerayaa giraa
sa raaghavam bhaarggava aadipoorusha: || 53 ||

Thus when Shri Rama demonstrated Vishnu's strength to be infinetly greater than that of Shiva and in fact the whole universe, that primeval person Bhargava addressed Raghava in words resonant like the continuous sounds of the clouds.

Parashurama narrated Atula's story

अलं बलं ते जगतोऽखिलाद् वरं
परोऽसि नारायण एव नान्यथा ।
विसर्ज्जयस्वेह शरं तपोमये
महासुरे लोकमये वराद् विभोः ॥ ५४ ॥

alam balam te jagatoakhilad varam
paroasi Narayana eva naanyathaa
visrajjayasveha sharam tapomaye
mahaasure lokamaye varaad vibho: || 54 ||

'Thy strength superior to that of any in the whole universe is full. Therefore Thou art that supreme Narayana only and none else. Discharge that arrow on the great asura full of penance dwelling in my body and pervading the world through Brahma's boon.'

Special Notes:

1. Parashurama said, 'I have held this Vishnu Dhanus and roamed the entire world twenty one times to annihilate the evil kshatriyas and thus established to the world that I'm 'sakshaath' Vishnu. Now it is also clear that You are also 'saakshaath' Vishnu. Shri Rama said, 'If you are saakshaath Vishnu this arrow will not harm you. Therefore if I aim it on you then 'Rama's arrow will go waste. If I do not aim it, even then it will be wasted. Therefore where should I aim it?'

   Parashurama immediately addressed the maha asura 'Atula' in his stomach and said 'Rama is aiming the arrow on to my stomach. It will definitely kill you. So please come out immediately.' Atula on seeing the glowing arrow in Rama's hands thought to himself that Parashurama fears Raama's arrow and thus has accepted defeat. Therefore He has asked him to come out immediately in order to protect him(Atula). Thinking in this manner Atula came out. At that time Parashurama addressed Shri Rama and said, 'Destroy my tapa and my loka.' The meaning of these words is explained in further slokas.

Brahma's boon for Atula

पुराऽतुलो नाम महासुरोऽभवद्
वरात् स तु ब्रह्मण आप लोकताम् ।
पुनश्च तं प्राह जगद्गुरुर्य्यदा
हरिर्ज्जितः स्याद्धि तदैव वद्ध्यसे ॥ ५५ ॥

puraaatulo naama mahaasuroabhavad
varaat sa tu brahmana aapa lokataam
punashca tam praaha jagadgururyyadaa
harirjjeta: syaaddhi tadaiva vaddhyase || 55 ||

Formerly there was a great asura named atula and he obtained through the boon of Brahma the power to pervade the world. The preceptor of the world Brahma told at the same time 'You shall however be killed when Shri Hari gets vanquished.'

Special Notes:

1. Though Hari can never be vanquished Brahma meant to say that the asura would die when Hari appeared to get vanquished. (Shri Vadiraja)

Play act of Parashurama for killing of the Atula

अतो वधार्थं जगदन्तकस्य
सर्वाजितोऽहं जितवद् व्यवस्थितः ।
इतीरिते लोकमये स राघवो
मुमोच बाणं जगदन्तकेऽसुरे ॥ ५६ ॥

ato vadhaartham jagadantakasya
sarvaajitoaham jitavad vyastitha:
iteerite lokamaye sa raaghavo
mumoca baanam jagadantakeasure || 56 ||

'Therefore for killing of that enemy of the world, I stand as if I have been vanquished, though never liable to be vanquished.' On hearing Parashurama thus, Shri Rama aimed his arrow on the asura who was destroyer of the world.

Shiva's boon to asura- He turned into ashes

पुरा वरोऽनेन शिवोपलम्भितो
मुमुक्षया विष्णुतनुप्रवेशनम् ।
स तेन रामोदरगो बहिर्गत-
स्तदाज्ञयैवाऽशु बभूव भस्मसात् ॥ ५७ ॥

pura varoanena shivopalambhlto
mumukshayaa vishnutanupraveshanam
sa tena raamodarago bahirggata-
stadaajnaivaaashu bhaboova bhasmasaat **|| 57 ||**

Earlier that asura wanted to obtain Moksha and thus got a boon from Shiva that he would enter Vishnu's body. Thus he was residing in Parashurama's stomach. As ordered by Parashurama he came out immediately only to be turned into ashes.

इतीव रामाय स राघवः शरं
विकर्षमाणो विनिहत्य चासुरम् ।
तपस्तदीयं प्रवदन् मुमोद
तदीयमेव ह्यभवत् समस्तम् ॥ ५८ ॥

iteeva raamaaya sa raaghava: sharam
vikarshamaano vinihatya caasuram
tapastadheeyam pravadan mumoda
tadeeyameva hyabhavat samastam **|| 58 ||**

By drawing the arrow as if to aim at Parashurama, Raghava killed the asura and delighted in saying that he had destroyed Parashurama's tapas. For indeed is not everything Parashurama's?

Special Note:

1. This reconciles the version of Valmiki Ramayana that Parashurama's penance was burnt up.
2. Lord who is initiator for all beings can never be defeated. He does not have defeat from His own self. Therefore he has to play act that He is defeated by Himself. Thus he determined that He would act as if defeated by Shri Rama. Brahma had said that the asura will meet his end when Shri Hari faces defeat. How can play act make Brahma's words true? As it is said, 'yaadrishee bhaavana yatra siddhirbhavati tadrishee'- fruits of action is result of the attitude and not the real act. Thus atula's very thought that Shri Hari is defeated made him face the results of his thoughts.
3. Atula who was in Parashurama's stomach was killed. What happens to the other forms as he pervades everywhere. The answer to this is that the asura

in Parashurama's stomach is the main roopa. Its destruction destroys all the 'amsha roopas'. Also it can be said that mantra with which Shri Rama aimed the arrow destroyed every roopa of the asura.

Rama and Parashurama both are Shri Hari

निरन्तरानन्तविबोधसारः
स जानमानोऽखिलमादिपूरुषः ।
वदञ्छृणोतीव विनोदतो हरिः
स एक एव द्वितनुर्म्मुमोद ॥ ५९ ॥

niranataraanantavibodhasaara:
sa jaanamaanoakhilamaadipoorusha:
vadanschrunoteeva vinodato hari:
sa eka eva dwitanurmmumoda || 59 ||

That primeval person Hari constituting the essence of bliss and wisdom, though He is only one without any difference (among His manifested forms) and though knowing everything enjoyed the amusement as if he spoke and listened with two bodies.

Special Notes:

1. As Parashurama He speaks,as Rama He listens. However primarily both are same. There is absolutely no difference in both the roopas. Both are full of bliss and knowledge. Yet, He sports by acting in this manner.

स चेष्टितं चैव निजाश्रयस्य
जनस्य सत्तत्वविबोधकारणम् ।
विमोहकं चान्यतमस्य कुर्वन्
चिक्रीड एकोऽपि नरान्तरे यथा ॥ ६० ॥

sa chestitam caiva nijaashrayasya
janasya satatvavibodhakaaranam
vimohakam chaanayatamasya kurvan
cikreeda ekoapi naraantare yathaa || 60 ||

That Hari though only one, played in this manner for imparting true knowledge to His own devotees and causing delusion to the most degenerate ones as if he were two different persons.

Parashurama became one with Rama

ततः स कारुण्यनिधिर्न्निजे जने
नितान्तमैक्यं स्वगतं प्रकाशयन् ।
द्विधेव भूत्वा भृगुवर्य्य आत्मना
रघूत्तमेनैक्यमगात् समक्षम् ॥ ६१ ॥

tata: sa kaarunyanidhirnnije jane
nitaantamaikhyam swagatam prakaashayan
dwidheva bhutvaa brighuvaryya aatmanaa
raghoottamenaikyamagaat samaksham || 61 ||

Then Parashurama who is ocean of mercy with view to show innate complete identity in all forms to His devotees, having been originally two fold, became one again in the sight of all, with Shri Rama

Parashurama once again left Rama's body

समेत्य चैक्यं जगतोऽभिपश्यतः
प्रणुद्य शङ्कामखिलां जनस्य ।
प्रदाय रामाय धनुर्वरं तदा
जगाम रामानुमतो रमापतिः ॥ ६२ ॥

sametya caikyam jagatoabhipashyata:
pranudhya shankamakhilaam janasya
pradaaya raamaaya dhanurvaram tadaa
jagaama raamanumato ramaapati: || 62 ||

Having accomplished such identity in the presence of the world, having removed all the doubts of the good people, and having given the excellent bow to Rama, Parashurama went away taking leave.

Sita Rama at Ayodhya

ततो नृपोऽत्यर्थमुदाऽभिपूरितः
सुतैः समस्तैः स्वपुरीमवाप ह ।

रेमेऽथ रामोऽपि रमास्वरूपया
तयैव राजात्मजया हि सीतया ॥ ६३ ॥

tato nrupoatyarthamudaaabhipoorita:
sutai: samastai: swapureemavaapa ha |
remeatha raamoapi ramaaswaroopayaa
tayaiva raajaatmajayaa hi seetayaa ||63||

Then King Dasharatha filled with great delight reached his city along with his sons. Rama also thereafter enjoyed the company of Sita, daughter of Janaka who is none other than Lakshmi herself.

यथा पुरा श्रीरमणः श्रिया तया
रतो नितान्तं हि पयोब्धिमद्ध्ये ।
तथा त्वयोद्ध्यापुरिगो रघूत्तमोऽ-
प्युवास कालं सुचिरं रतस्तया ॥ ६४ ॥

yathaa puraa shreeramana: shriyaa tayaa
rato nitaantam hi payodimaddhye |
tathaa twayoddhyaapurigo raghoottamo-
apyuvaasa kaalam suchiram ratastayaa ||64||

Just as Lakshmi Ramana enjoyed the company of Lakshmi earlier in milky ocean similarly the best of Raghu vamsha Raama having come to the city of Ayodhya with Sita enjoyed with her for long.

Special Notes:

1. It is said that Rama enjoyed in this manner for twelve years says Valmiki Ramayana.

Rama's feats are impossible for others

इमानि कर्म्माणि रघूत्तमस्य
हरेर्विचित्राण्यपि नाद्भुतानि ।
दुरन्तशक्तेरथ चास्य वैभवं
स्वकीयकर्त्तव्यतयाऽनुवर्ण्यते ॥ ६५ ॥

imaani karmmaani raghoottamasya
harervichitraanyapi nadbhutaani |
durantashakteratha chaasya vaibhavam
swakeeyakartavyatayaaanuvarnnyate || 65 ||

Such exploits of the best of Raghu vamsha Rama though surprising to others are not really great for Shri Hari who has infinite prowess. But all the same His greatness is described by me merely out of sense of one's own duty.

इति श्रीमदानन्दतीर्थभगवत्पादविरिचिते
श्रीमहाभारततात्पर्य्यनिर्ण्णये
अयोद्ध्याप्रवेशो नाम
चतुर्थोऽद्ध्यायः

Iti Srimadaanandateerthabhaghavadpaadaviricite
Shri Mahabhaarata Taatparya Nirnnaye
Shri Raamavataare Ayodhyaapravesho naama
Chaturthyoadhyaya:
Sri Krishnaarpanamastu

SHRIMADAANANDATHEERTHABHAGAVADPAADAPRANEETHA

SHRI MAHABHARATA TAATPARYA NIRNAYA

Shri Raama Charithe – Hanumadharshanam

Adhyaya-5

First sixteen slokas of Adhyaya five deals with events of Ayodhya Kanda. Dasharatha decides to coronate Shri Rama on the throne. But under the advice of Manthara, Kaikeyi's daasi, Rama is sent to the forest. Manthara was no ordinary woman. In her previous birth she was born during the 'Samudra Mathana' before appearance of Lakshmi. She is known as 'Alakshmi.' She is wife of 'Kali.' Valmiki Ramayana does not give a clear picture on this episode while it is elaborated in this work. Instigated by her, Kaikeyi asked for two boons from Dasharatha. Shri Rama had to be exiled to the forest for 14 years and Bharata had to be coronated on the throne. Kaikeyi is also said to be possessed by a 'aavesha' of a demoness by name Nikruthi which made her react in that manner. However the main reason for Shri Rama to go to the forest was to uplift good souls and destroy evil forces. Manthara's plan was only an instrument to Rama's 'sankalpa.'

Shri Rama proceeded to the forest and met Guha. After being honored by him He went to Chitrakoota after meeting Bharadhwaja on the way. Meanwhile Dasharatha died. Bharata arrived and after finishing the last rites met Shri Rama pleading for his return to Ayodhya. But Shri Rama blessed him by giving him his golden 'Padukas.' Bharata vowed not to enter Ayodhya till return of Shri Rama and kept the 'Padukas' on the throne outside in Nandi Grama and ruled the kingdom from there.

While at Chitrakoota Indra's son Jayanta appeared in the form of a crow and hurt the breast of Sita. He indulged in such an act due to the presence of an asura by name 'Kuranga.' Kuranga has boon from Shiva and thus developed this bad intention. Details of this episode are given in this adhyaya. Shri Rama then enters Dandakaaranya forest.

In Dandaka forest He blessed Sharabanga Rishi 'sadgati' who self immolated himself before Shri Rama. As he was old he was unable to carry out his daily ordained duties. During such situation 'Dharma Shaastra' allows the person to end his life. This is explained here in this episode.

Next is 'Viradha's' episode. He tried to kidnap Sita. He carried Shri Rama and Lakshmana on his shoulders. The background of this episode is described in this adhyaya.

Episode of Soorpanakha is described. She is sister of Ravana. She had lost her husband during an unfortunate incident. He was killed by Ravana himself by mistake. Thus to overcome his guilt he permitted her to find a husband for herself with the help of Khara and Dhushana her two other brothers. She saw Shri Rama in the forest and approached him. However Shri Rama sent her to Lakshmana who injured her nose and ears and deformed her. This opened the flood gates which brought 14,000 demons followed by Khara and Dhushana at Rama's doorstep. They were all destroyed. On hearing this Ravana was infuriated.

Ravana approached Maareeca with a plan to abduct Sita. Maereeca had to disguise himself as a golden deer to allure Sita and thus mislead Rama when Ravana could carry away Sita. Although Ravana succeeded according to his plans, it is explained here that he was carrying only a makeshift image of Sita and not her real self. The real Sita had left to Kailasa. This is the very important information given in this adhyaya. Sita is 'saakshaath' MahaLakshmi. She has 'aprakrutha shareera.' She can by her mere glance control Brahma Rudraadhi Devatas. Such is her capacity. There is not an iota of ignorance in her.

This fact is mentioned in Koorma, Varaha, Brahmavaivarta, Bhavishyottara and Agni Puranas. It is also suggestively mentioned in Valmiki Ramayana by the statement 'pravekhshyami hutaashanam'. It was Agni who managed to place a 'Pratikriti (image) of Sita to enable Sita to leave for Kailasa. Statements in other puranas is as follows:

अग्नियोगेन सीतायाः मायासीतां चकार ह — ब्रह्मवैवर्त

शिवस्थानेऽवसद्देवी तत्र मां ध्यायती सदा — वराहपुराण

अग्नौ अदृश्यरूपेण वर्षं तिष्ठ ममाज्ञया
रावणस्य वधान्ते मां पूर्ववत् प्राप्स्यसे शुभे — अद्भुत पुराण

The events of Sita being misled by Maareeca and Sita longing for deer are merely playact for 'lokavidambhana' (misguide the wicked). It is not due to ignorance of Shri Rama or Sita.

काज्ञानमापदपि मन्दकटाक्षमात्र
सर्गस्थितिप्रळयसंसृतिमोक्षहेतोः ।
देव्या हरेः किमु विडम्बनमात्रमेतद्
विक्रीडतोः सुरनरादिवदेव तस्मात् ॥ ३६ ॥

Later when Shri Rama realised that Sita was abducted he went in search of her. He met Jatayu and learnt about her abduction by Ravana. He then killed Kabandha. He met Sabhari and recieved her hospitality. This adhyaya closes with the meeting of Hanuman and Sugreeva at Rushya Mukha hill. Hanuman approached Shri Rama and prostrated before him.

* * *

Shri Raghavendra Swami Viracita
Shri Mahabharatatatparyanirnaya
Bhavasangraha:

त्यक्त्वा राज्यमितो वनं वचनतो मातुश्च काकाक्षिगम्
दैत्यं व्यस्य विकर्णघोणखचरीबन्धून् खरादीन् खलान्
मारीचं च निहत्य रावणहृतां सीतां विचिन्वन्निव
प्राप्तो वायुसुतेन सूर्यजयुजा रामोऽवताद्वन्दितः ॥

tyaktvaa raajyamito vanam vacanato maatushcha kaakaakshigam
daityam vyasya vikarnaghonakhacareebandoon kharaadeen khalaan |
maareecam ca nihatya raavanahrrutaam seetaam vicinvanniva
praapto vaayusutena sooryajayujaa raamoavataadvandita: |5|

(The Lord who) renounced His kingdom and went to the forest to fulfill the promise given by His father Dasharata to His stepmother Kaikeyi;

(The Lord who) killed the demon present in the eye of the crow;

(The Lord who) killed all of the demons such as Khara, Maareeca, and other relatives of the demoness Soorpanakha (whose ears and nose were cut by Lakshmana);

(The Lord who) pretended to search for Sita Devi when she was abducted by the demon-king Ravana;

May this Lord Rama, reached and served by the son-of-Vaayu (Hanuman) and the son-of-Surya (Sugreeva), protect us.

Ahyaya 5

(Exile to the forest, bharata's Rama bhakti, sadgati to sarabhanga muni, killing of viraadha, killing of maareeca, image of Sita, upliftment of kabandha and shabari)

Preparations for Pattabhisheka for Rama – impediment by Manthara

ॐ ॥ इत्थं विश्वेश्वरेऽस्मिन्नखिलजगदवस्थाप्य सीतासहाये
भूमिष्ठे सर्वलोकास्तुतुषुरनुदिनं वृद्धभक्त्या नितान्तम् ।
राजा राज्याभिषेके प्रकृतिजनवचो मानयन्नात्मनोऽर्थ्यं
दध्रे तन्मन्थरायाः श्रुतिपथमगमद् भूमिगाया अलक्ष्म्याः ॥ १ ॥

ittham vishweshwareasminnakhilajagadavasthaapya seetaasahaaye
bhooamishte sarvalokaastutushuranudinam vruddhabhaktyaa nitaantam |
raajaa raajyaabhisheke prakrutijanavacomaanayannaatmanoarthyam
dadhre tanmantharaayaa: shrutipathamagamad boomigaayaa alakshmyaa: ||1||

In this manner the Supreme God Shri Rama protecting the entire world along with Sita remained on the earth. All the people rejoiced fully with devotion increasing day by day. The king Dasharatha respecting the wishes of his subjects for the coronation of Shri Rama resolved to do so even with his own interest. This reached the ears of Manthara who being originally Alakshmi had appeared on earth.

Special Notes:

1. After giving 'nirnaya' for Bala Kanda in the fourth chapter, Shrimadacharya goes on to describe Ayodhya Kanda in the first 16 slokas of the fifth chapter and the later slokas of this chapter deals with Aaranya Kanda.
2. 'Alakshmi' is wife of Kali. She is abhimaani for poverty and very much opposed to Lakshmi's characterestics and so she is known as 'Alakshmi.' She was born before Lakshmi during the churning of the milky ocean and therefore came to be known as 'Jyeshta.' Kali is the most degrading 'jiva' among 'purushas' and Alakshmi is the most degrading jiva among the 'stree'.

3. While Duryodhana, who is Kali himself, made Bheema, who is Jivottama, exile to the forest along with Pandavas in Mahabharata, in Ramayana it is his wife Alakshmi who made the Supreme Lord Rama to exile to the forest is a fact to be noted.

Story of Mamthare

पूर्वं क्षीराब्धिजाता कथमपि तपसैवाप्सरस्त्वं प्रयाता
तां नेतुं तत् तमोऽन्धं कमलजनिरुवाचाऽशु रामाभिषेकम् ।
भूत्वा दासी विलुम्प स्वगतिमपि ततः कर्म्मणा प्राप्स्यसे त्वं
सेत्युक्ता मन्थराऽऽसीत् तदनु कृतवत्येव चैतत् कुकर्म्म ॥ २ ॥

purvam ksheeraabdhijaataa kathamapi tapasaivaapsarastwam prayaataa
taam netum tattamoandham kamalajaniruvaaacashu ramaabhishekam |
bhootwaa daasi vilumpa swagatimapi tata: karmmanaa praapsyase twam
setyuktaa mantharaa aaseet tadanu krutavatyeva caitat kukarma ||2||

Earlier Alakshmi was born from the milky ocean. Somehow due to penance she became an Apsara. With a view to lead her to her legitimate place of eternal hell, the Lotus born Brahma told her, 'Be born as servant and stop Rama's coronation. By this action you will reach your destination.' Thus told she became Manthara and it is in accordance with this only that she did this detestable deed.

Special Notes:

1. **pitaamahavuvacha shrutvaa gandharvi dhundhubi tataa:**
   mantharaa maanushee loke khubjaasamudhbhavatadaa
   (Vana parva 277.13)

   Mantharaa naama kaaryaartham apsaraa preshitaa surai:
   daasi kachana kaikeyiyai dattaa kekayabhoobrataa
   (Padmapurana)

   In this way from Mahabhaarata and Padma Purana we come to know that Manthara was an Apsara. However as Rambha and Urvashi who are

intrinsically apsaras, Manthara became an apsara due to a boon says 'Taatparya Nirnaya.'

2. Manthara was very much degraded in nature and that is the reason Brahma in the guise of a boon made it a curse for her. Also it goes without saying how sinful her action was when she stopped the coronation of Shri Rama.

3. The last line of this sloka is short of one letter. It is an indication of Manthara's action was not of merit. It is also an indication that her effort would go futile because Shri Rama was coronated after fourteen years. Also Shri Vadiraja Swami says that 'Chandas' of Veda Mantras does not get distorted even if there is deficiency of a single letter. Therefore, Acharya, in order to indicate that this granta is equal to the Vedas has deliberately reduced a letter in the last line. Otherwise 'tadanu kritavatyeva' should have been 'tadanu ca kritavatyeva' which would have completed the line properly.

Rama left for the forest with Sita and Lakshmana to fulfil the devakarya

तद्वाक्यात् कैकयी सा पतिगवरबलादाजहारैव राज्यं
रामस्तद्गौरवेण त्रिदशमुनिकृतेऽरण्यमेवाऽविवेश ।
सीतायुक्तोऽनुजेन प्रतिदिनसुविवृद्धोरुभक्त्या समेतः
संस्थाप्याशेषजन्तून् स्वविरहजशुचा त्यक्तसर्वेषणार्थान् ॥ ३ ॥

**tadvaakyaat kaikayee saa patigavarabalaadaajahaaraiva raajyam
raamastadgauravena tridashamunikritearanyamevaaavivesha |
seetaayuktoanujena pratidinasuvivriddhorubhaktyaa sameta:
sansthaapyasheshajantoon swavirahajashucaa
tyaktasarveshanaarthaan ||3||**

Due to her instigation Kaikeyi, wife of Dasharatha, seized the kingdom only on the strength of the boons promised (which were unasked till then) by her husband. Rama, out of respect for his father's word, and for the sake of the Devas and Rishis, entered the forest, accompanied by Sita, attended by his younger brother (Lakshmana) after appeasing all the creatures who,on account of great and daily increasing devotion towards Him at their separation from him, were grieved and who followed him after abandoning all their possessions.

Special Notes:

1. Manthara instigated Kaikeyi with honey like words thus: 'You were the darling queen of Dasharatha till this day. However Kausalya will be soon 'Raja

maataa' and you will have to become her servant.' She also reminded her of the two boons which the King had promised her earlier.

2. Ananda Ramayana says Kaikeyi was cursed by a muni when she playfully smeared black ash on his face during childhood. He had said that 'at one time none would wish to see her face.' As also told later in 'Nirnaya' (9. 95) that there was 'aavesha' of a raakshasi' in Kaikeyi who had actually performed these menial actions.

3. Shri Rama left for the forest due to respect for his parents. However this is only a reason. The main cause was he had descended to carry out 'deva karya.' He had to fulfill the wishes of 'devatas' and rishis.' Padma Purana Uttara Kanda says,

   'shakthopi Raghavastasmin raajyam santyhajya dharmata:
   dashagreeva vadaartaaya piturvacana hetunaa ||'

   Father's words were only a reason. Killing of Ravana was the main motive.

4. Dasharatha had promised boons to Kaikeyi twice earlier. Once when he promised while marrying Kaikeyi that he would coronate the son born through her as the king of Ayodhya. But at that time he had a clause added to it. Skanda Purana Uma Samhita says:

   'Pattabhisheka samaye bhaveyaam smarito hyaham
   twayaa vaanyena bhoopaala tadhaachet karavaanyaham
   ittam pratijnaamakarodhaahitaagnya granernrupa: ||'

   'I have to be reminded during the 'pattabhisheka.' Then I will keep up my promise.' Who was to remind him now because Bharata was not in city? Even if he was there he would say that the throne is only for Rama. Kaikeyi was also like that. As she was dear to Dasharatha she would agree to his wishes. Thus the boon is as good as nullified. Also promise made during marriage if overlooked does not cause sin

   If not so how did Dasharatha declare Rama for coronation? If he was a person who would overlook promises why did he not do so for the promise made second time? How did Rama who was aware of the first boon agree for 'pattabhisheka'? How Sumantra and Vasishta did allow him to do so? Why Manthara did not remind Kaikeyi of this? She could have said that Dasharatha was deceiving her? However nothing of that sort happened. Thus Dasharatha decided on Rama's coronation because this boon was as good as non existant. Nevertheless Dasharatha committed a mistake. He slightly distrusted Bharata. However if Bharata was present he would

have been too glad to perform Rama's coronation. Later Bharata laments that his absence was a big mistake that caused Rama's exile. There is another side to this. Dasharatha did not overlook Bharata out of distrust, but because he was over enthusiastic in Rama's coronation. Thus it has to be understood that Shri Rama kept the promise of his father's promise of two boons which was given the second time to Kaikeyi during a fight between devas and asuras.

5. ***'pratidinasuvivruddhorubhaktyaa'*** can be related to Lakshmana (anujena) or with ***'samsthaapyaasheshajantun'.*** Bhakti kept increasing day by day for Lakshmana as he had served as Aadhi Sesha in Vaikunta with great devotion. As a result he got the opportunity to serve the Lord as his younger brother being very close to Him. Also it can be said that the subjects due to their increasing love for Rama followed Him leaving behind all their pleasures. Rama prevented them from following Him says Vaadiraja Swami.

Rama Bhakti expressed by Guha and Bharadhwaja rishi

वृक्षान् पश्वादिकीटान् पितरमथ सखीन् मातृपूर्वान् विसृज्य
प्रोत्थां गङ्गां स्वपादाद्धर इव गुहेनार्च्चितः सोऽथ तीर्त्वा ।
देवार्च्यस्यापि पुत्रादृषिगणसहितात् प्राप्य पूजां प्रयातः
शैलेशं चित्रकूटं कतिपयदिनान्यत्र मोदन्नुवास ॥ ४ ॥

vrukshaan pashvaadikeetaan pitaramatha sakheen maatrupoorvaan visrujya
protthaam gangaam swapaadaaddhara iva guhenaarcita: soatha teertwaa |
devaarchyasyaapi putraadrushiganasahitaat praapya pujaam prayaata:
shailesham chitrakootam katipayadinaanyatra modannuvaasa ||4||

Having taken leave of the trees,the birds, the elephants and the worms, his father, friends, his mothers, and others and then having accepted worship from Guha (the hunter king) like how Shiva would be worshipped by His son Guha, crossed the River Ganga, who was born from His own feet, he was hosted and honored by Bharadhwaja muni and other rishis and reached Chitrakoota hills where he lived happily for some time

Special Notes:

1. The trees followed Rama means they were mentally with Rama.
2. The subjects followed Rama uptil banks of Tamasa river. Everyone slept there. Next morning before they woke up Rama ordered His chariot to go towards Ayodhya for a short distance and then it turned and flew over the river and moved further. The subjects next morning followed the chariot impression only to reach back Ayodhya.
3. Rama reached Banks of Ganga. He accepted hospitatlity from hunter King Guha. The term 'ca' indicates the extraordinary respect of Guha towards Rama, as it is unusal for a plier of boats to worship his clients. (Shri Vadiraja Swami) Rama ate fruits and drank water and spent the night there. Next day Guha brought a boat to cross the river. Sumantra was sent back to Ayodhya. Rama crossed the Ganga and spent the third night under a tree
4. Next day He reached Prayaga Kshetra and accepted hospitality from Bharadhwaja Rishi. He wanted a quiet place to spend a few days. He was advised to go to Chitrakoota hills. Rama reached Chitrakoota and built a small hermitage and relaxed there.

Dasharatha's decision – Coming of Bharata

एतस्मिन्नेव काले दशरथनृपतिः स्वर्गतोऽभूद् वियोगाद्
रामस्यैवाथ पुत्रौ विधिसुतसहितैर्म्मन्त्रिभिः केकयेभ्यः ।
आनीतौ तस्य कृत्वा श्रुतिगणविहितप्रेतकार्य्याणि सद्यः
शोचन्तौ राममार्गं पुरजनसहितौ जग्मतुर्म्मातृभिश्च ॥ ५ ॥

**etasminneva kaale dasharathanrupati: swarggatoabhood viyogaad-raamasyaivaatha putrau vidhisutasahitaimmantribhi: kekayebhya: |
aaneetau tasya kritwaa shrutiganavihitapretakaaryyaani sadhya:
shocantau raamamaargam purajanasahitau jagmaturmaatrubhishca ||5||**

In the mean time King Dasharatha went to heaven out of separation from Rama. Then the two sons, Bharata and Shatrugna were brought from Kingdom of Kekaya by the ministers on advice of Vasishta rishi, son of Brahma. After performing the rites prescribed by the Vedas, they followed soon after with grief to meet Rama accompanied by their mothers and the citizens.

Special Notes:

1. 'Shabdhabheda' is an art in which one is able to aim the arrow by merely listening to a sound. Dasharatha was proficient in that art. Once in the forest a Brahmin boy was carrying his aged blind parents on a pilgrimage. he stopped by near a pond to fetch water for them. On hearing the sound of the water being filled Dasharatha mistook it for a deer and aimed his arrow in that direction killing the boy. The parents unable to tolerate the separation from their son also left for heavenly abode. Before they died they cursed Dasharatha that he would also meet his death due to separation from his son. Thus unable to bear the separation of Rama, Dasharatha also left his mortal coil. Vasishta preserved his body in oil and sent word for Bharata and Shatrugna. They came and performed the last rites as prescribed in the Vedas.
2. Pitru kaaryas, Shraaddha, Paksha Tarpana are duties ordained by the Vedas. Those who wish to obtain goodness (shreyas) should not ignore these rituals. It has to be done as 'Krishnarpana' - **'shrutiganavihitapretakaaryaani'**.
3. The word 'sahitau' should be suffixed with 'mathrubishca' also. In the sloka it is read only with 'purajanaa' but not with 'mathrubishca.' This indicates that Bharata out of anger did not ask his mother Kaikeyi to accompany him. She followed him on her own.

Bharata comes to meet Rama

धिक्कुर्वन्तौ नितान्तं सकलदुरितगां मन्थरां कैकयीं च
प्राप्तौ रामस्य पादौ मुनिगणसहितौ तत्र चोवाच नत्वा ।
रामं राजीवनेत्रं भरत इह पुनः प्रीतयेऽस्माकमीश
प्राप्याऽशु स्वामयोध्यामवरजसहितः पालयेमां धरित्रीम् ॥ ६ ॥

**dhikkurvantau nitaantam sakaladuritagaam mantharaam kaikayeem ca
praaptau raamasya paadau muniganasahitau tatra covaaca natwaa |
raamam raajeevanetram bharata iha puna: preetayeasmaakameesha
praapyaaashu swaamayodhyaamavarajasahita: paalayemaam dharitreem ||6||**

Manthara who houses all evil and Kaikeyi who was under the influence of the 'raakshasi' Niruti were scorned by Bharata and Shatrugna and along with the rishis and munis approached Shri Rama. Bowing to the Lotus eyed Rama,

Bhatrata said, 'Prabhu, for our happiness please return to Ayodhya soon and rule Ayodhya with your brothers.'

Special Notes:

1. Bharata unable to bear the thought of Rama in exile shouted angry words at Manthara and his mother. He said that her act is a lac times heinous than killing of little babies. He despised her all the more because it was done for his sake. He also said that he was shameful for having been born from the womb of such a degarded woman and yet is alive which is demeaning to the devatas who are protectors of righteousness and thus fell unconscious. Shatrugna also looked at Manthara decked with all ornaments and out of anger pulled at her hair. He wanted to kill her. Bharata said that he would have done this job, however he feared that Shri Rama will shun them for their act of 'Stree hatya.'
2. On reaching Bharadwaja ashram, once again Bharata taunted his mother. However the rishi explained to him that Rama is in a mission to quell evil and therefore he has just made Kaikeyi an instrument for this action. Therefore he requested all not to mock at her.
3. Bharata approached Rama and told him of the sad demise of his father. Rama shed tears and immediately took bath in Ganga and offered 'tarpana.'
4. The sloka says that Rama had lustrous eyes which indicates how gladly Rama took his stay in the forest.

Shri Rama's promise – Bharata's vow

इत्युक्तः कर्त्तुमीशः सकलसुरगणाप्यायनं रामदेवः
सत्यां कर्त्तुं च वाणीमवददतितरां नेति सद्भक्तिनम्रम् ।
भूयोभूयोऽर्त्थयन्तं द्विगुणितशरदांसप्तके त्वभ्यतीते
कर्त्तैतत् ते वचोऽहं सुहृदमृतमिदं मे वचो नात्र शङ्का ॥ ७ ॥

ityukta: kartumeesha: sakalasuraganaapyaayanam raamadeva:
satyaam kartum ca vaaneemavadadatitaraam neti sadbhaktinamram |
bhooyobhooyoarthayantam dwigunitasharadaamsaptake twabhyateete
kartairtat te vacoaham sudrudamritamidam me vaco naatr shankaa
||7||

In spite of Bharata's repeated request Rama who is the Lord, in order to bring happiness to the Devas and to keep up His promise to them He denied

to heed Bharata's desire. Bharata's prayer was intense and consistent. The Lord promised Bharata that He would positively return soon after the expiry of fourteen years and promised it as His firm decision and there was no doubt regarding this.

Special Notes:

1. As Rama had promised Kaikeyi that he would live in the forest for fourteen years and also promised the Devatas that he would annihilate all evil, He had to keep His promise to them and thus refused Bharata's request.

Paduka Pattabhisheka

श्रुत्वैतद् रामवाक्यं हुतभुजि पतने स प्रतिज्ञां च कृत्वा
रामोक्तस्यान्यथात्वे नतु पुरमभिवेक्ष्येऽहमित्येव तावत् ।
कृत्वाऽन्यां स प्रतिज्ञामवसदथ बहिर्ग्रामके नन्दिनाम्नि
श्रीशस्यैवास्य कृत्वा शिरसि परमकं पौरटं पादपीठम् ॥ ८ ॥

shrutwaitad raamavaakyam hatabhuji patane sa pratijnaam ca krutwaa
raamoktasyaanyathaatwe natu puramabhivekshyeahamityeva taavat |
krutwaaanyaam sa pratijnaamavasadatha bahirggraamake nandinaamni
shreeshasyaivaasya krutwaa shirasi paramakam pauratam paadapeetam ||8||

After hearing these words of Shri Rama, Bharata makes a vow that if Rama fails in His words , he Bharata would fall into the fire. He also made another vow that till Shri Rama's return he will not enter Ayodhya and till then he would follow certain restriction in his lifestyle like sleeping on the ground, observing Brahmacharya, eat only once a day, grow matted locks and wear tree barks as clothes. He then took the golden Padukas of Lord Rama and carrying them on his head returned till the outskirts of Ayodhya and resided in a very small village there.

Special Notes:

1. When Kaikeyi made Shri Rama remove His silken garments and asked him to wear clothes made of tree bark, how did she allow Him to wear Golden 'padukas?' Shri Sathyadharmaru in his commentary on Ramayana says that Bharata had brought a pair of Golden Padukas with him for Shri

Rama. He placed it facing east and asked Shri Rama to step on it and give it to him. He held it on his head and placed it on a throne studded with gem at Nandigrama and performed 'abhisheka' and offered all the 'rajopachara' like 'chatra, chaamara' etc. and in the name of the Padukas ruled the kingdom.

2. Bharata renounced kingship which indicates giving up 'ahamkaara.' He remained outside Ayodhya. It meant he had also given up 'mamakaara.' It also means giving up attachment to the body in which we are residing. Being in 'Nandi Grama' means taking up to the study of 'Nandi Teertha shaastra' which means Shrimadhacharya Shaastra. Waiting for fourteen years means study of fourteen types of Vidya. Thus this episode is filled with spiritual meaning.

Story of Kaakasura

समस्तपौरानुगतेऽनुजे गते
स चित्रकूटे भगवानुवास ह ।
अथाऽजगामेन्द्रसुतोऽपि वायसो
महासुरेणाऽत्मगतेन चोदितः ॥ ९ ॥

samastapauraanugateanuje gate
sa chitrakoote bhagavaanuvaasa ha |
athaaajagaamendrasutoapi vaayaso
mahaasurenaaatmagatena codita: ||9||

After Bharata left with all the subjects of Ayodhya, the Lord lived in Chitrakoota. One day there came a crow who, though himself son of Indra, had been prompted by a great asura who had got in him.

Special Notes:

1. This story about Jayanta is mentioned in Sundara Kanda of Ramayana when Hanuman narrates this episode which took place in Chitrakoota. However Acharya Madhva decides to elaborate this story in this episode when it took place.

2. Jayantha (Indra's son) due to certain reasons had to live on earth. Since he then had an 'asura aavesha' he decided to be born as a crow, because among the birds crows have longevity. They can also easily feed themselves on any 'balianna.' (sacrificial offerings) He had boon from the devatas that

he could fly to any world he desired. Because he was troubling good people on earth he was known as 'dharaantharacara.'

3. At the same time an asura by name Kuranga had got a boon from Shiva that he should be in the eyes of crows with one 'amsha' and he should not meet his end as long as crows have two eyes. Therefore when Jayanta became a crow this asura came and resided in his eyes also. Jayanta already had an asura within him and now Kuranga had come to reside in his eyes. As he was prompted by them he also got bad thoughts and came to Chitrakoota.

स आसुरावेशवशाद् रमास्तने
यदा व्यधात् तुण्डमथाभिवीक्षितः ।
जनार्दनेनाऽशु तृणे प्रयोजिते
चचार तेन ज्वलताऽनुयातः ॥ १० ॥

sa aasuraaveshavashaad ramaastane
yada vyadhaat tundamathaabhiveekshita:
janaardhanenaaashu trine prayojite
cacaara tenajwalataaanuyaata: ||10||

Jayantha due to 'asuravesha' pecked Sita's breast. He was noticed by Janardhana Shri Rama. Immediately He threw a dry grass of blade. It began to follow him burning like fire. He began to run helter skelter.

Special Notes:

Jayanta was intrinsically good in nature. However the influence of Kuranga made him behave in this manner

स्वयम्भुशर्वेन्द्रमुखान्त्सुरेश्वरान्
जिजीविषुस्ताञ्छरणं गतोऽपि ।
बहिष्कृतस्तैर्हरिभक्तिभावतो
ह्यलङ्घ्यशक्त्या परमस्य चाक्षमैः ॥ ११ ॥

swayambhusharvendramukhaantasureshwaraan
jijeevishustaancharanam gatoapi |
bahishkritastairharibhaktibhaavato
hyalamghyashaktyaa paramasya chaakshamai: ||11||

Anxious to save his life he sought refuge from Brahma, Rudra, Indra and all other devatas. He was shunned on account of their regard and devotion to Shri Hari and also because of their incapacity to transgress the command of the supreme Lord.

Killing of Kuranga

पुनः प्रयातः शरणं रघूत्तमं
विसर्ज्जितस्तेन निहत्य चासुरम् ।
तदक्षिगं साक्षिकमप्यवद्ध्यं
प्रसादतश्चन्द्रविभूषणस्य ॥ १२ ॥

puna: prayaata: sharanam raghoottamam
visarjjitastena nihatya chaasuram |
tadakshigam saakshikamapyavaddhyam
prasaadatashcandravibhooshanasya ||12||

Finally he came back to Rama and surrendered. He was liberated by Shri Rama after killing the asura along with the destruction of the eyes. The asura had obtained the boon from Shiva who had the moon as the ornament on his head.

Special Notes:

Jayanta had surrendered with repentance. As one eye was destroyed for the crows, Kurangasura also had to die.

Background of the Story of Kaakasura

स वायसानामसुरोऽखिलानां
वरादुमेशस्य बभूव चाक्षिगः ।
निपातितोऽसौ सह वायसाक्षिभि-
स्तृणेन रामस्य बभूव भस्मसात् ॥ १३ ॥

sa vaayasaanaamasuroakhilaanaam
varaadumeshasya babhoova chaakshiga: |
nipaatitoasau saha vaayasaakshibhi-
strunena raamasya babhoova bhasmasaat ||13||

Due to the boon from Shiva that asura had the eyes of the crow his home. He was turned into ashes by Shri Rama's blade of grass along with the destruction of one eye of the crows.

Special Notes:

1. The blade of grass not only destroyed one eye of Jayanta as crow but destroyed one eye of all the crows. Thus all the amshas of the asura were destroyed. All the crows which would be born thereafter were also born with one eye. It is Shri Hari's sankalpa.

दुर्हि तस्मै विवरं बलार्त्थिनो
यद् वायसास्तेन तदक्षिपातनम् ।
कृतं रमेशेन तदेकनेत्रा
बभूवुरन्येऽपि तु वायसाः सदा ॥ १४ ॥

dadurhi tasmai vivaram balaartthino
yad waayasaastena tadakshipaatanam |
krutam rameshena tadekanetraa
babhoovuranyeapi tu vaayasaa: sadaa ||14||

With a desire to possess extra strength the crows had given room for the asura. However Shri Rama destroyed their one eye and because of this, not only them but all the crows of the future were also born with one eye.

Special Notes:

1. As long as crows have two eyes the asura would not die was the boon from Shiva. That is why Shri Rama destroyed one eye of all the crows. Shri Rama could have destroyed both the eyes. However it would suffice to destroy one eye to overcome Shiva's boon. Thus out of compassion he destroyed only one eye.
2. The crows were selfish in giving room for the asura. They wanted their strength to increase. Thus they had to be punished for their undue desire.
3. Shri Rama did not destroy the entire sense organ of the eye of the crow. Although the sense organ remains only one eye can see at a time. This is greatness of Shri Rama.

भविष्यतामप्यथ यावदेव
द्विनेत्रता काककुलोद्भवानाम् ।
तावत् तदक्ष्यस्य कुरङ्गनाम्नः
शिवेन दत्तं दितिजस्य चाक्षयम् ॥ १५ ॥

bhavishyataamapyatha yaavadeva
dwinetrataa kaakakulodbhavaanaam |
taawat tadakshasya kuranganaamna:
shivena dattam ditijasya chaakshayam ||15||

Shiva's boon to Kuranga was such that as long as the crows even in the future would possess two eyes he would not meet his end.

अतः पुनर्भावममुष्य हिन्वन्
भविष्यतश्चैकदृशश्चकार ।
स वायसान् राघव आदिपूरुष-
स्ततो ययौ शक्रसुतस्तदाज्ञया ॥ १६ ॥

ata: punarbhaavamamushya hinwan
bhavishyatashcaikadrushashcakaara |
sa vaayasaan raaghava aadipoorusha-
stato yayau shakrasutastadaajnayaa ||16||

Therefore the primevial person Raghava in order to prevent Kurangasura from being born made the future crows also with one eye. Thereafter Jayanta departed after receiving permission from Shri Rama.

Special Notes:

1. If the crows were to be born with only one eye what happens to the crows of next kalpa? Will not Kakasura's episode not take place in Shri Ramavatara of next Kalpa? Shri Madhvacharya therefore uses the phrase 'kaakakulodhbhavaanaam' says Shri Vadiraja Swami.

   The present crows lineage will get destroyed. Along with that Shiva's boon also nullifies. In the next kalpa as usual the crows will be born with two eyes. There would be another Kuranga getting a similar boon from Shiva. Jayanta's episode also will be repeated. That is why Shri Rama is called 'aadipurusha' who is Omnipotent.

Shri Rama at Dandakaaranya Forest

रामोऽथ दण्डकवनं मुनिवर्य्यनीतो
लोकाननेकश उदारबलैर्निरस्तान् ।
श्रुत्वा खरप्रभृतिभिर्वरतो हरस्य

raamoatha dandakavanam munivaryaneeto
lokaananekasha udaarabalairnirastaan |
shrutwaa kharaprabrutibhirvarato harasya
sarvairavadhyatanubhi: prayayau sabhaarya: ||17||

Then hearing that several people had been harmed by extremely powerful raakshasas headed by Khara and others who had the strength of boon from Shiva and were immuned to death from all , Shri Rama went with his consort Sita to Dandakaranya forest with guidance from foremost of rishis.

Special Notes:

1. Khara and Dhooshana were step brothers of Ravana. They were children of Vishravas Muni. They along with their followers obtained immunity from death from all from Shiva. Thus they began to trouble everyone. Shri Rama left for Dandakaranya to slain them. Thus annihilation of such evil forces was the main aim of Shri Rama going to the forest.

Satgati to Sharabhanga

आसीच्च तत्र शरभङ्ग इति स्म जीर्ण्णो
लोकं हरेर्ज्जिगमिषुर्म्मुनिरुग्रतेजाः ।
तेनाऽदरोपहृतसार्घ्यसपर्य्यया सः
प्रीतो ददौ निजपदं परमं रमेशः ॥ १८ ॥

aaseecca tatra sharabhanga iti sma jeerno
lokam harerjjigamishurmunirugratejaa: |
tenaaadaropahrutasaarghyasaparyayaa sa
preeto dadau nijapadam paramam ramesha: ||18||

There was a very great tapasvi Muni by name Sharabhanga. He was very old. He intensly desired to reach the abode of Shri Hari. He received Shri Rama with great hospitality and worshipped Him with 'arghya paadya' . Lord Rama being very pleased blessed him with his abode.

धर्म्मो यतोऽस्य वनगस्य नितान्तशक्ति-
ह्रासे स्वधर्म्मकरणस्य हुताशनादौ ।
देहात्ययः स तत एव तनुं निजाग्नौ
सन्त्यज्य रामपुरतः प्रययौ परेशाम् ॥ १९ ॥

dharmo yatoasya vanagasya nitaamtashakti-
hraase swadharmakaranasya hutaashanaadau |
dehaatyaya: satata eva tanum nijaagnau
samtyajya raamapurata: prayayau ramesham ||19||

If a person totally unable to follow his 'varnashrama dharmas' due to extreme exhaustion of the body then renouncing the body in 'fire' is permissible as 'Vanaprasta Dharma.' Thus Sharabanga did so before Shri Rama and attained His abode.

Special Notes:

1. Sharabhanga is in the stage of 'vanaprastha.' he was unable to perform even his basic 'nithya karmas' (ordained duties in relation to one's placement in life with regard to caste and age and staus like Brahmacharya etc.) Of course during such a stage it does not matter even if one is unable to follow his duties. However 'jnanis' feel that a body without performing Shri Hari's aaradhane is a waste. They are prepared to leave such a body. It does not become 'aathmahathya' (suicide). It is an act of merit. It helps attain Vishnu loka.
2 Devendra came to take Sharabanga with him to 'punya lokas.' However Sharabanga said that he was waiting for Shri Rama who had entered Dandakaaranya and he wanted to leave his body in his presence.
3 The body is given to us for performing Dharma. However when it is exhausted due to age and performance of ordained duties becomes impossible it is no use. Can a person drive after losing his sight? Therefore it is special dharma in Vanaprastha. That is why Shri Rama approved of his action and blessed him with higher worlds. However people who do not have such deep conviction and faith and live as they please they do not understand these things.

Blessing Viraadha

रामोऽपि तत्र ददृशे धनदस्य शापाद्
गन्धर्वमुर्वशिरतेरथ यातुधानीम् ।
प्राप्तं दशां सपदि तुम्बुरुनामधेयं
नाम्ना विराधमपि शर्वबरादवध्यम् ॥ २० ॥

raamoapi tatra dadrushe dhanadasya shaapaad
gandharvamurvashirateratha yaatudhaaneem |
praaptam dashaam sapadi tumburunaamadheyam
naamnaa viraadhamapi sharvavaraadavadhyam ||20||

Shri Rama saw Viraadha in Dandakaaranya. He is Tumburu gandharva. As he associated with Urvashi he was cursed by Kubera and thus was born as a raakshasa. He also had immunity from death due to the boon from Shiva.

Viraadha Is blessed

भङ्क्त्वाऽस्य बाहुयुगळं बिलगं चकार
सम्मानयन् वचनमम्बुजजन्मनोऽसौ ।
प्रादाच्च तस्य सुगतिं निजगायकस्य
भक्षार्त्थमंसकमितोऽपि सहानुजेन ॥ २१ ॥

bhanktwaaasya baahuyugalam bilagam cakaara
sammaanayan vacanamambujajanmanoasau |
praadaacca tasya sugatim nijagaayakasya
bhakshaartthamamsakamitoapi sahaanujena ||21||

Though Shri Rama along with his brother was caught between arms of Viraadha to eat them, Shri Rama cut his two arms and had him buried, giving due regard to the word of Brahma (lotus born). He was also given'sathgati.'

Special Notes:

1. Once Tumburu Gandharva forced Urvashi to satsfy his desires. Urvashi sought help from Kubera. Kubera cursed him to be born among 'raakshasas' as his behavior was one like that. He also said that Shri Rama would release him from the curse.
2. Once Viraada killed eight lions and thrust then in a 'shoola' and carried Sita and began flying. Shri Rama and Lakshmana aimed arrows at him. He then came down held both of them on his shoulders and began running. He had a boon from Brahma that whoever would get caught between his shoulders would come under his control. However it did not prevent Shri Rama cut his two shoulders. This made him remember his past. He regretted his act. He wanted to be buried in a pit. Shri Rama and Lakshmana

did as they were told and released him from the curse. As he had boon from Brahma, he was not killed with a weapon.

Saarnga Dhanus offered by Agasthya

प्रीतिं विधित्सुरगमद् भवनं निजस्य
कुम्भोद्भवस्य परमादरतोऽमुना च ।
सम्पूजितो धनुरनेन गृहीतमिन्द्रा
च्छार्ङ्गं तदादिपुरुषो निजमाजहार ॥ २२ ॥

preetim vidhitsuragamad bhavanam nijasya
kumbhodbhavasya paramaadaratoamunaa ca |
sampujito dhanuranena griheetamindraa-
ccaarngam tadaadipurusho nijamaajahaara ||22||

'Aadi Purusha' Shri Rama, in order to bring happiness to His devotee Agastya muni, came to his ashrama. He was worshipped by the muni with great honor. He accepted the 'Saarnga Dhanus' from Agastya muni who had received it from Indra and was worshipping it.

आत्मार्थमेव हि पुरा हरिणा प्रदत्त
मिन्द्रे तदिन्द्र उत रामकरार्थमेव ।
प्रादादगस्त्यमुनये तदवाप्य रामो
रक्षन्नृपीनवसदेव स दण्डकेषु ॥ २३ ॥

aatmaartameva hi pura harinaa pradatta-
mindre tadindra uta raamakaraarthameva
pradaadagastyamunaye tadaavaapya raamo
rakshaanrusheenavasadeva sa dandakeshu ||23||

It had been entrusted indeed formerly to Indra by Shri Hari for His own use and Indra in his turn had given it to Agastya only to be handed over to Shri Rama. Shri Rama after accepting it lived in the extensive forests of Dandakaranya only to protect the rishis.

Special Notes:

1. There is a sloka in 'Anushaasana Parva' of Mahabhaarata' which tells about the origin of 'Saarnga Dhanus.' Shiva tells Parvati, 'earlier when Kanva Muni performed tapas an anthill grew over him. A bamboo grew on it. From

that bamboo Brahma got three bows made namely 'Pinaka, Saarnga and Gaandeeva.'

Background of Shoorpanaka

काले तदैव खरदूषणयोर्बलेन
रक्षःस्वसा पतिनिमार्गणतत्पराऽऽसीत् ।
व्यापादिते निजपतौ हि दशाननेन
प्रामादिकेन विधिनाऽभिससार रामम् ॥ २४ ॥

kaale tadaiva kharadooshanayorbalena
raksha:swasaa patinimaarganatatparaa aaseet |
vyaapaadite nijapatau hi dashaananena
praamaadikena vidhinaaabhisasaara raamam ||24||

At this time Ravana's sister Shoorpanaka who had lost her husband. When Ravana had killed him by mistaken identity. She came along with Khara and Dhooshana in search of another husband. She approached Shri Rama.

Special Notes:

1. In Vishravasa Muni's wife Kaikasi (Ramayana 7.9.6) or known as Keshini (Bha. 7.1.45) or Pushpothkati (M.B. 3.276.7) were born Ravana and Khumbakarna. In his wife Malini was born Vibheeshana. In Raaka, Khara Dhooshana and Shoorpanaka.
2. Shoorpanaka was Ravana's sister. Ravana was immersed in rigorous penance for ten thousand years. She served him at that time. Vidhyudhjihva was her husband. Once during a fight that took place among the raakshasaas during night Ravana due to mistaken identity killed his brother in law Vidhyudhjihva. In order to console Shoorpanaka he gave her permission to look out for another husband. He ordered his brothers Khara and Dhooshana to be of assistance to her in this matter. In this process Shoorpanaka had come to Dandakaaranya and happened to see Shri Rama.
3. Ravana had Brahma's boon, Rudra.s boon as well as possessed ten heads and twenty eyes. Moreover he was raakshasa who are strong during nights. Shoorpanaka was his sister. She had helped him in his penance. Such a Ravana was a fool that he happened to mistake his own brother in law that too during night. Therefore we must observe the tone of addressing Ravana

here as 'Dashaananena' In spite of having ten heads, twenty eyes he was unable to identify his own sisiter's husband. Although he possessed physical strength due to boon from Brahma and Rudra, however he did not grow intellectually. Physical strength without intellect is waste. Science without religion is also like this. It kills.

Shoorpanakha approached Shri Rama.

साऽनुज्ञयैव रजनीचरभर्तुरुग्रा
भ्रातृद्वयेन सहिता वनमावसन्ती ।
रामं समेत्य भव मे पतिरित्यवोचद्
भानुं यथा तम उपेत्य सुयोगकामम् ॥ २५ ॥

saaanujnayaiva rajaneecarabharturugraa
bhraatrudwayena sahitaa vanamaavasantee |
raamam sametya bhava me patirityavocad
bhaanum yathaa tama upetya suyogakaamam ||25||

Shoorpanaka who was fierce raakshasi lived in Dandakaaranya along with her brothers Khara and Dhooshana as advised by Ravana. She approached Shri Rama and said, 'become my husband.' It was like 'darkness' approaching the sun to befriend him!

Shoorpanaka's nose and ears are cut

तां तत्र हास्यकथया जनकासुताग्रे
गच्छानुजं म इह नेति वचः स उक्त्वा ।
तेनैव दुष्टचरितां हि विकर्ण्णनासां
चक्रे समस्तरजनीचरनाशहेतोः ॥ २६ ॥

taam tatra haasyakathayaa janakaautaagre
gaccaanujam ma iha neti vaca: sa uktwaa |
tenaiva dushtacaritaam hi vikarnnanaasaam
cakre samastarajaneecaranaashaheto: ||26||

Shri Rama teased her in the presence of Sita, unborn daughter of Janaka, and asked her to approach his younger brother. Having said so, He made sure that Lakshmana cut her ears and nose. She was a woman of wicked character and thus making way for the destruction of all the raakshasas.

Special Notes:

1. The term 'asutaa' is used for Sita to indicate she was not born from the womb to Janaka. She was 'ayonijaa' – Unborn.
2. Shoorpanaka was made fun of by Shri Rama and was told that he had just married Sita and thus he would not be able to give her full attention. Thus he told her to approach his brother who did not have a wife. However when she approached Lakshmana he said that he was a servant of Shri Rama and if she married him she would be also made to serve Sita. She again approached Rama and when he refused she out of anger wanted to swallow Sita. At that time Lakshmana was ordered to cut her nose and ears prompting the death of all raakshasaas.
3. This punishment was meted by Shri Rama because of the sin of her desire for a husband in spite of being a widow (Shri Vadiraja Swami.)

Kiling of Khara, Trishirasura and Dooshana

तत्प्रेरितान् सपदि भीमबलान् प्रयातां
स्तस्याः खरत्रिशिरदूषणमुख्यबन्धून् ।
जघ्ने चतुर्दशसहस्रमवारणीय
कोदण्डपाणिरखिलस्य सुखं विधातुम् ॥ २७ ॥

tatpreritaan sapadi bheemabalaan prayaataam-
stasyaa: kharatrishiradooshanamukhyabamdhoon |
jaghne chaturdashasahasramavaaraneeya
kodamdapaanirakhilasya sukham vidhaatum ||27||

Prompted by Shoorpanaka, strong Khara, Trishira and Dhooshana came for war along with 14,000 of their followers. They were confronted by Shri Rama who held the invincible Sarnga Dhanus and killed all of them in order to bring peace in the society.

Special Notes:

1. After hearing the complaint from Shoorpanaka, Khara sent 14,000 raakshasas to confront Shri Rama. Shri Rama kept Sita in a cave and made Lakshmana her guard and single handed stood for war against them. He took infinite forms and very playfully killed all of them sending them to hell.

2. Dandakaranya which was a 'Tapo bhoomi'had become 'Rudra bhoomi'. By their destruction the place regained its original serenity.

3. The above sloka by Acharya in Nirnaya resembles the Bhagavata sloka.

raksha:swasuvyarshakrita roopamashuddhabuddhe:
tasyaa: kharatrishiradooshanamukhyabandhoon |
jaghne caturdashasahasramavaaraneeya-
kodandapaaniratamana uvaasa krichram ||

[Bha 9.8.91]

दत्तेऽभये रघुवरेण महामुनीनां
दत्ते भये च रजनीचरमण्डलस्य ।
रक्षःपतिः स्वसृमुखादविकम्पनाच्च
श्रुत्वा बलं रघुपतेः परमाप चिन्ताम् ॥ २८ ॥

datteabhaye raghuvarena mahaamuneenaam
datte bhaye ca rajaneecaramandalasya |
raksha:pati: swasrumukhaadavikampanaacca
shrutwaa balam raghupate: paramaapa cintaam ||28||

Thus Shri Rama gave protection to the rishis and munis who were terrorized by the 'raakshasas.' Ravana was thus informed by Shoorpanaka and Akampana which made him worried.

Special Notes:

1. Shoorpanaka reported the entire happenings to Ravana which sowed the seed for the destruction of his entire kula.

2. Akampana who was son of Sumaali, ran away from the battle field and reached Lanka even before Shoorpanaka and described in detail the killing of 'raakshasas' to Ravana. Ravana who was very much provoked wanted to leave immediately to kill Shri Rama. However Akampana stopped him and said that it was not possible to kill Shri Rama with weapons. But his consort Sita is very beautiful. You abduct her. Then Rama will automatically meet his end. Later Shoorpanaka also came to Ravana with cut ears and nose and told Ravana, 'When I tried to get the beautiful Sita for you sake, my nose and ears were cut by Lakshmana. If you want her please leave immediately.'

3. The Lord's actions have dual purpose. It brings goodness to the good and downfall of the wicked. Killing of Khara and Dhooshana protected the 'rishis and munis.' It also instilled fear of death in other 'raakshasaas.' This is said in the Bhagavad Gita as **'Parithraanaya saadhunaam vinaashaaya dhush krithaam'** Sri Jagannatha Dasaru brings out this essence in one of his compositions – 'Indireshane ninnadondu ondhu kriyeyu dwandhwa dwndhwa aayitho!' – Hey Indiresha! Your every action has double purpose!'

Ravana approaches Maareeca

स त्वाशु कार्य्यमवमृश्य जगाम तीरे
क्षेत्रं नदीनदपतेः श्रवणं धरित्र्याः ।
मारीचमत्र तपसि प्रतिवर्त्तमानं
भीतं शराद् रघुपतेर्न्नितरां ददर्श ॥ २९ ॥

**sa twaashu kaaryamavamrushya jagaama teere
kshetram nadeenadapate: shravanam dharitryaa: |
maareechamatra tapasi prativartamaanam
bheetam sharaad raghupaternnitaraam dadarsha ||29||**

On hearing this Ravana on deciding on his future actions, he went to the holy place of Gokarna to meet Maareeca. Mareeca was doing penance on the seashore of Gokarna terribly frightened at the memory of Rama's arrows.

Special Notes:

1. 'Nadee Nada pathi:' means rivers; Nadee - whose abhimaani devataas are 'stree' like Ganga, Yamuna etc. and Nadaa -rivers which have 'purusha' abimaani devatas like Sindhu, Sone etc. Master of both these types of rivers is Varuna.

   'Dharithriyaa: shravanam kshetram' – The portion of the land which is shaped like an ear is Gokarna.' Parashurama Kshetra which is facing the North spreads from Baarakur to Gokarna in the shape of a cow. The udder for this cow is Koteshwara. This land is very fertile.Gokarna is the ear is mentioned in Bharata. (Shri Vadiraja Swami)

Maareeca advises Ravanaa

तेनार्त्थितः सपदि राघववञ्चनार्त्थे
मारीच आह शरवेगममुष्य जानन् ।

शक्यो न ते रघुवरेण हि विग्रहोऽत्र
जानामि संस्पर्शमस्य शरस्य पूर्वम् ॥ ३० ॥

tenaarthita: sapadi raaghavavancanaartham
maaricha aaha sharavegamamushya jaanan |
shakyo na te raghuvarena hi vigrahoatra
jaanaami samsparshamasya sharasya poorvam ||30||

Maareeca who was requested by Ravana to help him in deceiving Rama refused knowing very well the repercussions of Shri Rama's arrow. He says, 'It is impossible for you to fight with Rama. I have experienced the blow from His arrow earlier.'

Special Notes:

1. Maareeca was unable to forget the intensity of Shri Rama's arrow when he had been with Subahu to disturb Vishwamitra's Yajna. Similarly another time also he was chased away by Shri Rama in the forest when he along with two other rakshasaas in the guise of animals gave trouble to the rishis. The other two raakshasaas who were with him were killed. Therefore even now just the remembrance makes his tongue stutter and stammer. This is indicated by 'samsparsha'. It also expresses that Shri Rama's arrow's impact on him was mild.

Ravana threatens Maareeca

इत्युक्तवन्तमथ रावण आह खड्गं
निष्कृष्य हन्मि यदि मे न करोषि वाक्यम् ।
तच्छुश्रुवान् भययुतोऽथ निसर्गतश्च
पापो जगाम रघुवर्य्यसकाशमाशु ॥ ३१ ॥

ityuktavantamatha raavana aaha khadgam
nishkrishya hanmi yadi me na karoshi vaakyam |
tacchushruvaan bhayayutoatha nisargatashca
paapo jagaama raghuvaryasakaashamaashu ||31||

On hearing Maareeca speak in this manner Ravana said that his knife was sharp and that he would kill him. Maareeca now feared Ravana. He was also intrinsically wicked natured. Thus he went immediately near Shri Rama.

Special Notes:

1. Maareeca could have gone to Shri Rama and surrendered like Vibheeshana. However since his intrinsic nature was so wicked that in spite of knowing impact of Rama's arrows he did not do so. When he was asked by Ravana to romp around the ashram in the guise of a golden deer to attract Sita's attention so that Rama would follow him to hunt him. Even at the juncture of giving up his life he finally shouted 'hey Sita and hey Lakshmana' to deceive Sita. This shows the extent of intrinsic wickedness in him.

Maareeca in the Guise of Deer (Mayamrigha)

स प्राप्य हैममृगतां बहुरत्नचित्रः
सीतासमीप उरुधा विचचार शीघ्रम् ।
निर्दोषनित्यवरसंविदपि स्म देवी
रक्षोवधाय जनमोहकृते तथाऽह ॥ ३२ ॥

sa praapya haimamrugataam bahuratnacitra:
seetaasameepa urudhaa vicacaara sheeghram |
nirdoshanityavarasamvidapi sma devi
rakshovadhaaya janamohakrute tathaaaha ||32||

Having assumed the form of a golden deer with colored spots as if made of many gems, he began to prance around the ashram before Sita. Sita though full of eternal and unsullied wisdom, for the purpose of destruction of the 'raakshasas' and also for causing delusion to the wicked people she said to Rama.

Special Notes:

1. Sita knew that the golden deer was Maareeca. She is 'saakshaath' Mahalakshmi. Her knowledge is immaculate and also eternal. Her knowledge is of very high order. Yet she spoke as if she was deluded because several 'raakshasa' had to be destroyed and also the undeserving souls should wrongly understand her to be ignorant like any ordinary soul and thus face their downfall.

Play act of Sita Rama

देवेममाशु परिगृह्य च देहि मे त्वं
क्रीडामृगं त्विति तयोदित एव रामः ।
अन्वक् ससार ह शरासनबाणपाणि-
र्म्मायामृगं निशिचरं निजघान जानन् ॥ ३३ ॥

devemamaashu parigruhya ca dehi me twam
kreedaamrugam twiti tayodita eva raama: |
anwak sasaara ha sharaasanabaanapaani-
rmmaayaamrugam nishicaram nijaghaana jaanan |33||

'Hey Deva, catch this romping deer and give it to me immediately.' Having prompted thus by Sita, Shri Rama although being aware that it was a 'raakshasa' Maareeca in the guise of the deer went after it with a bow and arrow and killed it.

Special Notes:

1. In the earlier sloka as Shri Madhvacharya has said that Sita in spite of being aware of the 'Maya Mareeca' she expressed desire to possess it. Similarly here also he says that there is no question of ignorance for Shri Rama. This is indicated with the word 'Jaanan'. Like Sita, Rama was also play acting to deceive the undeserving souls.

Maareeca is killed by Shri Rama

तेनाऽहतः शरवरेण भृशं ममार
विक्रुश्य लक्ष्मणमुरुव्यथया स पापः ।
श्रुत्वैव लक्ष्मणमचूचुददुग्रवाक्यैः
सोऽप्याप रामपथमेव सचापबाणः ॥ ३४ ॥

tenaaahata: sharavarena brusham mamaara
vikrushya lakshmanamuruvyathayaa sa papa: |
shrutwaiva lakshmanamachoochudadugravaakyai:
soapyaapa raamapathameva sachaapabaana: ||34||

Hit severely by the superior arrow of Shri Rama the sinner on account of great pain crying aloud the name of Lakshmana died. On hearing this Sita compelled Lakshmana with harsh words (to go for protection of Rama) and he also followed Rama's path with bow and arrow held in his hand.

Special Notes:

1. Mareeca called out for Lakshmana mimicking the voice of Shri Rama as though calling him for help. Hearing this Sita wanted Lakshmana to leave her and go so that it would be convenient for Ravana to abduct her. Only then further actions against the raakshasaas could take place as planned by both of them. However when Lakshmana was not willing to leave her alone she abused him with harsh words which left no choice but to go in search of Rama.

Amusing leela of Shri Lakshmi Narayana

यांयां परेश उरुधैव करोति लीलां
तान्तां करोत्यनु तथैव रमाऽपि देवी ।
नैतावताऽस्य परमस्य तथा रमाया
दोषोऽणुरप्यनुविचिन्त्य उरुप्रभू यत् ॥ ३५ ॥

yaamyaam paresha urudhaiva karoti leelaam
taantaan karotyanu tathaiva ramaaapi devi |
naitaavataaasya paramasya tathaa ramaayaa
doshoanurapyanuvichintya uruprabhoo yat ||35||

Whatever play the Supreme Lord acts Mahalakshmi also conducts herself suitably. Thus even slightest defection should not be thought of in the relation of Supreme Lord and Ramaa in as much that both are highly superior than Brahma and others.

Is MahaLakshmi ignorant?

क्वाज्ञानमापदपि मन्दकटाक्षमात्रात्
सर्गस्थितिप्रळयसंसृतिमोक्षहेतोः ।
देव्या हरेः किमु विडम्बनमात्रमेतद्
विक्रीडतोः सुरनरादिवदेव तस्मात् ॥ ३६ ॥

kwaajnaanamaapadapi mandakataakshamaatraat
sarggasthitipralayasamsritimokshaheto: |
devyaa hare: kimu vidambanamaatrametad
vikreedito: suranaraadivadeva tasmaat ||36||

How can ignorance or distress be attributed to the Goddess whose little side glance alone is sufficient to bring about creation, sustenance, destruction,

bondage and release? Thus it goes without saying that it is much more so in the case of Shri Hari. Therefore their acting thus like ordinary gods and men is only for the sake of appearance to delusion of the undeserving souls.

Special Notes:

1. Why did Sita who is all knower do in this manner? It is because she followed her Swamy Shri Rama's footsteps. Sita is a great 'pativrata' and thus she could understand the subtlities of her husband's actions. She has never overlooked Dharma even once. There is no question of asking whether this action was right?
2. Why can't it be assumed that they possessed 'ajnaana' and therefore the situation needed this kind of reaction. Definetely it should not be construed in that manner. Mahạlakshmi's calibre is such that she can get things set by just a glance from the corner of her eyes. Shri Rama is her husband. How can she ever possess ignorance? Does she have to face any danger? Okay let her behave like Rama however the question arises that should Rama behave in this manner? yes it is true. However it is His sankalpa to act in the manner during avatara. From this, the deserving souls(yoghyaru) have to grasp the underlying 'tatawa' and gain true 'jnana' and be blessed while the undeserving should be misled to their downfall. This play act is for this sake.
3. Shri Rama and Sita have the power to establish righteousness without such actions. Sometimes it is also done in this manner. Why can't they do in that manner? The answer is also that 'why can't they do it in this manner?' Rama is independent. She is His consort. It is our mere duty to try and learn and understand these underlying facts. We cannot dictate.
4. In this sloka the phrase 'manda kataaksha maatraath sargasthithi samsruthi moksha hetho:' is similar to Acharya's phrase in Dwadasha Stotra 'Vishwasthithi pralaya sarga....'

Raavana abducted Sitakruthi (Sita's image)

देव्याः समीपमथ रावण आससाद
साऽदृश्यतामगमदप्यविषह्यशक्तिः ।
सृष्ट्वाऽऽत्मनः प्रतिकृतिं प्रययौ च शीघ्रं
कैलासमर्चितपदा न्यवसच्छिवाभ्याम् ॥ ३७ ॥

devyaa: sameepamatha raavana aasasaada
saaadrushyataamagamadapyavishahyashakti: |
srushtwaaaatmana: pratikritim prayayau ca sheeghram
kailaasamarchitapadaa nyavasacchivaabhyaam ||37||

Ravana then came near Devi. Sita who of unendurable prowess became invisible created a look like image of herself. Leaving behind that image she left for Kailasa immediately. She remained there being worshipped by Shiva and Parvati.

Special Notes:

1. After Lakshmana left Ravana hurried to abduct Sita. In the meanwhile Sita left for Kailasa. Before leaving she called 'Agni devata' and got an image made and left it there. Ravana mistook her for real Sita. He abducted her. Thus Ravana only got 'Maaya Sita' and not real Sita.

2. Bhavishyotara Purana says: Ravana after having accepted the hospitality from Sita in the guise of a 'sanyaasi' later tells her that forest is not the place for such beautiful women. Sita at that instant meditatated on Agni Deva He appeared immediately and spoke to Ravana, 'Hey Ravana this is not true Sita. Out of fear that she will be forced by evil people in the forest she has come for rescue to 'pataala loka' and is staying with me leaving behind her look like image. This is just her image. Wait and I will bring the true Sita and hand her to you. I am giving her to you because you worship me with devotion. He then took the real sita and brought 'Vedavati' who finally entered the sacrificial fire after the war. Ravana did not trust any devatas. However he had regard for Agni who was the basis for all 'tapas' and also for Brahma who responded to the 'penance' by granting boons. Thus he believed Agni Deva's words. Thus he left the real Sita and took her image brought by Agni.

3. When it is said that Sita went to Kailasa and was being worshipped by Shiva and Parvati, it goes without saying that she is none other than Mahalakshmi who is much higher than them in hierarchy.

4. The term **apyavishahyashakti:** means that she could have burnt Ravana with her strength if she had wished to do so.

5. Several Puranas such as Koorma, Varaha, Brahmavaivarta, Bhavishyotara, Agni, and also Adhbuta Ramayana have said that Ravana abducted 'Maaya Sita.' Valmiki Ramayana also gives a hint on this factor says Shri Sathyabhoda Theertaru in their commentary on Valmiki Ramayana.

6. Sita who left for Kailasa returned only through Agni during the Agni pravesha after Ravana' death.
7. Shri Madhvacharya has himself quoted from Koorma Purana in his work Gita Bashya (14/3) **'atha: sitadukhadhikam sarvam mrishaapradarshanameva| tathaa ca Koormapuraane|'**
8. Maareeca came to hoodwink Rama and Sita in disguise. Similarly, Ravana came as 'Maaya sanyasi.' Therefore Ravana also got only 'Maaya Sita.'
9. Those who wish to gain wealth by wrong means will get only 'wealth'that would destroy them.
10. Ravana wants only Sita and not Rama – he wants wealth and not God. Such people do not get real wealth. The Lord says in the Gita that those who are only after wealth have to face only trouble. Ravana is a fine example of it.

Indra in Sita's figure – Killing of Jataayu

तस्यास्तु तां प्रतिकृतिं प्रविवेश शक्रो
देव्याश्च सन्निधियुतां व्यवहारसिद्ध्यै ।
आदाय तामथ ययौ रजनीचरेन्द्रो
हत्वा जटायुषमुरुश्रमतो निरुद्धः ॥ ३८ ॥

tatyaastu taam pratikritim pravivesha shakro
devyaashca sannidhiyutaam vyavahaarasiddhyai |
aadaaya taamatha yayau rajaneecharendro
hatwaa jataayushamurushramato niruddha: ||38||

Indra entered the image left by Sita in order to bring life to it. Along with it an amsha of Sita was also there. This image was taken by Ravana. Ravana killed Jatayu who confronted him on the way and proceeded to Lanka.

Special Notes:

1. The image was 'prakruta.' Indra entered this image to give life to it. One amsha of Sita was in the image so that she could bless Hanuman and also to make Ravana face the total consequences of result of such lowly action. One roopa of Sita went to 'paataala loka' with Agni and later went to Kailasa.
2. Only because Devendra was in the 'praakruta' image 'Sita' and 'Vedavati' entered with one amsha. Otherwise Lakshmi Narayana do not reside in just ordinary physical bodies.

3. Garuda and Aruna charioteer of Surya are children of Kashyapa and Vinata. Aruna and his wife Shyeni had two sons known as Sampati and Jataayu. Jataayu was Dasharatha's friend. He had requested Shri Rama that he would protect Sita in the ashram in the absence of of them. Thus he tried his best to confront Ravana destroyed his chariot and horses. However his wings were cut by Ravana which made him fall unconscious.

Hanuman did not react to Ravana's deed as it was 'Divine Mission'

मार्ग्गे व्रजन्तमभियाय ततो हनूमान्
संवारितो रविसुतेन च जानमानः ।
दैवं तु कार्य्यमथ कीर्त्तिमभीप्समानो
रामस्य नैनमहनद् वचनाद्धरेश्च ॥ ३९ ॥

maarge vrajantamabhiyaaya tato hanumaan
samvaarito ravisutena ca jaanamaana: |
daivam tu kaaryamatha keertimabheepsamaano
raamasya nainamahanad vacanaaddhareshca ||39||

In spite of seeing Ravana on his way to Lanka Hanuman did not kill him. It was also because Sugreeva had prevented him from doing so. Hanuman was also aware of the 'divine mission.' He wanted Shri Rama to get all the glory. He was also aware of the promise which was made by Shri Hari. (to Jaya and Vijaya).

Special Notes:

1. The 'pushpaka vimaana' carrying Ravana and Sita flew over mountains of Rushyamaukha in Kishkinda. Sita saw Hanuman, Sugreeva and five monkeys. She threw some of her ornaments tied in a saree at that place. Hanuman on seeing Devi wanted to stop Ravana. However Sugreeva prevented him. Hanuman also was very well aware of the divine mission and moreover he wanted Shri Rama to gain the glory. Above all these reasons, Hanuman knew that Shri Hari had promised Jaya and Vijaya that they would meet their end in His hands. In spite of knowing all this Hanuman although attempted to go and fight Ravana stopped himself thereafter because Sugreeva prevented him. This is to show that it is the duty of all to try and confront 'adharma'. Jataayu also tried. Even though he lost, he gained the grace of Shri Rama.

2. It is noteworthy that each of the four successive reasons is stronger than the previous one. The last and the strongest reason is that Shri Hari had given a word that he would Himself kill Jaya and Vijaya in their three births.
3. Jatayu had no knowledge about these things. He confronted Ravana although he had little strength. Hanuman had all this knowledge and therefore in spite of strength did not attempt to stop Ravana. It means Hanuman is 'Poorna prajna.' Jaatayu was not so. However in spite of not having this knowledge Jataayu confronted Ravana and earned merit. Hanuman, knowing everything did not confront and earned more merit is significant to note.
4. When Draupadi was put to shame by Duryodhana and others Bheema remained silent for the same reason. It will be elaborated in later in this work.

Sita's image in Ashoka Vana- Play act by Shri Rama to search for Sita

प्राप्यैव राक्षस उताऽत्मपुरीं स तत्र
सीताकृतिं प्रतिनिधाय ररक्ष चाथ ।
रामोऽपि तत्तु विनिहत्य सुदुष्टरक्षः
प्राप्याऽश्रमं स्वदयितां नहि पश्यतीव ॥ ४० ॥

praapyaiva raakshasa utaaatmapureem sa tatra
seetaakrutim pratinidhaaya raraksha chaatha |
raamoapi tattu vinihatya sudushtaraksha:
praapyaaashramam swadayitaam nahi pashyateeva ||40||

The raakshasa after reaching his own city kept Sita's substitute there and guarded it. Shri Rama after killing very sinful Maareeca returned to the hermitage and behaved as if he did not see his wife.

Special Notes:

1. Mareeca is said to be very sinful - **sudushtaraksha:-** because he disguised as Maya deer to deceive Sita Rama while he was alive and even in his death he cried out 'hey Lakshmana' and deceived Sita.

Satgati to Jatayu

अन्वेषमाण इव तं च ददर्श गृध्रं
सीतारिरक्षिषुमथो रिपुणा विशस्तम् ।

मन्दात्मचेष्टममुनोक्तमरेश्च कर्म्म

श्रुत्वा मृतं तमदहत् स्वगतिं तथाऽदात् ॥ ४१ ॥

anweshamaana iva tam ca dadarsha grudhram
seetaarirakshishumatho ripunaa vishastam |
mandaatmaceshtamamunoktamareshca karma
shrutwaa mritam tamadahat swagatim tathaadaat || 41 ||

Wandering in search of Sita he saw Jataayu almost killed by that enemy while Jatayu was desirous of protecting her. With all his faculties subdued he narrated Ravana's mean act. After hearing this Rama performed the last funeral rites of burning the dead bird and blessed him with his rightful place in the above world.

Special Notes:

1. In order to deceive the undeserving souls, Shri Rama began to go in search of Sita and sighed at this loss. He heard the story of abduction from Jatayu and then blessed him with 'sathgati.'
2. Maareeca and Jataayu died on the same day. Maareeca died in the hands of Shri Rama while Jataayu died in the hands of Ravana. Both died at Dandakaranya. However Maareeca was sent to the lower world(tamas) while Jataayu was given the higher worlds. Both died. But each gave up their life for different stance. While Maareeca wanted to please Ravana Jatayu wanted to please Rama. All actions which please the Lord leads to Moksha while pleasing the others leads to 'tamas.' It is also an example for what is said by Krishna in the Geeta – '***naasato vidhyate bhaavo naabhaavo vidyate satha:'***
3. Where is Ravana who totally ignored Maareeca who gave up his life for his sake? Where is Shri Rama, who performed the last rites and gave 'sathgati' to Jataayu for giving up his life for His sake? No wonder 'aparohkshajnanis' have said – '***Nambi kettavarillavo Rangayyana***.'

Blessing Kabandha

अन्यत्र चैव विचरन् सहितोऽनुजेन

प्राप्तः करौ स सहसाऽथ कबन्धनाम्नः ।

धातुर्वरादखिलजायिन उज्खितस्य
मृत्योश्च वज्रपतनादतिकुञ्चितस्य ॥ ४२ ॥

छित्वाऽस्य बाहुयुगळं सहितोऽनुजेन
तं पूर्ववत् प्रतिविधाय सुरेन्द्रभृत्यम् ।
नाम्ना दनुं त्रिजटयैव पुराऽभिजातं
गन्धर्वमाशु च ततोऽपि तदर्चितोऽगात् ॥ ४३ ॥

anyatra caiva vicaran sahitoanujena
praapta: karau sa sahasaaatha kabandhanaamna: |
dhaaturvaraadakhilajaayina ujikhatasya
mrityoshca vajrapatanaadatikuncitasya ||42||

chitwaaasya baahuyugalam sahitoanujena
tam poorvavat pratividhaaya surendrabrityam |
naamnaa danum trijatayaiva puraaabhijaatam
gandharvamaashu ca tatoapi tadarchitoagaat ||43||

Thereafter Rama wandered along with his brother and fell suddenly in the hands of a raakshasa named Khabandha. That raakshasa had Brahma's boon to conquer the world. He was also immuned to death. His body was very much lessened by his head being thrust into his abdomen by Indra's Vajrayudha.

Shri Rama along with Lakshmana cut both his shoulders and Dhanu who was born as Trijati's son was given his original form as Gandharva. He worshipped Shri Rama.

Special Notes:

1. Khabandha was a gandharva named Dhanu. He scared a muni by name 'Sthoola shiras' with sacary form and fell prey to his curse. He was born as Trijata's son and became raakshasa. He had boon from Braham that he would be invincible. He also teased Indra and was hit by his Vajrayudha . Thus his head was thrust into his stomach. His mouth was in his stomach. However he had long hands with which he would stretch and get hold of his food. Therefore he was known as Kabandha. Once he caught hold of Shri Rama and Lakshmana. Shri Rama also enacated to be caught in his hands to honor Brahma's boon. Later Shri Rama cut his right shoulder and Lakshmana the left shoulder and put him in a cave and burnt him as per his request because this was the way he would be released from his curse.

Dhanu gandharva later obtained his original form and prayed to Shri Rama. Dhanu during Krishnavatara was Damaghosha, Sishupaala's father.

Meeting of Hanuman at Rushyamukha Shabari satgati

दृष्ट्वा तमेव शबरी परमं हरिं च
ज्ञात्वा विवेश दहनं पुरतोऽस्य तस्यै ।
प्रादात् स्वलोकमिममेव हि सा प्रतीक्ष्य
पूर्वं मतङ्गवचनेन वनेऽत्रसाऽभूत् ॥ ४४ ॥

drushtwaa tameva shabari paramam harim ca
jnaatwaa vivesha dahanam puratoasya tasyai |
praadaat swalokamimameva hi saa prateekshya
poorvam matangavacanena vaneatrasaaabhoot ||44||

Shabari knowing well that Shri Rama was Supreme Shri Hari, entered the fire in his presence. Shri Rama blessed her with His own world. As per the advice of Mathanga Rishi, Shabari lived in this forest without any fear expecting the arrival of Shri Rama.

शापाद् वराप्सरसमेव हि तां विमुच्य
शच्या कृतात् पतिपुरस्त्वतिदर्पहेतोः ।
गत्वा ददर्श पवनात्मजमृश्यमूके
स ह्येक एनमवगच्छति सम्यगीशम् ॥ ४५ ॥

shaapaad waraapsarasameva hi taam vimucya
shacyaa kritaat patipurastwatidarpaheto: |
gatwaa dadarsha pavanaatmajamrushyamooke
sa hyeka enamavagacchati samyageesham ||45||

Having given release to that Apsara who for having displayed too much of pride before Devendra was cursed by Sachi Devi to be born in a lowly family. Then Shri Rama went Rushyamukha Mountains and saw Hanuman. Hanuman alone knows Shri Rama completely.

Special Notes:

1. Shabari was an apsara stree. She displayed too much of pride before Devendra. Therefore Sachi cursed her to be born as a hunter woman. Apsaras have 'Brahmajnana.' They do not forget God. As she did not have right on study of Vedas due to her caste she sincerely listened to the advice

of Mathanga muni and waited for Shri Rama knowing well that He was Shri Hari. He released her of her curse and made her get back to her original form.

2. Khabandha had told Shri Rama to become friends with Sugreeva in order to find Sita. Shri Rama is all knower. He did not need any help from Sugreeva. However he wanted to bless him as he was his devotee. Moreover the greatest of Bhakta Hanuman was with him he belonged to the category of 'Rujus' (one whose path is always straight. They never deviate). Shri Rama was very eager to meet him.

Closeness of Hanuman and Shri Rama

देहेऽपि यत्र पवनोऽत्र हरिर्य्यतोऽसौ
तत्रैव वायुरिति वेदवचः प्रसिद्धम् ।
कस्मिन् न्वहं त्विति तथैव हि सोऽवतारे
तस्मात् स मारुतिकृते रविजं ररक्ष ॥ ४६ ॥

एवं स कृष्णतनुरर्जुनमप्यरक्षद्
भीमार्त्थमेव तदरिं रविजं निहत्य ।
पूर्वं हि मारुतिमवाप रवेः सुतोऽयं
तेनास्य वालिनमहन् रघुपः प्रतीपम् ॥ ४७ ॥

एवं सुराश्च पवनस्य वशे यतोऽतः
सुग्रीवमत्र तु परत्र च शक्रसूनुम् ।
सर्वे श्रिता हनुमतस्तदनुग्रहाय
तत्रागमद् रघुपतिः सह लक्ष्मणेन ॥ ४८ ॥

dehepi yatra pavanoatra hariryatoasau
tatraiva vaayuriti vedavaca: prasiddham |
'kasmin nvaham' twiti tathaiva hi soavataare
tasmaat sa maarutikrite ravijam raraksha ||46||

evam sa krushnatanurarjunamapyarakshad
beemaarthameva tadarim ravijam nihatya |
poorvam hi maarutimavaapa rave: sutoayam
tenaasya vaalinamahan raghupa: prateepam ||47||

evam suraashca pavanasya vashe yatoata:
sugreevamatra tu paratra ca shakrasoonum |
sarve shritaa hanumatastadanugrahaaya
tatraagamad raghupati: sahalakshmanena ||48||

By the reason of well known Vedic Text that says, 'Kasminvaham' which means 'In the body where there is Vaayu there is Shri Hari' and 'Where there is Shri Hari there is Vaayu' Similarly even in avatara 'Vaayu' is very dear to Lord. That is why Shri Rama protected Sugreeva for the sake of Hanuman.

Similarly in Krishnavatara Shri Hari killed Karna for sake of Bheema and protected Arjuna. Sugreeva had taken shelter in Hanuman first. That is why he killed Vali who was his enemy.

Like this Devatas are under control of Vaayu. Therefore in this avatara everyone took shelter under Sugreeva and under Arjuna in the next avatara. Therefore to bless Hanuman Shri Rama came to Rushyamukha mountain along with Lakshmana.

Special Notes:

1. **'kasminswahamuthkraanthe uthkraantho bhavishyaami kasminswaham sthithe sthaasthyaamithee sa praanamasrujath|**

   Shatprashnopanishad says that he will create such a person 'Who When goes out of the body, I also leave; and I stay when he stays' It is a known fact that in all physical bodies 'Vaayu' remains as long as Shri Hari stays in it and performs all the work and Hari stays as long as Vaayu is performing his work. The reason is Shri Hari reposes highest affection in Vaayu and Vaayu has highest order of Bhakti for Shri Hari. This is not in the case of other devatas. Shri Hari does not leave when some other devata leaves the body. Only the work which is under their control stops in the body. Yet Shri Hari protects the body. %

2. Just as this relation of Shri Hari and Vaayu in the physical body it applies in avataras also. The mutual relation between Shri Hari and Vaayu can never be separated. Vaali is Indra's avatara. Sugreeva is much lesser god Surya. Vali has more devotion than Sugreeva in hierarchy. But what to do? Sugreeva had the protection from Hanuman. Vali did not have this privilege. Only for that reason Shri Rama blessed Sugreeva. He killed Vali. The same Sugreeva was born as Karna in Mahabhaarata. Vali was Arjuna. Krishna killed Karna and protected Arjuna. Arjuna had protection from Bheema. Therefore the same devata when is protected by Vaayu is blessed By Shri

Hari and is put down by Him when he opposes Vaayu. This shows the greatness of devotion of Vaayu which is totally unsullied.

3. Yama as Jambhavaan stood by Sugreeva and Hanuman. As Yudhishtra he stood by Bhima.
4. Vaayu Deva means right knowledge. Ravana and Duryodhana are full of perverted knowledge. Therefore basically Right Knowledge is dear to Lord. Therefore Vaayu is dear to Him. Those who oppose Vaayu Deva oppose True knowledge. They possess perverted knowledge. Thus they are opposed by the Lord. This is the essence which has to be understood.
5. Sripadaraja brings out the essence of this sloka in 'Madhva Naama' when he says:

   'Aavavanu dehadolagiralu Hari thaaniruva
   Aavavanu tholage hari thaa tolaguva ||'

   Lord Hari resides in the body when He (Vaayu) is present
   And moves away when he (vaayu) leaves!

   The same sentiment is reflected in Sri Jagannatha Dasas composition

   'parisara neenire Hari thaaniruvanu iradire thaaniranu
   Karana niyaamaka surara guruve – nee karunise karunisuva ||
   Mukhya praana Deva nee nallade kaayvara kaane lokadolage ||

   Hari is there wherever you (Vaayu) are there, Without you Hari does not stay
   You (Vaayu) who is Guru of all Devas is initiator of all senses – If you bless, He (Hari) also blesses
   Mukhya Praana Deva I do not see anyone else other than you in this world who can give protection ||

Does Rama who is Shri Hari himself need help from the monkey clan!

'यत्पादपङ्कजरजः शिरसा बिभर्त्ति
श्रीरब्जजश्च गिरिशः सह लोकपालैः' ।
सर्वेश्वरस्य परमस्य हि सर्वशक्तेः
'किं तस्य शत्रुहनने कपयः सहायाः' ॥ ४९ ॥

'yatpaadapamkajaraja: shirasaa bibharti
shreerabjajashca girisha: saha lokapaalai:' |

sarveshwarasya paramasya hi sarvashakte:
'kim tasya shatruhanane kapaya: sahaayaa:' ||49||

Of what help can the monkeys be for Shri Rama in killing the enemy for He is the Supreme Lord Himself endowed with powers and the dust of whose lotus feet Shri Brahma, Shiva, along with the guardians of the world bear on their heads.

Special Notes:

1. Shri Rama could have approached Vali for help. But he did not do so. He is compassionate to the helpless . Therefore he went to Sugreeva who was helpless. The purport of this sloka is that Shri Rama did not require any help from the monkeys. However the monkeys needed his help and blessings.
2. The first part of this sloka is in Bhagavata. The entire sloka is as follows:

yathpaada pankajaraja: shirasaa bhibarthee
srirajabjashca girisha: saha lokapaalai:
leelaatanu: swakritasetu preepsayaa ta:
kale dadat sa bhagavaan swakritena tushyet *(Bha. 10.58.38)*

Along with Shri Vedavyasa's words, Shri Madhvacharya's word form a beautiful chain which is like gold beads strung along with pearls says Shri Vadiraja Swamy.

Sugreeva and others gain courage from Hanuman

समागते तु राघवे प्लवङ्गमाः ससूर्य्यजाः ।
विपुप्लुवुर्भयार्दिता न्यवारयच्च मारुतिः ॥ ५० ॥

samaagate tu raaghave plavamgamaa: sasooryajaa: |
vipupluvurbhayaarditaa nyavaarayacca maaruti: ||50||

On the arrival of Raghava monkeys along with Sugreeva ran out of fear. Hanuman stopped them.

Special Notes:

1. Hanuman is the only person who can identify Shri Rama correctly. None else can recognize him. This is an example. First time when Sugreeva and others saw Shri Rama they felt He belonged to Vali's side. Out of fear they ran. However Hanuman had no doubts. He recognised Rama as 'saakshat'

Lord Hari who had come to grace. Thus Hanuman understood him intrinsically and stopped the monkeys from running away.

2. Surya gives light to the entire world. Yet he had wrong knowledge about Shri Rama. Hanuman was avatara of Vaayu. He never gets such wrong notions. Vaayu is very high up in hierarchy of devatas.

3. Many have misinformation that Hanuman is Surya's disciple. He learnt Vyakharana shaastra from him. Shri Madhvacharya has said **'sasooryajaa' and Maruti'** and removed this misapprehension. Surya can never become Hanuman's guru. However it is like Krishna learning from Sandeepini gurukulam.

संस्थाप्याऽशु हरीन्द्रान् जानन् विष्णोर्गुणाननन्तान् सः ।
साक्षाद् ब्रह्मपिताऽसावित्येनेनास्य पादयोः पेते ॥ ५१ ॥

samsthaapyaaashu hareeindraan jaananvishnorgunaananantaan sa:|
saakshaad brahmapitaaasaavityetenaasya paadayo: pete ||51||

Knowing the infinite attributes of Vishnu, Hanuman told Sugreeva and others that Shri Rama is the creator and thus stopped them from running. Hanuman also fell at His feet.

Special Notes:

1. In spite of Hanuman's reassurance Sugreeva was not convinced. They told him to go near them and examine them properly. Hanuman approached him in sanyaasi roopa and fell at His feet and enjoyed His roopa with his eyes and began singing his glories with words. Shri Rama lifted him.

इति श्रीमदानन्दतीर्थभगवत्पादविरचिते
श्रीमहाभारततात्पर्य्यनिर्णये
रामचरिते हनूमद्दर्शनं नाम
पञ्चमोऽध्यायः

Iti Srimadaanandateerthabhaghavadpaadaviricite
Shri Mahabhaarata Taatparya Nirnaye
Raamacharite Hanumaddarshanam Naama
Pancamodhyaaya:
Sri Krishnaarpanamastu

SHRIMADAANANDATHEERTHABHAGAVADPAADAPRANEETHA

SHRI MAHABHAARATA TAATPARYA NIRNAYA

Shri Raama Charithe – Hanumaddarshanam

Adhyaya-6

The events of Kishkinda Kanda is described in this adhyaya. Hanuman who prostrated before Shri Rama was taken up with great affection with both the arms by Shri Rama. Then Hanuman carried Shri Rama and Lakshmana on his shoulders to make friendship with Sugreeva who lived on 'Rushyamukha parvata.' Sugreeva narrated his pitiable condition on account of his brother's aggressive posture. Shri Rama promised Sugreeva that he would restore his kingship after destroying Vaali. Sugreeva also promised Shri Rama to help find Sita. However Sugreeva had doubts whether Rama's had sufficient strength to kill Vaali and thus decided to test him. Therefore he showed the body of Dhundhubi raakshasa who was killed by Vaali and thrown to a distance of 'one yojana' by Vaali. Shri Rama effortlessly lifted the body with His toe and threw the body 'one hundred yojana' away. The force which made it pierce through the earth and reach 'rasaatala' where it killed sevaral demons is mentioned in detail.

Not being convinced Sugreeva further tested Shri Rama by asking him to cut seven strong palmyra trees which were in a circle, with a single arrow. Moreover he says that these trees were so strong that they could not be even shaken by Vaali. Rama's arrow not only cut the trees but also it went upto 'paatala' and killed demons known as Kumudi. It is said here that there were even demons in the palmyra trees who were doing penance to obtain the seat of Brahma who were destroyed by Shri Rama's arrows.

Sugreeva being convinced about Rama's strength took him to Kishkinda to kill Vaali. However in the first duel Vaali was not killed. The reason given here is to give an opportunity for brothers to reconcile and avoid further confrontation because long enemity among the brothers vanishes when they

reach a point of crisis. Shri Rama did not make haste in destroying Vaali because he wanted to wait and see the final reaction of the two brothers. Shri Rama also wanted to show the virtue that when two relatives are in quarrel a third person cannot right away show support to one side. Thus Shri Rama actually was not ignorant as claimed by him.

Later Hanuman put a garland around Sugreeva's neck. Thus those who gain the support of Hanuman are saved by the Lord. It was Hanuman who guided Sugreeva always on the right path. The fact that Hanuman is the only person capable of achieving any work is recognised by Shri Rama and thus the ring was given to him while they left to search for Sita.

Sugreeva once again appealed to Shri Rama to kill Vaali. Next time Shri Rama killed Vaali from behind the tree. It was not due to fear or treachery but because Vaali was also a great devotee. Knowing this Rama preferred to be out of sight.

Finally after Vaali fell Shri Rama approached him telling him that he would save him from death. But Vaali himself felt that it was his fortune to die at the hands of Shri Rama and placed the responsibility of his wife, son and kingdom at the feet of Shri Rama before his final departure.

It was then beginning of rainy season. Therefore Shri Rama had told Sugreeva to begin his search for Sita after that. However Sugreeva was so immersed in enjoyment of his kingdom that Hanuman had to warn him of his duty towards Shri Rama.

Sugreeva then called for the 'kapis' from various parts and made them to go in search for Sita. Hanuman along with Angada and several other important 'kapis' went towards the South in search of Sita. After a good deal of wandering the 'kapis' were dejected and wanted abandon the task of finding Sita. Once again Hanuman had to bring them back on the right track and made them realise their duty. Finally they reached Mahendra Mountain where they met Sampati, elder brother of Jatayu. He informed them about Sita being in Ashoka Vana. The distance between the Mahendra Mountain and Lanka was one hundred Yojana. Each one expressed their incapacity to cross over the ocean. They then appealed to Hanuman to go over and trace Sita.

Shri Raghavendra Swami Viracita
Shri Mahabharatataparyanirnaya
Bhavasangraha:

सुग्रीवेन सखित्वमाप्य शपथं कृत्वा वधे वालिनः
तालान् सप्तविभिद्य वालिनिधनं कृत्वा स्वराज्ये स्थितम्
मार्ताण्डिं च विधाय मारुतियुजा याम्यां दिशं गच्छता
सीतान्वेषणमिच्छताऽब्धितरणे रामोऽवतात् संस्तुतः ॥

sugreevena sakhitvamaapya shapatham kritvaa
vadhe vaalina:
taalaan saptavibhidhya vaalinidhanam kritvaa
svaraajye sthitam |
maartaandim ca vidhaaya maarutiyujaa yaamyaam
disham gacchataa
seetanveshanamicchataaabdhitarane ramoavataat
samstuta: |6|

(The Lord who) graced Sugreeva with His friendship;

(The Lord who) took a vow to kill Vaali;

(The Lord who) demonstrated His strength to Sugreeva by felling seven palm trees with a single arrow;

(The Lord who) killed Vaali;

(The Lord who) installed Sugreeva as king in the kingdom of monkeys;

(The Lord who) made Maruti go south, crossing the ocean to search for Sita;

(The Lord who) is praised and meditated upon always (by Maruti);

May this Lord protect us.

Adhyaya 6

(Friendship with Sugreeva, Shri Rama split apart the seven taala trees, killing of Vaali, Hanuman advises angadaa and others, episode of Sampaati, inability to cross the ocean by others, description of Hanuman)

Shri Rama comes to Sugreeva as Vaayu Vahana

ॐ ॥उत्थाप्य चैनमरविन्ददलायताक्ष
श्चक्राङ्कितेन वरदेन कराम्बुजेन ।
कृत्वा च संविदमनेन नुतोऽस्य चांसं
प्रीत्याऽऽरुरोह स हसन् सह लक्ष्मणेन ॥ १ ॥

utthaapya cainamaravindadalaayataaksha
shchakraankitena varadena karaambujena |
kritwaa ca samvidamanena nutoasya chaamsam
preetyaa aaruroha sa hasan saha lakshmanena ||1||

Having big eyes like the petals of the lotus, Shri Rama with His hands bearing the marks of the 'Chakra,' which confers favours, lifted Hanuman and spoke with him. Hanuman sang the glories of Shri Rama. Then Shri Rama with a smile on his face along with Lakshmana got on Hanuman's shoulders.

Special Notes:

1. The smile on Rama's face indicates that this action is nothing new for Hanuman, because, he as Mukhya Praana is used to carrying the Lord and one shoulder and the 'jiva' abiding in each body on the other shoulder while passing from one body to another.

Friendship of Shri Rama and Sugreeva

आरोप्य चांसयुगळं भगवन्तमेनं
तस्यानुजं च हनुमान् प्रययौ कपीन्द्रम् ।
सख्यं चकार हुतभुक्प्रमुखे च तस्य
रामेण शाश्वतनिजार्त्तिहरेण शीघ्रम् ॥ २ ॥

aaropya chaamsayugalam bhagavantamenam
tasyaanujam ca hanumaan prayayau kapeendram |

sakhyam cakaara hutabhukpramukhe ca tasya
raamena shaashwatanijaartiharena sheeghram ||2||

Hanuman carrying Shri Rama on one shoulder and His younger brother Lakshmana on the other approached Sugreeva. He then brought about friendship between Shri Rama, who is ever ready to wipe the sorrows of devotees, and Sugreeva, quickly before the fire.

Special Notes:

1. Hanuman carries Shri Rama with due respect as the Lord and Lakshmana with affection as Vishnu Bhakta. It is denoted by 'Bhagavantam' and 'anujam'.
2. A bhakta will be always blessed by Shri Rama . However 'bhakta' should always possess same degree of devotion to the Lord. Such a 'bhakta' is of high order. He should not be a 'raajasa' bhakta who expresses devotion at times. This is indicated by **'shaashwatanijaartiharena.'**
3. Sugreeva as guided by Hanuman made friendship with Shri Rama with 'agni' as witness. Then he came and showed the bundle of ornaments that were thrown down by Sita. Shri Rama posed to express sorrow on seeing this and Sugreeva consoled Shri Rama that he would search and get back his wife.

श्रुत्वाऽस्य दुःखमथ देववरः प्रतिज्ञां
चक्रे स वालिनिधनाय हरीश्वरोऽपि ।
सीतानुमार्ग्गणकृतेऽथ स वालिनैव
क्षिप्तां हि दुन्दुभितनुं समदर्शयच्च ॥ ३ ॥

shrutwaaasya du:khamatha devavara: pratijnaam
cakre sa vaalinidhanaaya hareeshwaroapi |
seetaanumaarganakriteatha sa vaalinaiva
kshiptaam hi dundubhitanum samadarshayacca ||3||

On hearing the distress of Sugreeva, Supreme Lord promised to kill Vaali. Sugreeva also promised that he would help in finding Sita. Later Sugreeva showed the body of Dhundubi which was thrown by Vaali.

Special Notes:

1. Vaali had exiled Sugreeva and abducted his wife. He is a great warrior who could play with the mountains like ball. He looked down upon all the devas and danavas because of his strength. Sugreeva at this juncture also confessed that once he had also committed a mistake. Vaali, while he was with a duel with a raakshasa by name Maayavi inside a cave, Sugreeva suddenly heard a roar and saw blood flow out of the cave. He feared that Vaali was dead and out of fear from the raakshasa closed the entrance of the cave. However it was raakshasa who was killed. Vaali came out and began to hate Sugreeva. He then abducted his wife.

2. Shri Rama said that he would kill Vaali with just a single arrow. However Sugreeva did not believe Shri Rama. He showed the dead body of Dhundubi which was thrown this far by Vaali. So Sugreeva said that if Shri Rama would kick the body to a distance then he would trust his strength.

The body of Dhundubi killed some of the demons in the 'rasaatala'

वीक्ष्यैव तां निपतितामथ रामदेवः
सोऽङ्गुष्ठमात्रचलनादतिलीलयैव ।
सम्प्रास्य योजनशतेऽथ तयैव चोर्वीं सर्वां
विदार्य्य दितिजानहनद् रसास्थान् ॥ ४ ॥

**veekshyaiva taam nipatitamatha raamadeva:
soangushtamaatracalnaadatileelayaiva |
sampraasya yojanashateatha tayaiva corveem sarvaam
vidaarya ditijaanahanad rasaasthaan ||4||**

Lord Rama, then seeing the fallen body, merely by moving the toe of his foot as a play cast it one hundred yojanas away, making it pierce through the earth thus killing all the raakshasaas living in 'rasaatala' thereby.

Special Notes:

1. Vaali had thrown the body of the dead Dhundubi about one yojana with his two hands while Shri Rama had by mere touch of His toes sent it flying not only hundred yojanas but also made it pierce through the earth killing several raakshasaas underground in 'rasaatala.'

2. Mere touch of Shri Rama's toe made the corpse so powerful to pierce the Earth.

शर्वप्रसादजबलाद् दितिजानवध्यान्
सर्वान् निहत्य कुणपेन पुनश्च सख्या ।
भीतेन वालिबलतः कथितः स्म सप्त सालान्
प्रदर्श्य दितिजान् सुदृढांश्च वज्रात् ॥ ५ ॥

sharvaprasaadajabalaad ditijaanavadhyaan
sarvaan nihatya kunapena punashca sakhyaa |
bheetena vaalibalata: kathita: sma sapta saalaan
pradarshya ditijaan sudhrudhaanshca vajraat ||5||

A lot of raakshasas who had gained strength and immunity from death due to Shiva's boon were killed.by Shri Rama with the corpse of Dhundubi. However Sugreeva who was still feared Vaali's strength showed seven Palmyra trees which were stronger than 'Vajrayudha' (Indra's weapon) and were raakshasas themselves.

Special Notes:

1. Dhundubi's body was killed by Vaali with two hands and thrown for a distance of one yojana only. However Shri Rama's touch with just his toe, the corpse of Dhundubi was thrown one hundred yojanas away which cut through the earth reaching 'paataala,' fell on several raakshasas thereby killied them.
2. Although Dhundubi's corpse destroyed the rakshasas, Sugreeva's doubt regarding Rama's strength still remained. He showed the palmyra trees that had grown there and said again. 'Dhundubi's corpse was fresh when Vaali threw it. Therefore it would have weighed more. But now it is dry and light in weight.' So his doubt about Shri Rama's strength still remained.

Sugreeva prayed to Shri Rama to cut the seven palmyra trees

एकैकमेषु स विकम्पयितुं समर्थः
पत्राणि लोप्तुमपि तूत्सहते न शक्तः ।
विष्वक् स्थितान् यदि भवान्
प्रतिभेत्स्यतीमानेकेषुणा तर्हि वालिवधे समर्थः ॥ ६ ॥

ekaikameshu sa vikampayitum samartha:
patraani loptumapi tootsahate na shakta: |

vishwak sthitaan yadi bhavaan
pratibhestyateemaanekeshunaa tar hi vaalivadhe samartha: ||6||

Vaali was unable to even shake these trees singularly. He even tried to cut the leaves. However he could not succeed. If you can cut these trees which are standing apart in various places with a single arrow then I understand that you are capable of killing Vaali.

Special Notes:

1. Although Sugreeva fears about the consequences of his ignorance about Shri Rama's strength repeatedly putting Him to test , he is more worried about Vaali's strength. His heart beats faster. His voice quivers and thus unable to pronounce his words correctly. Therefore instead of saying 'Tarhi' he says 'Tar hi.' he also asks for forgiveness from Shri Rama that although he does not doubt Rama's strength, yet he very much fears Vaali.

Shri Rama destroys the raakshasaas in the form of the trees

जेतुं चतुर्गुणबलो हि पुमान् प्रभुः
स्याद्धन्तुं शताधिकबलोऽतिबलं सुशक्तः ।
तस्मादिमान् हरिहयात्मजबाह्लोप्यपत्रान्
विभिद्य मम संशयमाशु भिन्धि ॥ ७ ॥

jetum caturgunabalo hi pumaan prabhu:
syaddhantum shatadhikabaloatibalam sushakta:
tasmaadimaan harihayaatmajabaahvalopyapatraan
vibhidhya mama samshayamaashu bhindhi ||7||

श्रुत्वाऽस्य वाक्यमवमृश्य दितेः सुतांस्तान्
धातुर्वरादखिलपुम्भिरभेद्यरूपान् ।
ब्रह्मत्वमाप्तुमचलं तपसि प्रवृत्तानेकेषुणा
सपदि तान् प्रविभेद रामः ॥ ८ ॥

shrutwaaasya vaakyamavamrushya dite: sutaanstaan
dhaaturvaraadakhilapumbhirabhedhyaroopaan |
brahmatwamaaptumacalam tapasi pravruttaa-
nekeshunaa sapadi taan pravibheda raama: ||8||

Hearing his words and knowing that the trees were actually raakshasaas who had boon from Brahma and that they were unassailable by all others, as they had engaged themselves in unswerving penance to attain the status of Brahma, Rama with a single arrow cut them all in a moment.

Special Notes:

1. With the help of boon from Brahma they became invincible, however they desired to usurp Brahma's position shows their demonic nature. It is divine mission to destroy such evilminded demons. Shri Rama who is all knower does this work while Sugreeva is unaware of all this.

2. If they performed penance in their true forms they feared that they would be recognized. Thus they took the form of a tree so that they would not be distrurbed and also remain unidentified.

सन्धाय कार्म्मुकवरे निशिते तु
बाणेऽथाऽकृष्य दक्षिणभुजेन तदा प्रमुक्ते ।
रामेण सत्वरमनन्तबलेन सर्वे
चूर्णीकृताः सपदि ते तरवो रवेण ॥ ९ ॥

sandhaaya kaarmukavare nishite tu
baaneathaaakrushya dakshinabhujena tadaa pramukte |
raamena satwaramanamtabalena sarve
coornikrutaa: sapadi te taravo ravena ||9||

Shri Rama who possessed indescribable strength strung his bow of excellence with a sharp arrow and pulling it with his right arm aimed at the trees which immediately fell with a thud and were cut into pieces.

Special Notes:

1. The trees were not standing in a line. Thus it was imposible to cut them all together with one arrow. However Shri Rama's arrows cut each tree and went to the next. Thus it was behind each tree like a man going behind individually. The speed was such that all the trees fell at the same time.

2. Shri Narayana Panditacarya describes this single action of Shri Rama's which multiplied into several action comparing it to a single lamp which lights up several things at the same time.

Destruction of raakshasaas in Paataala

भित्त्वा च तान् सगिरि कुं भगवत्प्रमुक्तः
पाताळसप्तकमथात्र च ये त्ववद्ध्याः ।
नाम्नाऽसुराः कुमुदिनोऽब्जजवाक्यरक्षाः
सर्वांश्च तानदहदाशु शरः स एकः ॥ १० ॥

**bhitwaa ca taan sagiri kum bhagavatpramukta:
paataalasaptakamathaatra ca ye twavadhyaa: |
naamnaaasuraa: kumudinoabjajavaakyarakshaa:
sarvaamshca taanadahadaashu shara: sa eka: ||10||**

That single arrow which was sent by Shri Rama severed the trees and then pierced through the earth covered by mountains and reached paathala (seven lower regions) and thereafter burnt all the raakshasa there named Kumudi who also had boon from Brahma of being unassailable.

Special Notes:

1. Sugreeva had asked Shri Rama only to cut the trees however Shri Rama not only destroyed the raakshasas in them but also those other raakshasas who were in 'paataala' thus exhibiting that his strength is infinite.

2. Not only was Shri Rama 'sarvajna'(all knower) His arrow was also such that it searched and hit each tree and then destroyed the raakshasas in paataala with great rage and returned to the hands of Shri Rama in great tranquility, says Skanda Purana – ***paataala daanavaan hathvaa punasthoonam vivesha ca.'***

3. **'padmaapate: paanipadmama sahasaa baana hamsaroopavaan praayaadh vaayumayo baana evam kritaparaakrama:'** - Sangraha Raamayana 4.3.345

   The arrow which killed raakshasaas who were unassailable due to Brahma's boon are no less than Brahma. As it obeyed Shri Rama's orders it was not Shri Rama Himself. It is equivalent to Brahma means it is none other than Vaayu himself. This is made clear here. Thus Sangraha Raamayana says, 'Vaayumayo baana:.'

4. The Lord does not just give only what we desire. If He wishes He will bless with infinite fruits. As the rays of the sun not only show the thing desired by us it also throws light on several other things. It not only removes darkness

it also provides us with healthy food. Each one gets fruits according to their capacity. He destroyed the raakshasas and sent them to hell and gave happiness to devatas.

नैतद् विचित्रममितोरुबलस्य
विष्णोर्य्यत्प्रेरणात् सपवनस्य भवेत् प्रवृत्तिः ।
लोकस्य सप्रकृतिकस्य सरुद्रकाल
कर्म्मादिकस्य तदपीदमनन्यसाद्ध्यम् ॥ ११ ॥

naitad vicitramamitorubalasya
vishnoryatpreranaat sapavanasya bhavet pravrutti: |
lokasya saprakritikasya sarudrakaala-
karmmaadikasya tadapeedamananyasaadhyam ||11||

This is nothing strange for Vishnu who possesses infinite strength. It is because Lakshmi, Vaayu, Rudra, Indra etc. get prompted only by Him to initiate into actions. It is not possible by others.

Special Notes:

1. Cutting the seven trees in the above said manner is not strange to the Lord. However such action is not possible by anyone else. Thus Shri Rama has made it clear that He is Supreme and his arrow is like Brahma.

Shri Rama did not kill Vaali during the first time.

दृष्ट्वा बलं भगवतोऽथ हरीश्वरोऽसावग्रे
निधाय तमयात् पुरमग्रजस्य ।
आश्रुत्य रावमनुजस्य बिलात् स
चाऽगादभ्येनमाशु दयिताप्रतिवारितोऽपि ॥ १२ ॥

drushtwaa balam bhagavatotha hareeshwarosaavagre
nidhaaya tamayaat puramagrajasya |
aashrutya raavamanujasya bilaat sa
chaagaadabhyenamaashu dayitaaprativaaritoapi |12||

After seeing Shri Rama's strength personally Sugreeva under His leadership went along with Him to the city where Vaail lived. Hearing Sugreeva's shout Vaali came out of his cave though opposed by Tara.

तन्मुष्टिभिः प्रतिहतः प्रययावशक्तः
सुग्रीव आशु रघुपोऽपि हि धर्म्ममीक्षन् ।
नैनं जघान विदिताखिललोकचेष्टोऽप्येनं
स आह युधि वां न मया विविक्तौ ॥ १३ ॥

tanmushtibhi: pratihata: prayayaavashakta:
sugreeva aashu raghupoapi hi dharmameekshan |
nainam jaghaana viditaakhilalokaceshtoapyenam
sa aaha yudhi vaam na mayaa viviktau ||13||

Unable to tolerate the beating by Vaali with his fist, Sugreeva ran and returned quickly. Shri Rama in spite of knowing everything, in order to teach a lesson on Dharma to the world he let go of Vaali without killing him. Then he told Sugreeva, 'I was unable to differentiate between you both during the dual.'

Special Notes:

1. Shri Rama who is 'sarvantaryami' – indweller in all – can identify Sugreeva and Vaali during the duel. He also knew that they would never compromise. However all brothers are not like this in this world. Therefore decision should be taken only after proper examination. Brothers who look alike have to be differentiated from one another with proper identification. He therefore did not kill Vaali during the first attempt.

सौभ्रात्रमेष यदि वाञ्छति वालिनैव
नाहं निरागसमथाग्रजनिं हनिष्ये ।
दीर्घः सहोदरगतो न भवेद्धि कोपो
दीर्घोऽपि कारणमृते विनिवर्त्तते च ॥ १४ ॥

saubhraatramesha yadi vaanchati vaalinaiva
naaham niraagasamathaagrajanim hanishye |
deergha: sahodaragato na bhaveddhi kopo
dirgoapi kaaranamrite vinivartate ca ||14||

Should Sugreeva eventually desire fraternal affection from Vaali, I should not kill the innocent elder brother. Anger among uterine brothers may not last long. Even if longstanding it may cease without any particular reason.

It is not proper to intervene in siblings fight.

कोपः सहोदरजने पुनरन्तकाले
प्रायो निवृत्तिमुपगच्छति तापकश्च ।
एकस्य भङ्ग इति नैव झटित्यपास्तदोषो
निहन्तुमिह योग्य इति स्म मेने ॥ १५ ॥

kopa: sahodarajane punarantakaale
praayo nivruttimupagacchati taapakashca |
ekasya bhanga iti naiva jhatityapaastadosho
nihantumiha yogya iti sma mene ||15||

Anger between brothers generally comes to an end at the impending death of either. Even if it does not go during the time of death, after death there is possibility of the other regretting. Therefore Shri Rama appeared to think in this way that Vaali should not be killed immediately.

तस्मान्न बन्धुजनगे जनिते विरोधे कार्यो
वधस्तदनुबन्धिभिराश्वितीह ।
धर्म्मं प्रदर्शयितुमेव रवेः सुतस्य
भावी न ताप इति विच्च न तं जघान ॥ १६ ॥

tasmaanna bandhujanage janite virodhe kaaryo
vadhastadanubandhibhiraashwiteeha |
dharmam pradarshayitumeva rave: sutasya
bhaavi na taapa iti vicca na tam jaghaana ||16||

Therefore when enmity is arisen among relations, the death of either of them should not be caused quickly by the adherents of the other. It is only to illustrate this principle to the son of Ravi who is Sugreeva and also to avoid any possible future regret, Shri Rama, knowing all this did not kill him.

Is Shri Rama ignorant?

यः प्रेरकः सकलशेमुषिसन्ततेश्च
तस्याज्ञता कुत इहेशवरस्य विष्णोः ।
तेनोदितोऽथ सुहृदं पुनरागतेन
वज्रोपमं शरममूमुचदिन्द्रसूनोः ॥ १७ ॥

ya: preraka: sakalashemushisantatesca
tasyaajnataa kuta iheshavarasya vishno: |
tenoditoatha sudhrudham punaraagatena
vajropamam sharamamoomuchadindrasoono: ||17||

How can there be ignorance of this kind in Vishnu who is initiator for even Rudra who is the controller of the mind? Sugreeva once again was firm in decision about killing of Vaali. The second time Shri Rama aimed an arrow which was equivalent to Vajrayudha.

Special Notes:

1. How can it be claimed that Shri Hari claims ignorance in identification between Sugreeva and Vaali; for He is the indweller in all prompting them into actions? Lord Vishnu is initiator of even Shiva who is 'Manobhimaani' (controller of mind). Therefore although he knew that the enemity between the brothers is not solvable He wanted the world to know about this. They were unaware of it. He should not be blamed later as 'Shri Rama hastened in his decision.' That is why Shri Rama kept silent first time. Next day when Sugreeva was firm in his decision, then it was clear to all that this issue would not find a solution. That is why during second time Shri Rama killed Vaali.

Hanuman puts a garland of a creeper around Sugreeva. Vaali is killed

रामाज्ञयैव लतया रविजे विभक्ते
वायोः सुतेन रघुपेण शरे च मुक्ते ।
श्रुत्वाऽस्य शब्दमतुलं हृदि तेन विद्ध
इन्द्रात्मजो गिरिरिवापतदाशु सन्नः ॥ १८ ॥

raamaajnyaiva latayaa ravije vibhakte
vaayo: sutena raghupena share ca mukte |
shrutwaaasya shabdamatulam hridi tena viddha
indraatmajo giririvaapatadaashu sanna: ||18||

As per the instructions of Shri Rama, Hanuman put a 'gaja pushpa maala' around the neck of Sugreeva to differentiate him from Vaali. Then Shri Rama aimed the arrow. On hearing the thunderous sound of the arrow and being struck by it Vaali fell to the ground immediately like a mountain.

Special Notes:

1. Valmiki Ramayana says that Lakshmana put the garland around Sugreeva while the 'Mahabhaarata Vana Parva' says it is Hanuman. Nirnaya goes with what is said in Bhaarata.

2. Hanuman did not garland Sugreeva not with a reason as to make it easy for identification by Shri Rama. He is none other than 'Vaayu Suta'. Vaayu means embodiment of Knowledge. His 'suta' means Hanuman is also 'sarvajna.' Moreover Lord graces those devotees who wear the garland of grace from Hanuman (Shri Vaayu Deva).

Back Ground for Vaali's Killing

भक्तो ममैष यदि मामभिपश्यतीह
पादौ ध्रुवं मम समेष्यति निर्विचारः ।
योग्यो वधो नहि जनस्य पदानतस्य
राज्यार्त्थिना रविसुतेन वधोऽर्त्थितश्च ॥ १९ ॥

कार्य्यं ह्यभीष्टमपि तत् प्रणतस्य
पूर्वं शस्तो वधो न पदयोः प्रणतस्य चैव ।
तस्मादहश्यतनुरेव निहन्मि शक्रपुत्रं
त्वितीह तमदृष्टतया जघान ॥ २० ॥

bhakto mamaisha yadi maamabhipashyateeha
paadau dhruvam mama sameshyati nirvicaara: |
yogyo vadho nahi janasya padaanatasya
raajyaarthinaa ravisutena vadhoarthitashca ||19||

kaaryam hyabheeshtamapi tat pranasya
poorvam shasto vadho na padayo: pranatasya caiva |
tasmaadadrushyatanureva nihanmi shakraputram
twiteeha tamadrushtatayaa jaghaana ||20||

Vaali is also my devotee. If he sees me he would not even mind me being in his enemy's camp but immediately fall at my feet. I cannot kill the one who has taken shelter in me thus. Sugreeva who desires the kingdom wanted him to be killed.

Special Notes:

1. Needs of one who surrenders first has to be fulfilled. It is not right to kill someone who has fallen at the feet. Therefore Shri Rama wanted to kill Vaali without appearing before him. If it was true that Rama stood hiding out of fear of Vaali; then 'shruti vaakhyas' such as 'bheeshaasmaat vaata: pavate' – The wind blows due to fear of Vishnu; cutting of the palymra trees effortlessly by Shri Rama will all not have any stand. This is indicated by the usé of the phrase 'shakraputram twiteeha' where the word 'iha' denotes the Sruti text in Taitareeya Upanishad.

2. If Shri Rama stood by Sugreeva and confronted Vaali in person, Vaali who is avatara of Indra who has intrinsic Bhakti for Vishnu without a second thought that Shri Rama is standing with his opponent would surrender himself with great devotion against his own regulations and accept his mistake of taking away his brother's wife. Then Shri Rama will be unable to kill Vaali. However he has given a word to Sugreeva that he would kill Vaali. He has to keep up his word. Therefore Shri Rama did not appear before Vaali to avoid these two problems.

3. Why did Shri Rama promise to kill Vaali? He could have approached Vaali for help. Yes. Vaali would have made Ravana hand over Sita to Shri Rama. This would mean that Shri Rama was not valiant.

4. Vaali also abducted Sugreeva's wife. Ravana also abducted his wife Sita. Both are wicked. If Shri Rama took the help from this wicked Vaali and ignored helpless Sugreeva who was protected by Hanuman, it would not serve the purpose of his avatara which is to protect the good and annihilate the evil. 'Hanumana matave Hariya matavu' – Hanuman's guiding principle is Hari's guiding principle - would be prove false.

5. Vaali was wicked and moreover he was a monkey. An animal should be hunted from hiding. That is why Shri Rama killed Vaali from hiding says Valmiki Ramayana.

य: प्रेरक: सकललोकबलस्य नित्यं
पूर्णाव्ययोच्चबलवीर्य्यतनु: स्वतन्त्र: ।
किं तस्य दृष्टिपथगस्य च वानरोऽयं
क्रौंशचापमपि येन पुरा विभग्नम् ॥ २१ ॥

ya: preraka: sakalalokabalasya nityam
poornaavyayoccabalaveeryatanu: swatantra: |
kim tasya drushtipathagasya ca vaanaroyam
karteshacaapamapi yena puraa vibhagnam ||21||

What can this monkey do to the One who is the initiator for the strength of the entire world, one who consists of strength and prowess which is infinite and undiminishing and one who is independent and by whom the bow of Shiva was broken previously?

Special Notes:

1. Vaali had a boon from Shiva that he would absorb half the strength of the person who appears before him says 'Tatva Sangraha Raamayana.' Rg Bhashya Teeka' also describes this boon. However this boon will not hold value before Shri Rama who is Supreme Lord. Can Indra's boon have impact on The Lord who has broken Shiva Dhanus? Can Vaali absorb Lord's strength and become like the Lord?

Vaali surrendered to Shri Rama

सन्नेऽथ वालिनि जगाम च तस्य
पार्श्वं प्राहैनमार्द्रवचसा यदि वाञ्छसि त्वम् ।
उज्जीवयिष्य इति नैच्छदसौ त्वदग्रे
को नाम नेच्छति मृतिं पुरुषोत्तमेति ॥ २२ ॥

sannetha vaalini jagaama ca tasya
paarshwam praahainamaardravachasaa yadi vaancasi twam |
ujjeevayishya iti naicchadasau twadagre
ko naama necchati mritim purushottameti ||22||

Shri Rama went near Vaali as he lay injured and spoke words full of affection. 'if you wish I will revive you.' But Vaali did not wish so. He says, 'Purushottama, who will not like to die in your presence?'

Special Notes:

1. Vaali did not desire to survive. In case he wished will Rama not be breaking the promise to Sugreeva? If Rama had appeared before hitting, Vaali would

have desired to survive. However it is because he had not experienced the impact of Shri Rama's arrow then and thus his intellect was clouded. Now it was not so. His mind had cleared after being hit by Shri Rama's arrow. That is why Shri Rama gave him his Darshana and asked him thus.

2. Vaali abducting his brother's wife is a social offense. He also committed another mistake by not recognizing the personality of 'jivottama Hanuman' which is his offense spiritually. Thus Vaali cannot be claimed to be innocent.

3. Valmiki Ramayana says that Vaali who fell after being hit by Rama's arrow had a long argument with Shri Rama. He asked why he was killed him from hiding? Rama replies ' If you are an ordinary monkey who do not have any discipline of shaastras then I have hunted. During hunting there is no rule that one has to appear in person.But if you are leading a life within the discipline of the shaastras then you have abducted your younger brother's wife even when he is alive. Therefore you have offended. Killing is the only punishment for this offence. I have come here to punish you. Therefore it is no rule that I have to appear in person before you. Vaali was satisfied with this answer.

4. However why did Rama stand in hiding remains a question? Shri Madhvacharya says Vaali is a devotee. He would surrender. Then Shri Rama would be in a dilemma about Dharma. Finally Valmiki Ramayana says when Shri Rama asked whether he wished to live, Vaali replies saying that his wife Taara stopped him. Yet he did not listen to her and came forward to fight with Sugreeva only to be killed by you.' Nirnaya clears this matter here.

5. Vaali was finally convinced. He called Sugreeva and with affection told him to forget the earlier enemity. Take care of my son Angada as your child. Make him 'yuvaraja.' Serve Shri Rama.

6. Even as Shri Rama's arrow was stuck in his chest he was alive this long because he had a golden chain given by Indra for his protection. He removed the chain and placed at the feet of Shri Rama and finally left his mortal ciol to join his original form as Indra. Shri Rama gave the chain to Sugreeva.

7. As said earlier Rama's arrow is Vaayudeva. That touched his heart which indicates that Madhva Shaastra touched his heart. Thus he gained true knowledge. He had forsaked Hanuman's friendship and thus the arrow made him realize it. However he also fulfilled that shortcoming by this action. Vaali was thus blessed when he left his body. He was born as Shri Rama's

son 'Kusha.' He became the heir for Shri Rama's throne. In the next birth he was Bheema's younger brother Arjuna. He listened to Bhagavad Gita.

Sugreeva King of Monkey clan

कार्य्याणि तस्य चरमाणि विधाय पुत्रं
त्वग्रे निधाय रविजः कपिराज्य आसीत् ।
रामोऽपि तद्गिरिवरे चतुरोऽथ
मासान् दृष्ट्वा घनागममुवास सलक्ष्मणोऽसौ ॥ २३ ॥

kaaryaani tasya caramaani vidhaaya putram
twagre nidhaaya ravija: kapiraajya aaseet |
raamoapi tadgirivare chaturoatha
maasaan drushtwaa ghanaagamamuvaasa salakshmanoasau||23||

Sugreeva made Angada fulfill the duties of the last rites of Vaali and became the King of the monkeys. Thereafter Rama and Lakshmana lived in a mountain by name Malyavanta due to rainy season for four months.

Special Notes:

1. Sugreeva who got his elder brother killed incurred blemish. Therefore in Mahabhaarata he was made to be born as Karna and was killed by Arjuna who was Vaali earlier.

Hanuman advised Sugreeva

अथातिसक्ते क्षितिपे कपीनां
प्रविस्मृते रामकृतोपकारे ।
प्रसह्य तं बुद्धिमतां वरिष्ठो
रामाङ्घ्रिभक्तो हनुमानुवाच ॥ २४ ॥

athaatisakte kshitipe kapeenaam
pravismrute raamakritopakaare |
prasahya tam buddhimataam varishto
raamaanghribhakto hanumaanuvaaca ||24||

Sugreeva as king of the monkey clan was fully immersed in pleasures forgetting the services of Shri Rama. Hanuman who is best of intelligent beings

and most devoted Bhakta of Shri Rama spoke criticizing his act and advised him.

Special Notes:

1. Shri Rama fulfilled the wishes of Sugreeva and made him the king. However Sugreeva immersed in worldly pleasures forgot his duty towards Shri Rama. Hanuman warned him at that time. Hanuman was highly intelligent and was devotee of high order.

2. The Lord had blessed us with a body to perform spiritual exercises (saadhana). Forgetting this when good souls get immersed in enjoying only mundane pleasures beyond a limit, he comes in forms like Madhva to warn such souls.

न विस्मृतिस्ते रघुवर्य्यकार्य्ये
कार्य्या कथञ्चित् स हि नोऽभिपूज्यः ।
न चेत् स्वयं कर्त्तुमभीष्टमद्य ते ध्रुवं
बलेनापि हि कारयामि ॥ २५ ॥

na vismrutiste raghuvaryakaarye
kaaryaa kathancit sa hi noabhipoojya: |
na cet swayam kartumabheeshtamadya te dhruvam
balenaapi hi kaarayaami ||25||

Forgetfulness in Rama's work does not become of you. He is highest entity for our worship. If you are not interested in doing it I will force you into doing it.

Special Notes:

1. The only way we can express our gratitude for all the help rendered by the Lord to us is performing the duties which he has ordained on us. If we do not do it is will not do us good. It is the spiritual message of this verse.

Gathering of the monkeys by Hanuman

स एवमुक्त्वा हरिराजसन्निधौ
द्वीपेषु सप्तस्वपि वानरान् प्रति ।
सम्मेळनायाऽशुगतीन् स्म वानरान्
प्रस्थापयामास समस्तशः प्रभुः ॥ २६ ॥

sa evamuktwaa hariraajasannidhau
dweepeshu saptaswapi vaanaraan prati |
sammelanaayaaashugateen sma vaanaraan
prasthaapayaamaasa samastasha: prabhu: ||26||

Having said this in the presence of the monkey king, Hanuman really being the Leader of all, made arrangements by sending few monkeys who are fast paced to fetch all monkeys from seven islands for an assembly.

Special Notes:

1. When it is said that Hanuman sent the monkeys to seven islands how is it possible? To reach the seven islands one has to cross lakhs of yojanas. Later while they are in search for Sita we come to know that they were incapable of crossing even one hundred yojanas and reach Lanka. Shri Vadiraja Swamy gives answer to this question in the following manner. There were small islands all over within a range of thirty, forty up to ninety yojanas. The monkeys were aware of these islands through Hanuman. However there were no such islands for hundred yojanas in the ocean to reach Lanka. Therefore it was possible to cross it only by Hanuman.

2. Janaardhaneeya Pramana Sangraha and Ananthabhatteya have this explanation –When the question arises as to how, when the monkeys like Taara etc. said they were unable to cross even the salt ocean extending for 100 yojanas up to Lanka, others were able to go to the islands which were several lac yojanas distance. Janardhana Bhatta cites the Skanda Purana to show that Shri Rama conferred this power specially on these monkeys named Vinata etc. while denying others like Taara the same to bring out the special strength of Hanuman.

3. Varadharaajeeya commentary says that 'Seven islands' means 'Ramanaka and such islands which are within Jambhudweepa.' Lanka was full of Raakshasas only. Monkeys lived in other islands and they were brought here.

Hanuman leads the assembly of Monkeys

हरीश्वराज्ञाप्रणिधानपूर्वकं
हनूमता ते प्रहिता हि वानराः ।
समस्तशैलद्रुमषण्डसंस्थितान्
हरीन् समादाय तदाऽभिजग्मुः ॥ २७ ॥

hareeshwaraajnaapranidhaanapoorvakam
hanoomataa te prahitaa hi vaanaraa: |
samastashailadrumashandasamsthitaan
hareen samaadaaya tadaaabhijagmu: ||27||

Vinata and other monkeys who were sent by Hanuman took the orders of Sugreeva with great reverence went and fetched all the monkeys from different parts of mountains and forest.

Shri Rama sent message to Sugreeva through Lakshmana

तदैव रामोऽपि हि भोगसक्तं
प्रमत्तमालक्ष्य कपीश्वरं प्रभुः ।
जगाद सौमित्रिमिदं वचो मे
प्लवङ्गमेशाय वदाऽशु याहि ॥ २८ ॥

tadaiva raamoapi hi bhogasaktam
pramattamaalakshya kapeeswaram prabhu: |
jagaada saumitrimidam vaco me
plavamgameshaaya vadaaashu yaahi ||28||

Shri Rama also noticed that Sugreeva was engrossed himself in enjoyment of worldly pleasures and thus sent Lakshmana to remind of him of his duties. 'Go at once and tell my pronouncement to the monkey king.'

यदि प्रमत्तोऽसि मदीयकार्य्ये
नयाम्यहं त्वेन्द्रसुतस्य मार्ग्गम् ।
प्रायः स्वकार्य्ये प्रतिपादिते हि
मदोद्धता न प्रतिकर्त्तुमीशते ॥ २९ ॥

yadi pramattosi madeeyakaarye
nayaamyaham twendrasutasya maargam
praaya: swakaarye pradipaadite hi
madoddhataa na pratikartumeashate ||29||

'If you are unmindful of my work, I will send you in the same path Vaali has gone. Generally those who are full of pride forget the help received when their business is accomplished. They forget to return the favour.'

Sugreeva surrenders to Shri Rama

इतीड्यरामेण समीरिते तदा
ययौ सबाणः सधनुः स लक्ष्मणः ।
दृष्ट्वैव तं तेन सहैव तापनिर्भयाद्
ययौ रामपदान्तिकं त्वरन् ॥ ३० ॥

iteedyaraamena sameerite tadaa
yayau sabaana: sadhanu: sa lakshmana: |
drushtvaiva tam tena sahaiva taapanirbhayaad
yayau raamapadaantikam twaran ||30||

Thus being instructed by Worshipful Rama, Lakshmana immediately left with a bow and arrow to the city of Sugreeva. Right away after seeing him Sugreeva hastily went with him and fell at the feet of Shri Rama.

Special Notes:

1. When Lakshmana reached the palace of Sugreeva, he was sleeping intoxicated. Seeing Lakshmana's anger filled face some monkeys shivered. Angada was sent to call Sugreeva. Taara came out immediately and pacified Lakshmana by saying that arrangements were being made for assembly of monkeys for further action on the mission to search Sita. She brought him to Sugreeva's private chamber. Hanuman asked Sugreeva to seek pardon from Lakshmana. 'Promise him that you would leave immediately.' Sugreeva immediately sought forgiveness and then along with Angada Neela, Sushena, Shatabali, Panasa, Kesari, Gaja, Gavaaksha,Gavaya, Gandhamaana, Vrishaba, Shalaba, Sharaba, Mainda, Vividha, Ramba, Sampati, Vijaya, Vegadarshi, Mahaahanu, Sharaarci, Sharagulma, Suhotra, Ulkamukha, and several other monkeys, under the guidance of Hanuman along with Lakshmana king of monkeys went to see Shri Rama.

Monkeys were sent in four directions to search for Sita

हनूमतः साधुवचोभिराशु
प्रसन्नचेतस्यधिपे कपीनाम् ।
समागते सर्वहरिप्रवीरैः
सहैव तं वीक्ष्य ननन्द राघवः ॥ ३१ ॥

hanoomata: saadhuvacobhiraashu
prasannacetasyadhipe kapeenaam |
samaagate sarvaharipraveerai:
sahaiva tam veekshya nananda raaghava: ||31||

Due to the good guidance from Hanuman the King of monkeys Sugreeva's mind became composed and with all the monkey warriors approached Shri Rama. Shri Rama was very much pleased to see him.

Special Notes:

Even though late, the Lord will not overlook those who perfom their duties.

ससम्भ्रमं तं पतितं पदाब्जयोस्त्वरन्
समुत्थाप्य समाश्लिषत् प्रभुः ।
स चोपविष्टो जगदीशसन्निधौ
तदाज्ञयैवाऽदिशदाशु वानरान् ॥ ३२ ॥

sasambramam tam patitam padaabjayostwaran
samutthaapya samaashlishat prabhu: |
sa copavishto jagadeeshasannidhau
tadaanjyaivaaadishadaashu vaanaraan ||32||

Sugreeva who fell at Rama's lotus feet with eagerness was immediately lifted by Him and embraced him. Sugreeva who sat in the presence of the Lord Jagannata, as per His orders, sent monkeys in the mission to search for Sita.

Special Notes:

1. Oh Lord we are all your dasas. Please order us to serve you. Shri Rama asked him to go ahead with the preparations. Then Sugreeva told Vinata to go towards East, Hanuman towards South, Sushena to the West and and Shatabala towards the North.

Shri Rama's advice to Hanuman

समस्तदिक्षु प्रहितेषु तेन
प्रभुर्हनूमन्तमिदं बभाषे ।

न कश्चिदीशस्त्वदृतेऽस्ति साधने
समस्तकार्य्यप्रवरस्य मेऽस्य ॥ ३३ ॥

samasthadikshu prahiteshu tena
prabhurhanoomanthamidam babhashe
na kashchideeshastwadritheasti saadhane
samastakaaryapravarasya measya ||33||

When all the monkeys were assigned different directions Prabhu Shri Rama told Hanuman, None else other than you are competent for the accomplishment of this work of my mission of searching for Sita.

अतस्त्वमेव प्रतियाहि दक्षिणां
दिशं समादाय मदङ्गुलीयकम् ।
इतीरितोऽसौ पुरुषोत्तमेन
ययौ दिशं तां युवराजयुक्तः ॥ ३४ ॥

atastwameva pratiyaahi dakshinaam
disham samaadaaya madanguleeyakam |
iteeritoasau purushottamena
yayau disham taam yuvaraajayukta: ||34||

Therefore you take my ring and go towards the South. Having been instructed by Shri Rama Hanuman left towards the South with Angada.

Special Notes:

1. Shri Rama is 'sarvajna.' Moreover He came to know from Jataayu that Sita has been abducted by Ravana. Why did he send the monkeys in several other directions? It is because thieves after robbing they will not keep it with them. They will hide it elsewhere. The king has to make search all the places. In order to put forward this aspect of rules of 'Rajaneeti' Shri Rama in spite of knowing sent the monkeys in different direction. because he knew that she was in the South he made Hanuman to go in that direction.

Monkeys who went in other directions returned

समस्तदिक्षु प्रतियापिता हि ते
हरीश्वराज्ञामुपधार्य्य मासतः ।

समाययुस्तेऽङ्गदजाम्बवन्मुखाः
सुतेन वायोः सहिता न चाऽययुः ॥ ३५ ॥

samastadikshu pratiyaapitaa hi te
hareeshwaraajnaamupadhaarya maasata: |
samaayayusteangadajaambavanmukhaa:
sutena vaayo: sahitaa na chaaayayu: ||35||

Monkeys who were sent in all other directions searched intensively and returned after a month. Jambhavanta, Angada who had accompanied Hanuman did not return.

Group of monkeys in a mysterious cave

समस्तदुर्गप्रवरं दुरासदं
विमार्गतां विन्ध्यगिरिं महात्मनाम् ।
गतः स कालो हरिराडुदीरितः
समासदंश्चाथ बिलं महाद्भुतम् ॥ ३६ ॥

samastadurgapravaran duraasadam
vimaargataam vindhyagirim mahaatmanaam |
gata: sa kaalo hariraadudeerita:
samaasadanshcaatha bilam mahaadbhutam ||36||

While those high souled creatures were searching in the Vindhya mountain which is the most inaccessible of all, the time fixed by the king of monkeys expired and therafter they reached a wonderful cave.

Taara gave some bad advice to Angada

कृतं मयेनातिविचित्रमुत्तमं
समीक्ष्य तत् तार उवाच चाङ्गदम् ।
वयं न यामो हरिराजसन्निधिं
विलङ्घितो नः समयो यतोऽस्य ॥ ३७ ॥

kritam mayenaativicitramuttamam
sameekshya tat taara uvaaca chaangadam |
vayam na yaamo hariraajasannidhim
vilamghito na: samayo yatoasya ||37||

Seeing that excellent and wonderful cave made by Maya (sculptor of Devas) Taara said to Angada, 'In as much as we have exceeded his time limit, we shall not go to the presence of the king of the monkeys.'

Special Notes:

1. The monkeys who searched for Sita in the Vindhya mountains were very tired. They saw a cave. They also noticed Hamsa and chaarvaka birds fly out of the cave. They realized that there was water inside. It was spread over one hundred yojanas. It was dark. They were exhausted due to hunger and were unable to see anything. They uttered Shri Rama naama. The darkness was removed immediately. It was a beautiful garden. They found a lady who was Merusaarvani Manu's daughter who gave them fruits and water. She also then showed them the way out of the cave. Angada's maternal uncle said that they had exceeded the time that was given to them in search of Sita. Therefore he was worried to get back fearing punishment from Sugreeva and thus wanted to remain there itself for rest of their life!

दुरासदोऽसावतिचण्डशासनो
हनिष्यति त्वामपि किं मदादिकान् ।
अगम्यमेतद् बिलमाप्य तत् सुखं
वसाम सर्वे किमसाविहाऽचरेत् ॥ ३८ ॥

duraasadoasaavatichandashaasano
hanishyati twaamapi kim madaadikaan |
agamyametad bilamaapya tat sukham
vasaama sarve kimasaavihaaacharet ||38||

It is hard to face Sugreeva. His punishment will be harsh. He will kill you. Then what about us? This cave is very nice. Let us live here. What can he do here?

नचैव रामेण सलक्ष्मणेन
प्रयोजनं नो वनचारिणां सदा ।
नचेह नः पीडयितुं स च क्षमस्ततो
ममेयं सुविनिश्चिता मतिः ॥ ३९ ॥

na caiva raamena salakshmanena
prayojanam no vanacaarinaam sadaa |

na ceha na: peedayitum sa ca kshamastato
mameyam suvinishcitaa mati: ||39||

Nothing need be gained from Shri Rama and Lakshmana by us who always wander in the forest. They will not be able to harm us here. This is my opinion.

Angada and others agreed with Tara

इतीरितं मातुलवाक्यमाशु
स आददे वालिसुतोऽपि सादरम् ।
उवाच वाक्यं च न नो हरीश्वरः
क्षमी भवेल्लङ्घितशासनानाम् ॥ ४० ॥

iteeritam maatulavaakyamaashu
sa aadade vaalisutoapi saadaram |
uvaaca vaakyam ca na no hareeshwara:
kshamee bhavellanghitashaasanaanaam ||40||

Having heard these words from his uncle, Angada the son of Vaali at once accepted and said, 'Sugreeva will not forgive us for overlooking his command.'

राज्यार्थिना येन हि घातितोऽग्रजो
हृताश्च दाराः सुनृशंसकेन ।
स नः कथं रक्षयति शासनातिगान्
निराश्रयान् दुर्बलकान् बले स्थितः ॥ ४१ ॥

raajyaarthinaa yena hi ghaatitoagrajo
hrutaashca daaraa: sunrushamsakena |
sa na: katham rakshati shaasanaatigaan
niraashrayaan durbalakaan bale sthita: ||41||

He is very cruel who with the desire to get the kingdom got his brother killed and appropriated his wives. How can we believe he would protect us who have transgressed his command. We are weak and helpless and he is strong on account of Rama's support.

इतीरिते शक्रसुतात्मजेन
तथेति होचुः सह जाम्बवन्मुखाः ।
सर्वेऽपि तेषामथ चैकमत्यं
दृष्ट्वा हनूमानिदमाबभाषे ॥ ४२ ॥

iteerite shakrasutaatmajena
tatheti hocu: saha jaambavanmukhaa: ||
sarveapi teshaamatha caikamatyam
drishtwaa hanumaanidamaababhaashe **||42||**

When Angada agreed Jambhavan and others also agreed to do so. On seeing this Hanuman said.

Special Notes:

1. It is clear from this verse that except Hanuman everyone fell prey to Taara's words. Thus other than Hanuman there is a tendency for all Devatas to deviate from Dharma at times.

Hanuman advises the monkeys

विज्ञातमेतद्धि मयाऽङ्गदस्य
राज्याय ताराभिहितं हि वाक्यम् ।
साद्ध्यं नचैतन्न हि वायुसूनू
रामप्रतीपं वचनं सहेत ॥ ४३ ॥

vijnaatametaddhi mayaaangadasya
raajyaaya taaraabhihitam hi vaakyam |
saadhyam nacaitanna hi vaayusoonu
raamaprateepam vacanam saheta **||43||**

'It is known to me that these words of Taara are intended to secure the kingdom for Angada. But it cannot be carried out. For indeed, the son of Vayu will not tolerate any word uttered to the prejudice of Shri Rama.'

नचाहमाक्रष्टुमुपायतोऽपि
शक्यः कथञ्चित् सकलैः समेतैः ।
सन्मार्गतो नैव च राघवस्य
दुरन्तशक्तेर्बिलमप्रधृष्यम् ॥ ४४ ॥

nacaahamaakrashtumupaayatoapi
shakya: kathancit sakalai: sametai: |
sanmaargato naiva ca raaghavasya
durantashakterbilamapradhrishyam **||44||**

'I can never be drawn away from the right path even by all clever reasoning by all of you together. The cave is definitely not inaccessible to Shri Rama who is epitome of strength

Special Notes:

1. 'We should hide happily in this cave . Sugreeva would be unable to fulfil the promise to Rama and incur his wrath. Then Angada would succeed in finding Sita and gain the kingdom. This the idea being Taara's suggestions. However even Lakshmana can destroy this cave with just one arrow. What about Shri Rama who has infinite power? Vaali lost his life by listening such ill advice from Taara. Shri Hanuman would not accept anything against Shri Rama. Then he said in spite of all the others on one side, he will not deviate from the right path.

वचो ममैतद् यदि चाऽदरेण
ग्राह्यं भवेद् वस्तदतिप्रियं मे ।
न चेद् बलादप्यनये प्रवृत्तान्
प्रशास्य सन्मार्गगतान् करोमि ॥ ४५ ॥

vaco mamaitad yadi caaadarena
graahyam bhaved vastadatipriyam me |
na ced balaadapyanaye pravruttaan
prashaasya sanmaargagataan karomi ||45||

'Should you all accept my words with affection it will immensely please me. If not if you are still on your wicked path, I will not hesitate to punish you and put you on the right track.'

Special Notes:

1. Not only one should not deviate from the path of righteousness but also do not allow others who are related to deviate from the righteous path. It is true Bhagavata Dharma.

The Monkeys on hearing Hanuman's advice were on their mission again

इतीरितं तत् पवनात्मजस्य
श्रुत्वाऽतिभीता धृतमूकभावाः ।

सर्वेऽनुजग्मुस्तमथाद्रिमुख्यं
महेन्द्रमासेदुरगाधबोधाः ॥ ४६ ॥

iteeritam tat pavanaatmajasya
shrutwaaatibheetaa dhritamookabhaavaa: |
sarveanujagmustamathaadrimukhyam
maahendramaaseduragaadhabodhaa: ||46||

On hearing these words from Hanuman, they were greatly dumbfounded and frightened. They followed him. Thus possessing deep wisdom they reached a mountain by name Mahendra.

Special Notes:

1. First they feared then kept silence and finally followed Hanuman. These are the steps in bringing about change in self.
2. Shri Madhvacharya's Tatvajnana also removes the misgivings about shasstra and gives the right knowledge of Brahma jnana.
3. All the monkeys were by intrinsic nature saatvik and therefore accepted Hanuman's advice instantly.
4. Even in Mahabhaarata Arjuna who was deluded was put on right track instantly by Krishna.

Monkeys decided on Fast unto death

निरीक्ष्य ते सागरमप्रधृष्य
मपारमेयं सहसा विषण्णाः ।
दृढं निराशाश्च मतिं हि दध्रुः
प्रायोपवेशाय तथा च चक्रुः ॥ ४७ ॥

nireekshya te saagaramapradhrishya-
mapaarameyam sahasaa vishannaa: |
drudham niraashaashca matim hi dadhru:
praayopaveshaaya tathaa ca cakru: ||47||

Seeing the ocean which was impossible to cross and unable to imagine the other side of the shore they became distressed and giving up all hope of

living thereafter, they made up their mind to fast unto death and did so accordingly.

Special Notes:

1. Unable to decide on the future course of action and also keeping in mind Hanuman's warning that they should not return without fulfilling Shri Rama's work they felt death was the only solution.

Sampati who regained his lost wings by hearing Rama's story

प्रायोपविष्टाश्च कथा वदन्तो
रामस्य संसारविमुक्तिदातुः ।
जटायुषः पातनमूचुरेतत्
सम्पातिनाम्नः श्रवणं जगाम ॥ ४८ ॥

praayopavishtashca kathaa vadanto
raamasya samsaaravimuktidaatu: |
jataayusha: paatanamoociretat
sampaatinaamna: shravanam jagaama ||48||

While seated together for fast unto death, narrating the story of Shri Rama, who is the giver of release from this samsaara, they spoke of the death of Jatayu. It reached the ears of the bird Sampati.

तस्याग्रजोऽसावरुणस्य सूनुः
सूर्य्यस्य बिम्बं सह तेन यातः ।
जवं परीक्षन्नथ तं सुतप्तं गुप्त्वा
पतत्रक्षयमाप्य चापतत् ॥ ४९ ॥

tasyaagrajoasaavarunasya soonu:
sooryasya bimbam saha tena yaata: |
javam pareekshannatha tam sutaptam guptwaa
patattrakshayamaapya caapatat ||49||

This Sampati was Jatayu's elder brother. He was Aruna's son. Both competitively flew high to test their capacity of height that they could fly and went towards the Sun's sphere. Jataayu was unable to bear the heat and thus Sampati flew over him and spread his wings to protect and thus got his wings burnt and fell on Mahendra mountain.

Special Notes:

1. When Sampati fell he wanted to die as he did not want to live without the wings. That time a muni by name Nishaakara prevented him and said, 'Later certain monkeys would be coming in search of Sita and you will be of help to them in giving clue about her. On hearing Rama's story you would also regain your lost wings.' From that day Sampati was waiting to see the servants of Shri Rama. However he did not know that these monkeys were on mission to serve Shri Rama.

स दग्धपक्षः सवितृप्रतापाच्छ्रुत्वैव
रामस्य कथां सपक्षः ।
भूत्वा पुनश्चापि मृतिं जटायुषः
शुश्राव पृष्ट्वा पुनरेव सम्यक् ॥ ५० ॥

sa dagdhapaksha: savitruprataapaatchrutwaiva
raamasya kathaam sapaksha: |
bhootwaa punashcaaapi mritim jataayusha:
shushraava prushtwaa punareva samyak ||50||

Sampati who had burnt his wings due to the excess heat from the sun was quickly healed and he regained his wings by listening to the story of Shri Rama. Then he got the news about the death of Jataayu.

Special Notes:

1. Stories like Ramayana and Bhagavata can restore the wings of 'jnana and Bhakti' which diminish due to the problems of samsaara, in good souls. Thus Hari katha shravana is essential for saadhana.

2. Shri Rama's story had the capacity to restore the lost wings in Sampathi. Can such a Rama have really lost His wife and become helpless?

Sampathi gave details of Sitakruti

स रावणस्याथ गतिं सुतोक्तां
निवेद्य दृष्ट्वा जनकात्मजाकृतिम् ।
स्वयं तथाऽशोकवने निषण्णाम
वोचदेभ्यो हरिपुङ्गवेभ्यः ॥ ५१ ॥

**sa raavanasyaatha gatim sutoktaam
nivedya drushtwaa janakaatmajaakrutim |
swayam tathaaashokavane nishannaa-
mavocadebhyo haripungavebhya:** **||51||**

Later Sampati informed the monkeys of what was told to him by his son Suparshva that Ravana had flown past that way and said that he himself could see Sitakruti seated at Ashoka Vana.

Special Notes:

1. Earlier Suparshva, son of Sampathi had gone to fetch some meat for Sampathi had told him about Ravana flying past that way carrying Sita . Now After listening to the story of Shri Rama, Sampathi regained his lost wings and became energetic. Thus he flew high to get birds view of Lanka and located 'Sitakruti' (image) at Ashoka Vana. However he could not fly to Lanka because the fortress of Lanka canot be crossed.

Monkeys were unable to cross the ocean

ततस्तु ते ब्रह्मसुतेन पृष्टा
न्यवेदयन्नात्मबलं पृथक्पृथक् ।
दशैव चाऽरभ्य दशोत्तरस्य क्रमात्
पथो योजनतोऽतियाने ॥ ५२ ॥

**tatastu te brahmasutena prushtaa
nyavedayannaatmabalam pruthak pruthak |
dashaiva chaaarabhya dashottarasya
kramaat patho yojanatoatiyaane** **||52||**

Thereafter questioned by Jambhavan each one of them separately gave out their individual capacity to fly over the ocean beginning with ten yojanas and going up gradually by additional tens.

सनीलमैन्दद्विविदाः सताराः
सर्वेऽप्यशीत्याः परतो न शक्ताः ।
गन्तुं यदाऽथाऽत्मबलं स जाम्बवान्
जगाद तस्मात् पुनरष्टमांशाम् ॥ ५३ ॥

saneelmaindavividaa: sataaraa:
sarveapyasheetyaa: parato na shaktaa: |
gamtum yadaaathaaatmabalam sa jaambavaan
jagaada tasmaat punarashtamaamsham ||53||

When all of them including Neela, Mainda, Vividha and Tara said that they could not fly more than eighty yojanas, Jambhavan said that he could do 10 more that is ninety yojanas.

Cause of Jambhavan's weakness

बलेर्य्यदा विष्णुरवाप लोकांस्त्रिभिः
क्रमैर्न्नन्दिरवं प्रकुर्वता ।
तदा मया भ्रान्तमिदं जगत्त्रयं
सवेदनं जानु ममाऽस मेरुतः ॥ ५४ ॥

baleryadaa vishnuravaapa lokaamstribhi:
kramairnnanidiravam prakurvataa |
tadaa mayaa bhraamtamidam jagattrayam
savedanam jaanu mamaasa meruta: ||54||

When Vishnu obtained the three worlds from Bali with His three foot steps, I wandered over the three worlds in joy and on the way the impact of Meru mountain on my knees have afflicted pain and thus I will not be able to fly any further.

Angada also is unable to cross the ocean

अतो जवो मे नहि पूर्वसम्मितः
पुरा त्वहं षण्णवतिप्लवोऽस्मि ।
ततः कुमारोऽङ्गद आह
चास्माच्छतं प्लवेयं न ततोऽभिजाने ॥ ५५ ॥

ato javo me nahi poorvasammita:
puraa twaham shannavatiplavoasmi |
tata: kumaarongada aaha
chaasmaacchatam plaveyam na tatoabhijaane ||55||

Therefore my flight is not like before . Formerly indeed I could fly 96 Yojanas. Then prince Angada said, I can fly another ten yojanas. But I do not know thereafter. (Whether I can cross the fortress of Lanka, find Sita, fight with the raakshasas if necessary and then return. (Shri Vadiraja Swami)

Special Notes:

1. Taara is avatara of Brahaspathi. Chandra and Yama as Angada and Jambhavan are inferior to him in gradation. In spite of that Angada is able to cross 100 yojanasand Jambhavan 96 Yojanas. Shri Varadarajeeya says that In spite of Angada being Chandra's avatara – 'indrongade caiva tatongade hi' he had amsha of Indra in him.

   Taara's father was Sushena. Jambhavan's father was saakshaat Brahma. Taara was born in Treta Yuga. Jaambhavan was born much earlier.Thus 'time span' and parental causes the strength in avatara varies. Nirnaya says, 'Gunaastu kaalaat pitrumaatru doshaat'. Vividha had aavesha of Indra and was little stronger than Maindaa in spite of both being equal as 'Ashvini Devatas.'

Jaambhavaan prays to Hanuman

अपूरिते तैः सकलैः शतस्य
गमागमे शत्रुबलं च वीक्ष्य ।
सुदुर्गमत्वं च निशाचरेशपुर्याः
स धातुः सुत आबभाषे ॥ ५६ ॥

apoorite tai: sakalai: shatasya
gamaagame shatrubalam ca veekshya |
sudurgamatwam ca nishaacareshapuryaa:
sa dhaatu: suta aababhaashe ||56||

Jaambhavan having realized their incapability in flying and also realizing the strength of the enemy and inaccessibility of the city of King of raakshasas said

अयं हि गृध्रः शतयोजनं
गिरिं त्रिकूटमाहेत उतात्र विघ्नाः ।
भवेयुरन्येऽपि ततो हनूमानेकः
समर्थो न परोऽस्ति कश्चित् ॥ ५७ ॥

ayam hi grudhra: shatayojanam
girim trikootamaaheta utaatra vighnaa:|
bhaveyuranyeapi tato hanoomaaneka:
samartho na paroasti kashcit ||57||

According to the calculation of Sampati the Trikoota Mountain is 100 Yojanas away. Also there are several obstacles on the way. Therefore Only Hanuman is capable in this mission. None else can achieve this.

Special Notes:

1. Although Jaambhavan could not cross the ocean he was able to identify Hanuman who could accomplish this feat as he was avatar of 'Dharma.' Only a true follower of 'Dharma' can recognize the right Guru who can help us cross over the ocean of 'samsaara.'

2. We also come to know from Jaambhavan that Hanuman can not only cross the ocean but also overcome the obstacles on his way. However others can do so to a certain extent and that too if there is no obstacle.

उक्त्वा स इत्थं पुनराह सूनुं
प्राणस्य निःसीमबलं प्रशंसयन् ।
त्वमेक एवात्र परं समर्थः
कुरुष्व चैतत् परिपाहि वानरान् ॥ ५८ ॥

uktwaa sa ittham punaraaha soonum
praanasya ni:seemabalam prashamsayan |
twameka evaatra param samartha:
kurushwa caitat paripaahi vaanaraan ||58||

Having said this, he again addressed the son of Vaayu with a view to bring out his infinite strength: 'You alone are most capable to achieve this task. Therefore do it and save the monkeys.'

Hanuman decided to cross the ocean

इतीरितोऽसौ हनुमान् निजेप्सितं
तेषामशक्तिं प्रकटां विधाय ।
अवर्द्धताऽशु प्रविचिन्त्य रामं
सुपूर्णशक्तिं चरितोस्तदाज्ञाम् ॥ ५९ ॥

iteeritoasau hanumaan nijepsitam
teshaamashaktim parkataam vidháaya |
avardhataaashu pravicintya raamam
supoornashaktim charitostadaajnaam ||59||

Having been told so, which was liked by him, and knowing that their incapability has also been put forth, Hanuman desirous of carrying out Rama's command thought of Shri Rama's infinite prowess and quickly grew (in size).

Special Notes:

1. The monkeys had pride regarding their strength. Hanuman wanted to make them realize their weakness. If he had decided to fly on his own, then after his return all the monkeys would have said that they were also capable of achieving it. Thus he remained silent initially so that the monkeys would express their incapability first. Along with it he himself wanted to fulfil Shri Rama's command. Jambhavan spoke about the lack of ability of the other monkeys and gave the responsibility to Hanuman. All monkeys were happy and expressed their joy by garlanding Hanuman and shouted and greeted him. Hanuman grew in physical size. He had the power of 'mahima siddhi' one of the eight 'yoga siddhis' in which one has the capacity to grow in size.

2. It is said that Hanuman remained silent all the while because he had a curse from a rishi. He had to be reminded of his strength otherwise he would be unaware of his own strength. However it is not true. Hanuman although was aware of the curse remained silent purposely and enacted to have realized it only on Jambhavanta's words.

इति श्रीमदानन्दतीर्थभगवत्पादविरिचिते
श्रीमहाभारततात्पर्यनिर्णये
श्रीरामचरिते समुद्रतरणनिश्चयो नाम
षष्ठोऽध्यायः

Iti Srimadaanandateerthabhaghavadpaadaviricite
Shri Mahabhaarata Taatparya Nirnaya
shrirama carite samudrataraniscyo naama
shashtodhyaaya:
Shri Krishnaarpanamastu

SRIMADAANANDATHEERTHABHAGAVADPAADAPRANEETHA

SHRI MAHABHARATA TAATPARYA NIRNAYA

Shri Raama Charithe – Hanumadharshanam

Adhyaya 7

This chapter is essence of entire Sundara Kanda when Sri Hanuman successfully traced Sita Devi in Ashokavana and returned to Sri Rama with her choodamani. Before leaving Hanuman offered salutations to Sri Rama in his mind and took a leap over the sea from the mountain Mahendra. On the way 'Mountain Mainaka' emerged out of the sea to offer resting place to Sri Hanuman. He was son of Himalaya. He was Shiva's brother in law. Earlier when Indra was cutting the wings of the mountains, Vaayu had thrown Mainaka into the sea and protected him. Thus in a sense of gratitude, now he wanted to help 'Vaayuputra' who was crossing the ocean, by offering him a resting place. However where is the question of 'rest' for a person whio is never exhausted! Therefore Hanuman in gratitude embraced Mainaka and flew further.

Devatas in order to test Hanuman's strength sent 'Naagamaate' Surase. They had blessed her with a boon that she would be able to swallow everything she wished. Thus when she opened her mouth to swallow Hanuman he grew in size and made her open her mouth so wide that before she realized he took the size of a dwarf and entered her mouth and flew out before she could even think of closing it! Hanuman respected Devatas boon and also did not kill her. Later he was confronted by Simhika. She had boon from Brahma that she could pull anyone to by their mere shadow. Ravana had kept her as guard. When she pulled Hanuman by his sahdow he pretended to be caught by her force and enetered her mouth but came out of her stomach thus killing her. He then came and stood on the 'Trikoota' Mountain which was like the fortress wall of Lanka. He took a small form like a cat and enterd Lanka. Lankaabhimaani devata stopped him. But he mildly hit her with his left hand. She immediately surrendered and allowed him to enter.

Hanuman looked for Sita (Sitakruti - an image of Sita) and finally found her under the 'simshupaa' tree in Ashoka Vana. He gave her the signet ring from Sri Rama and got Choodamani in return. All Sita's ormnaments were in set of two, on Sita and other on her image. However this exchange of ring and 'choodamani' was nothing but a 'drama.' All the 'raakshasaas' were asleep. Devatas were watching from the heavens.

After completing the task for which he had come Hanuman now wanted to make public of his arrival. He therefore began to destroy the entire Ashoka Vana except the place around the tree where Sita was seated. On hearing this Ravana sent his force. Hanuman hit them with his palm and killed them. He killed Ravana's seven ministers' sons. One third of Ravana's army was destroyed . He then thought he would leave Indrajit as his strength had to be made known to the world and instead kill Aksha Kumara whose strength was equal to Ravana and Indrajit. Thus he held Aksha Kumara by his feet and turned him around and hit him on the ground killing him instantly.

On hearing this Ravana was steeped in sorrow. He deputed Indrajit who uses the Brahmastra against Hanuman. Hanuman out of respect to Brahmastra submitted himself. However the foolish raakshasa who wanted to ensure that Hanuman would not escape tied him with their ropes. Since it was humiliation to Brahmastra it released itself and left. Hanuman was brought before Ravana. Ravana asked, 'Who are you monkey? Where have you come from?' Hanuman replied, 'I am Rama's servant. Vaayu's son. I am capable of destroying your entire clan. You return Sita or else you will see your end along with your relatives and friends.None can stand before Sri Rama's arrows. After all you are an ordinary raakshasa!'

Ravana was so aroused that he wanted to kill Hanuman immediately. However Vibheeshana stopped him from doing so saying that he was an ambassador, and that it would be only appropriate to humiliate him and not kill him. Ravana then ordered that Hanuman's tail to be set on fire. The tail was wrapped with cloth and dipped in oil and set on fire. However 'Agni' is 'Vaayu's friend and thus he did not harm a single hair on Hanuman. Instead the fire burnt Lanka. Although it was built by Vishwakarma it did not withstand this fire.

Hanuman made Ravana and Indrajit feel small and left Lanka and joined the monkeys on the other side. He entered the 'Madhuvana' and made everyone

enjoy the 'Madhu.' He then went to Sri Rama and kept the 'Choodamani' on his feet and prostrated before Him. Sri Rama lifted him and not finding anything that would compensate this great work of Hanuman just embraced him indicating that all Hanuman 's desires would be fulfilled.

स्वात्मप्रदानमधिकं पवनात्मजस्य
कुर्वन् समाश्लिषदमुं परमाभितुष्टः ॥

Sri Raghavendra Swami Viracita
Shri Mahabharatataparyanirnaya
Bhavasangraha:

यस्य श्रीहनुमाननुग्रहबलात् तीर्णाम्बुधिः लीलया
लङ्कां प्राप्य निशाम्य रामदयितां भङ्क्त्वा वनं राक्षसान्
अक्षादीन् विनिहत्य वीक्ष्य दशकं दग्ध्वा पुरीं तां पुनः
तीर्णाब्धिः कपिभिर्युतो यमनमत्तं रामचन्द्रं भजे ॥ ७ ॥

yasya shreehanumaananugrahabalaat teernaambudhi: leelayaa
lankaam praapya nishaamya raamadayitaam bhanktvaa vanam raakshasaan |
akshaadin vinihatya veekshya dashakam dagdhvaa pureem taam puna:
tirnaabdhi: kapibhiryuto yamanamattam raamachandram bhaje || 7 ||

I worship Lord Ramachandra,

By whose grace Sri Hanuman crossed the ocean easily;

(By whose grace Sri Hanuman) reached Lanka;

(By whose grace Sri Hanuman) found Sita;

(By whose grace Sri Hanuman) destroyed the Ashokavana;

(By whose grace Sri Hanuman) saw the ten-headed Ravana;

(By whose grace Sri Hanuman) burnt the Lankapuri;

(By whose grace Sri Hanuman) again crossed the ocean;

(By whose grace Sri Hanuman) returned and bowed to Him.

Adhyaya 7

(Crossing of the ocean, episode of Mainaka, defeat of surase, killing of simhikaa, defeat of lankini, darshan of Sitaakruti, angullyakapradhaana, destruction of ashokavana, destruction of raavanas army, killing of akshakumaara, use of brahmaastra,message to raavana, setting fire to Lankaa, choodaamanipradaana)

Hanuman prepared to fly to Lanka

ॐ ॥ रामाय शाश्वतसुविस्तृतषड्गुणाय
सर्वेश्वराय सुखसारमहार्ण्णवाय ।
नत्वा लिलङ्घयिषुरर्ण्णवमुत्पपात
निष्पीड्य तं गिरिवरं पवनस्य सूनुः ॥ १ ॥

raamaaya shaashwatasuvistrutashadgunaaya
sarveshwaraaya sukhasaaramahaarnnavaaya |
natwaa lilanghayishurarnnavamutpapaata
nishpeedya tam girivaram pavanasya soonu: ||1||

Having bowed down to Sri Rama who eternally possessed all the six attributes unconditioned by time and space, who is vast ocean of strength, Supreme master of all, Hauman son of Pavana, desiring to cross the ocean flew up by pressing hard with his feet the great mountain.

Special Notes:

1. Sundara Kanda is the essence of Ramayana. Valmiki Ramayana Sundara Kanda comprises of 68 adhyayas which has been summarized with 50 slokas in Nirnaya by Sri Madhvacharya.
2. Though strength, prowess etc. are included in the six attributes, their separate mention is because Hanuman wanted to invoke them specially for exhibition of his own strength in his present mission.

Mainaka Mountain rises from the ocean

चुक्षोभ वारिधिरनुप्रययौ च शीघ्रं
यादोगणैः सह तदीयबलाभिकृष्टः ।

वृक्षाश्च पर्वतगताः पवनेन पूर्वं
क्षिप्तोऽर्णवे गिरिरुदागमदस्य हेतोः ॥ २ ॥

cukshobha vaaridhiranuprayayau ca sheeghram
yaadoganai: saha tadeeyabalaabhikrishta: |
vrukshaashca parvatagataa: pavanena poorvam
kshiptornnave girirudaagamadasya heto: ||2||

The ocean drawn forcibly by his strength became agitated and quickly followed him along with the acquarian creatures and so also the trees standing on the mountain. Mainka Mountain which was earlier thrown into the sea by Vaayu arose to give a resting place for Hanuman.

Special Notes:

1. The king of the ocean had also prompted Mainaka to rise because Sri Rama belonged to Dyanasty of Surya. The ocean existed only because of sons of Sagara Raja who belonged to the same dynasty. Thus he also wanted to show his gratitude to Sri Rama belonging to that dynasty.

स्यालो हरस्य गिरिपक्षविनाशकाले
क्षिप्त्वाऽर्णवे स मरुतोर्वरितात्मपक्षः ।
हैमो गिरिः पवनजस्य तु विश्रमार्थ
मुद्भिद्य वारिधिमवर्द्धदनेकसानुः ॥ ३ ॥

shyaalo harasya giripakshavinaashakaale
kshiptoarnnave sa marutorvaritaatmapaksha: |
haimo giri: pavanajasya tu vishramaartha
mudbhidya vaaridhimavardhadanekasaanu: ||3||

Mainaka Mountain is son of Himalaya. He is brother in law to Shiva. When the wings of the mountains were destroyed, he was thrown in the sea by Vaayu Deava and thus was saved from losing his wings. He arose from the sea with several peaks and grew so that Hanuman could rest on him while crossing the ocean.

Special Notes:

1. Earlier the mountains had wings. They used to fly. They would descend wherever they liked and destroyed the towns and villages. Devendra cut their wings keeping in mind the safety of the people. At that time Himalaya's son Mainaka took shelter under Vaayu Deva. Vaayu threw him into the sea. Thus his wings were protected. Hence forth he lived in the ocean.
2. As gratitude to Vaayu Deva Mainaka wanted to provide a resting place for Hanuman, son of Vaayu, as he was crossing 100 yojanas of the sea without a break. He also wanted to earn the blessings of Sri Rama. He requested Hanuman to rest on him before flying further.

नैवात्र विश्रमणमैच्छत निःश्रमोऽसौ
निःसीमपौरुषगुणस्य२ कुतः श्रमोऽस्य ।
आश्लिष्य पर्वतवरं स ददर्श गच्छन्
दैवैस्तु नागजननीं प्रहितां वरेण ॥ ४ ॥

naivaatra vishramanamaiccadavishramosau
ni:seemapaurushabalasya kuta: shramosya |
aashlishya parvatavaram sa dadarsha gaccan
devaistu naagajananeem prahitaam varena ||4||

Hanuman did not want to rest as he was never exhausted. How can there be exhaustion to one who is embodiment of valor and strength. he therefore merely embraced the great mountain and continued further and on the way saw Surasa (mother of serpents).

Special Notes:

1. Although Mainaka wanted to give some rest to Hanuman, he did not desire it. Hanuman never gets exhausted because he is embodiment of valour and strength. One who rests without being tired is said to be disloyal to his Master.
2. Not only while crossing the ocean, Vaayu Deva, even otherwise never rests in his mission of management of the entire universe. 'Abhimaani Devatas in the body like Surya, Chandra and others rest often and of course during sleep all of them rest completely. However Vaayu Deva continues his

breathing exercise even at that time. Otherwise the person will never get up again!

3. Similarly Sri Vaayu Deva is with the 'jiva' from its inception in the mother's womb and leaves with the 'jiva' at the time of death. He is the protector of the 'Jiva' from time immemorial. That is why he is called 'Jeevothama.'
4. Mainaka who arose from the ocean to offer resting place for Vaayu Deva was not disappointed by his denial because he was embraced and blessed by Vaayu Deva in recognition of the service.
5. 'Gold' can easily delude even a spiritual seeker. One has to thus be careful while treading the path of 'saadhana.' Mainaka was a mountain of gold. However Hanuman who was in service of Lord Rama was not attracted by it. It is his greatness. A spiritual seeker' wishing to cross the ocean of 'samsaara' should not be waylaid by the material temptations. He has to look beyond to reach his goal. He will definitely attain 'sath gathi'. This is the philosophical implication of this episode.

जिज्ञासुभिर्न्निजबलं तव भक्षमेतु
यद्यत् त्वमिच्छसि तदित्यमरोदितायाः ।
आस्यं प्रविश्य सपदि प्रविनिःसृतोऽस्माद्
देवाननन्दयदुत स्वृतमेषु रक्षन् ॥ ५ ॥

jijnaasubhirnnijabalam tava bhakshametu
yadyat twamiccasi tadityamaroditaayaa: |
aasyam pravishya sapadi pravini:srutosmaad-
devaananadayaduta swirutameshu rakshan ||5||

Surasa was 'naagamata' who was sent by the Devatas to test the strength of Haunuman. They had blessed her with a boon that whatever is desired by her to eat will come and fall into her mouth. Hanuman thus entered her mouth and immediately flew out of it thus respecting the boon of the Devatas and also exhibiting his great valor.

Special Notes:

1. Naagamatha Surasa was Kashyapa's wife who is also known as Kadru and daughter of Daksha Prajapathi. Devatas had blessed her with a boon that whatever she desired to swallow would fall into her mouth. If Hanuman

did not fall into her mouth he would be disrespecting the Devatas. If he falls into her mouth he would be unable to carry on with Sri Rama's mission. He had to obey his master Rama as well as bless his devotees, the Devatas. Therefore he grew in size which made Surasa open her mouth even wider. Instantly he took a small form, entered her mouth and flew out of it immediately. Thus Hanuman not only exhibited his strength but also presence of mind, his devotion to Sri Rama and also his affection towards the Devatas. The Devatas were pleased and were sure that he would succeed in fulfilling Rama's mission.

2. Like Mainaka represents material temptations for a 'saadhaka' Surasa episode denotes that he should also have control of the taste buds. Bhagavata says that one who succeeds in controlling his taste buds, he masters all other senses easily.

दृष्ट्वा सुरप्रणयितां बलमस्य चोग्रं
देवाः प्रतुष्टुवुरमुं सुमनोभिवृष्ट्या ।
तैरादृतः पुनरसौ वियतैव गच्छन्
छायाग्रहं प्रतिददर्श च सिंहिकाख्यम् ॥ ६ ॥

drishtwaa surapranayitaam balamasya cogram
devaa: pratushtuvuramum sumanobhivrishtyaa |
tairaadrita: punarasau viyataiva gacchan
caayaagraham pratidadarsha ca simhikaakhyam ||6||

Seeing the affection which he possessed for the Devas and his formidable strength, they praised and rained flowers on him. Thus honored he again flew in the sky further and confronted another 'raakshasi' by name Simhika who with a boon from Brahma had the power to draw a person by his shadow.

Special Notes:

1. The phrase' 'Chaaya graha' indicates that the rakshasi Simihika had the power to pull anything which flew over the ocean by their shadow due to a boon from Brahma Deva.

Killing of Simhika

लङ्घनाय सकलस्य च निग्रहेऽस्याः
सामर्थ्यमप्रतिहतं प्रददौ विधाता ।

छायामवाक्षिपदसौ पवनात्मजस्य
सोऽस्याः शरीरमनुविश्य बिभेद चाऽशु ॥ ७ ॥

lankaavanaaya sakalasya ca nigrahesyaa:
saamartyamapratihatam pradadau vidhaataa |
chaayaamavaakshipadasau pavanaatmajasya
soasyaa: shareeramanuvishya bibheda chaaashu ||7||

In order to protect Lanka Brahma had given her the irresistible power to stop anyone from entering Lanka. She pulled Hanuman's shadow. He entered her body and tore her apart.

Special Notes:

1. Simhika had performed penance and obtained a boon from Brahma to enable her to pull anything flying over the ocean to pull by the shadow. Ravana als had asked Brahma that none could enter Lanka without his permission. Thus Brahma stationed Simhika at the entrance of Lanka and bestowed her with her wish so that she would guard the fort of Ravana. Later Simhika pulled Hanuman's shadow. Hanuman entered Simhika's stomach with a small form but tore her apart from within and garlanded himself with her intestines. He came out and appeared like Narasimha. The Devatas once ahain showered flowers on him.

Hanuman at Trikoota (Lamba) Mountain

निस्सीममात्मबलमित्यनुदर्शयानो
हत्वैव तामपि विधातृवराभिगुप्ताम् ।
लम्बे स लम्बशिखरे निपपात लङ्का
प्राकाररूपकगिरावथ सञ्चुकोच ॥ ८ ॥

niseemamaatmabalamityanudarshayaano
hatwaiva taamapi vidhaatruvaraabhiguptaam |
lambe sa lambashikhare nipapaata lankaa
praakararoopakagiraavatha sancukoca ||8||

Thus after demonstrating his strength to be infinite and killing her though protected by Brahma's boon and got on to the peak of the mountain Lamba, which had several high peaks which surrounded Lanka. Thereafter he reduced the size of his figure.

Special Notes:

1. Trikoota Mountain was like a wall around Lanka. One of its peaks was known as Lamba. When Hanuman landed on the Mountain that peak was also fell apart from the impact. Due to its heavy weight the mountain spread wide. Therefore it was known as Lamba says Vadiraja Swami.
2. When Hanuman began to fly he became huge with 'Mahima Yoga siddhi' and now became small with the help of 'Anima Yoga siddhi.'

Defeat of Lankini

भूत्वा बिलाळसमितो निशि तां पुरीं च
प्राप्स्यन् ददर्श निजरूपवतीं स लङ्काम् ।
रुद्धोऽनयाऽऽश्वथ विजित्य च तां स्वमुष्टि-
पिष्टां तयाऽनुमत एव विवेश लङ्काम् ॥ ९ ॥

bhootwaa bilaalasamito nishi taam pureem ca
praapsyan dadarsha nijaroopavateem sa lankaam |
ruddhonayaashwatha vijitya ca taam swamushti
pishtaam tayaaanumata eva vivesha lankaam ||9||

Becoming small like a cat and wishing to enter the city by night he saw lankini who looked personification of Lanka. When she stopped him he overpowered her by hitting her with his fist and with her consent entered Lanka.

Special Notes:

1. Hanuman entered Lanka at night. It signifies his valor because it is the city of demons who are strong by night. He entered while they were awake to exhibit his strength.
2. Lankini is 'graama devata' belonging to Durga Devi's 'parivaara devata.' Hanuman did not kill her because she was intrinsically good and also she was a woman. However he killed Simhika because she was intrinsically demonic.
3. Lankini is 'graama Devata.' So Hanuman took her permission before entering Lanka.

Hanuman play acted to search Sita

मार्ग्गमाणो बहिश्चान्तः सोऽशोकवनिकातळे ।
ददर्श शिंशपावृक्षमूलस्थितरमाकृतिम् ॥ १० ॥

maarggamaano bahishcaanta: soashokavanikaatale |
dadarsha shimshapaavrikshamoolasthitaramaakritim ||10||

Searching in and out of the city finally hanuman saw the image of Sita seated under Simshupa tree at Ashoka vana.

Anguli Pradhaana

नरलोकविडम्बस्य जानन् रामस्य हृद्गतम् ।
तस्य चेष्टानुसारेण कृत्वा चेष्टाश्च संविदः ॥ ११ ॥

naralokavidambasya jaanan raamasya hrudgatam |
tasya ceshtaanusaarena kritwaa ceshtaashca samvidam ||11||

तादृक्चेष्टासमेताया अङ्गुलीयमदात् ततः ।
सीताया यानि चैवाऽसन्नाकृतेस्तानि सर्वशः ॥ १२ ॥

taadrikceshtaasametaayaa anguleeyamadaat tata: |
seetaayaa yaani caivaasannaakritestaani sarvasha: ||12||

भूषणानि द्विधा भूत्वा तान्येवाऽसंस्तथैव च ।
अथ चूळामणिं दिव्यं दातुं रामाय सा ददौ ॥ १३ ॥

bhooshanaani dwidhaa bhootwaaasanstathaiva ca |
atha choodaamanim divyam daatum raamaaya saa dadau ||13||

Hanuman who had well understood Rama whose intention was to act as human as long as He is on this earth played his role in accordance with that behavior and spoke in similar fashion and gave the finger ring (anguliyam) to Sita who was also part of the play act. Whatever ornaments were in original Sita all of them were present even in this 'Maaya Sita.' That is how she was able to give the beautiful head ornament, 'Choodamani' to Hanuman to be given to Sri Rama.

Special Notes:

1. Sri Rama descends on this earth and conduct himself as human. He also wants all the Devatas to do so. That is why Hanuman although 'sarvajna' (all knower) play acted as if to search for Sita. He searched in all the palaces including Ravana's and looked worried. He came to Ashoka Vana. He saw Ravana trying to entice Sita with in several ways. He waited for him to leave and all the rakshasis there to fall asleep before he climbed down the tree and conversed with her. He gained her confidence and finally gave the signet to her.
2. Although Sampati had told that Sita was seated in Ashoka Vana he faithfully and consciously followed Sri Rama's instructions and due to his unquestinalble faith in his master. he is thus said to be following pure Bhagavata Dharma.
3. The 'abhimaani devata ' for 'Choodamani' is Mukhya Praana. Sita placed it in his hands as Hanuman. Sending it Rama through him has special significance. Sri Rama's ring signifies that he is ever ready to extend a helping hand to all who surrender to Him and the crest jewel sent by Sita signifies she remains ever His servant. Hanuman is the mediator. The 'jiva' needs the Guru to see the Lord.

The secret behind Hanuman's play act

यद्यप्येतन्न पश्यन्ति निशाचरगणास्तु ते ।
द्युलोकचारिणः सर्वं पश्यन्त्यृषय एव च ॥ १४ ॥

yadhyapyetanna pashyanti nishaacaraganaastu te |
dhyulokachaarina: sarvam pashyantryishaya eva ca ||14||

तेषां विडम्बनायैव दैत्यानां वञ्चनाय च ।
पश्यतां कलिमुख्यानां विडम्बोऽयं कृतो भवेत् ॥ १५ ॥

teshaam vidambanaayaiva daityaanaam vancanaaya ca |
pashyataam kalimukhyaanaam vidamboyam krito bhavet ||15||

The raakshasas present there did not see these acts as they were asleep. However rishis and Devatas in the skies were watching this. For their understanding that it was act of Hanuman and also for delusion of Kali and other demons such action was needed.

Special Notes:

1. During the night all the raakshas were intoxicated and asleep. Therefore whom was Hanuman trying to deceive? It is said that the Devatas and rishis were watching all this drama and felt that Hanuman was coordinating very well with his master Rama's plans and felt happy.
2. Kali and other demons were also closely watching the Devatas actions. They thought that Sita and Rama were steeped in sorrow due to their separation and Hanuman had to be sent in search of her by Rama etc. Thus they were deceived.

कृत्वा कार्यमिदं सर्वं विशङ्कः पवनात्मजः ।
आत्माविष्करणे चित्तं चक्रे मतिमतां वरः ॥ १६ ॥

kritwaa kaaryamidam sarvam vishanka: pavanaatmaja: |
aatmaavishkarane cittam cakre matimataam vara: ||16||

Having accomplished all this mission, Hanuman best of the intelligent beings without any apprehension made up to disclose his identity.

Special Notes:

1. Hanuman did not search for Sita by taking a small form and approached her secretly out of fear. It was due to his insight. Now after completing his mission, he wanted to assess Ravana's army and thus wanted to expose his true self to all the demons.

Destruction of Ashoka Vana

अथ वनमखिलं तद् रावणस्यावलुप्य
क्षितिरुहमिममेकं वर्जयित्वाऽशु वीरः ।
रजनिचरविनाशं काङ्क्षमाणोऽतिवेलं
मुहुरतिरवनादी तोरणं चाऽरुरोह ॥ १७ ॥

atha vanamakhilam tad raavanasyaavalupya
kshitiruhamimamekam varjjayitwaaashu veera: |
rajanicaravinaasham kaankshamaanoativelam
muhuratiravanaadee toranam chaaruroha ||17||

Thereafter this hero destroyed all the trees in the Ashoka Vana except the tree under which Sita was seated. Longing for utter destruction of the demons he got up the gateway and began making loud noises.

Destruction of the army of raakshasas

अथाशृणोद् दशाननः कपीन्द्रचेष्टितं परम् ।
दिदेश किङ्करान् बहून् कपिर्निगृह्यतामिति ॥ १८ ॥

athaashrunod dashaanana: kapeendraceshtitam param |
didesha kinkaraan bahoon kapirnnigrihyataamiti ||18||

Then ten headed Ravana heard about the mischief done by the monkey. He thus ordered his servants to seize the monkey and bring him.

Destruction of the raakshasa army

समस्तशो विमृत्यवो वराद्धरस्य किङ्कराः ।
समासदन् महाबलं सुरान्तरात्मनोऽङ्गजम् ॥ १९ ॥

samastasho vimrityavo varaaddharasya kinkaraa: |
samaasadan mahaabalam suraantaraatmanoangajam ||19||

All those servants who were immuned from death by Shiva's boon attacked the exceedingly strong son of Vaayu Hanuman who was also the inner controller of even the Devatas.

Special Notes:

1. The raakshasas were all blessed with a boon from Shiva and were immuned from death. However Hanuman who is Vaayu is the indweller even in Shiva and thus there was no doubt in defeat of the 'raakshasas.'

अशीतिकोटियूथपं पुरस्सराष्टकायुतम् ।
अनेकहेतिसङ्कुलं कपीन्द्रमावृणोद् बलम् ॥ २० ॥

asheetikotiyoothapam purasaraashtakaayutam |
anekahetisankulam kapeendramaavrinod balam ||20||

That army composed of eighty crores of warriors headed by eight thousand commanders armed with all kinds of weapons surrounded the chief monkey.

Special Notes:

1. Ravana sent a large number of army to confront a single monkey just by hearing that it had single handed destroyed the entire Ashoka vana, shows how much he was disturbed of the monkey's action.

समावृतस्तथाऽऽयुधैः स ताडितश्च तैर्भृशम् ।
चकार तान् समस्तशः तळप्रहारचूर्णितान् ॥ २१ ॥

samaavritastathaaaayudhai: sa taaditashca tairbrisham |
cakaara taan samastasha: talaprahaaracoornitaan ||21||

Surrounded by them, and severely attacked by those instruments, he crushed them all merely by his blow from the fist.

Special Notes:

1. 'brisham' means that Hanuman was hit hard by them, however it does not mean that he was harmed by it. Although they hit him using their entire strength it was like an intoxicated elephant being hit with a flower garland.

One third of Ravana's army was destroyed

पुनश्च मन्त्रिपुत्रकान् स रावणप्रचोदितान् ।
ममर्द सप्त पर्वतप्रभान् वराभिरक्षितान् ॥ २२ ॥

punashca mantriputrakaan sa raavanapracoditaan |
mamardha sapta parvataprabhaan varaabhirakshitaan ||22||

Once again seven of the minister's son who were as majestic like the mountain and were protected by boons from Brahma and Shiva were sent. However Hanuman crushed them all under his feet.

बलाग्रगामिनस्तथा स शर्ववाक्सुगर्वितान् ।
निहत्य सर्वरक्षसां तृतीयभागमक्षिणोत् ॥ २३ ॥

balaagragaaminastathaa sa sharvavaaksugarvitaan |
nihatya sarvarakshasaam triteeyabhaagamakshinot ||23||

He also destroyed the chief's of army who were all haughty due to the boon from Shiva and thus shattered one third of Ravana's army.

Special Notes:

1. Durdarsha, Yupaaksha, Viroopakasha, Baasakarna, Pragasa were all army chiefs. Destroying them was equalt to destruction of one third of Ravana's army.

Killing of Akshakumara

अनौपमं हरेर्बलं निशम्य राक्षसाधिपः ।
कुमारमक्षमात्मनः समं सुतं न्ययोजयत् ॥ २४ ॥

anaupamam harerbalam nishamya raakshasaadhipa: |
kumaaramak samaatmana: samam sutam nyayojayat ||24||

Hearing about the unsurpassed strength of the monkey the king of raakshasas ordered his son prince Aksha Kumara his equal to confront the monkey.

Special Notes:

1. By saying the Aksha Kumara was equal in strength of Ravana it indicates that Hanuman was capable of even destroying Ravana.

स सर्वलोकसाक्षिणः सुतं शरैर्ववर्ष ह ।
शितैर्वरास्त्रमन्त्रितैर्नचैनमभ्यचालयत् ॥ २५ ॥

sa sarvalokasaakshina: sutam sharairvavarsha ha|
shitairvaraastramamtritairnacainamabhyacaalayat ||25||

Sharp arrows which were invoked with Mantras were rained on Hanuman, who is son of Vaayu and is the witness to the entire world. However the arrows could not harm in any way.

स मण्डमद्ध्यकासुतं समीक्ष्य रावणोपमम् ।
तृतीय एष चांशको बलस्य हीत्यचिन्तयत् ॥ २६ ॥

sa mamdamadhyagaasutam sameekshya raavanopamam |
truteeya esha chaamshako balasya heetyacimtayat ||26||

Seeing the strength of Aksha Kumara, son of Mandodari, equal to Ravana, Hanuman thought that he was one third of the strength of Ravana.

Special Notes:

1. Ravana, Indrajith and Aksha Kumara were equal in strength. Thus Aksha Kumara was one third of Ravana's strength.

निधार्य्य एव रावण: स राघवस्य नान्यथा ।
यदीन्द्रजिन्मया हतो नचास्य शक्तिरीक्ष्यते ॥ २७ ॥

nidhaaryya eva raavana: sa raaghavasya naanyathaa |
yadeendrajinmayaa hato na caasya shaktireekshyate ||27||

Ravana has to be killed by Sri Rama alone. If Indrajith is killed by me his prowess cannot be witnessed by all.

Special Notes:

1. Ravana had to be killed by Sri Rama; Indrajith had to be killed by Lakshmana and therefore Hanuman decided to kill Aksha Kumara. Thus it can be seen that Hanuman had such analytical mind even in the worst of situations proving him to be 'Jivottama.' Even as Aksha Kumara was raining arrows constantly of Hanuman, he took decision without being perturbed in the least. The arrows were like rain water falling on mountain slopes.

अतस्तयो: समो मया तृतीय एष हन्यते ।
विचार्य्य चैवमाशु तं पदो: प्रगृह्य पुप्लुवे ॥ २८ ॥

atastayo: samo mayaa triteeya esha hanyate |
vicaarya caivamaashu tam pado: pragruhya pupluve ||28||

स चक्रवद् भ्रमातुरं विधाय रावणात्मजम् ।
अपोथयद् धरातळे क्षणेन मारुती तनु: ॥ २९ ॥

sa cakravad bhramaaturam vidhaaya raavanaatmajam |
apothayad dharaatale kshanena maaruteetanu: ||29||

Having thus considered, Hanuman soon caught hold of him by his feet and jumping up, revolved the son of Ravana causing him distress by such reeling like a wheel and in a moment dashed him to the ground.

Special Notes:

1. As Ravana had abducted Sita it is but right for Sri Rama to kill him. Later

Indrajith's prowess should also be known to the world. Therefore did not want to kill him. Aksha Kumara was equal in physical strength amd also in possession of weapons to Ravana and Indrajith. Thus if he is kille by hanuman it would become known that Hanuman was also capable of destroying Ravana and Indrajth. If Rama's messenger had this kind of strength what about Sri Rama?

विचूर्ण्णिते धरातळे निजे सुते स रावणः ।
निशाम्य शोकतापितस्तदग्रजं समादिशत् ॥ ३० ॥

vicurnite dharaatale nije sute sa raavana: |
nishamya shokaapitastadagrajam samaadishat ||30||

Having heard that his son was crumbled to pieces on the ground, Ravana was afflicted with grief directed Indrajith his elder brother.

अथेन्द्रजिन्महाशरैर्वरास्त्रसम्प्रयोजितैः ।
ततक्ष वानरोत्तमं नचाशकद् विचालने ॥ ३१ ॥

athemdrajinmahaasharairvaraastrasamprayojitai: |
tataksha vaanarottamam na chaashakadwicaalane || 31||

Then Indrajith attacked Hanuman with powerful arrows invoking efficacious mantras. However it could not shake him.

Can future Brahma have fear of Brahmastra?

अथास्त्रमुत्तमं विधेर्य्युयोज सर्वदुष्पहम्२ ।
स तेन ताडितो हरिर्व्यचिन्तयन्निराकुलः ॥ ३२ ॥

athaastramuttamam vidheryuyoja sarvadu:saham]
sa tena taadito harirvyacimtayanniraakula: ||32||

Then 'Brahmastra' which is unendurable by anyone was used by Indrajith. Hanuman unaffected by it thought thus.

Special Notes:

1. Even Devatas like Shiva and others cannot tolerate the 'Brahmastra.' However Hanuman remained totally unperturbed by it. Where is the fear of 'Brahmastra' by the one who is future Brahma?

मया वरा विलङ्घिता ह्यनेकशः स्वयम्भुवः ।
स माननीय एव मे ततोऽत्र मानयाम्यहम् ॥ ३३ ॥

mayaa varaa vilanghitaa hyanekasha: swayambhuva: |
sa maananeeya eva me tatoatra maanayaamyaham ||33||

I have till now overlooked several of Brahma's boon. But he deserves respect from me. I shall therefore respect this weapon.

Special Notes:

1. Vaayu is equal to Chatur Mukha Brahma in 'yoghyate.' He killed Simhika' although she possessed unassailable boon from Brahma to express to the world that Brahma would not be feel disrespected by this act. He also won over Lankini, Aksha Kumara who possessed boon from Brahma. Thus he had overlooked Brahma's boon several times. However Brahma's post is higher than that of Vaayu. It is therefore his duty to show respect to it. Thus he enacted to have been subdued by the Brahmastra. He also had other plans through this action.

इमे च कुर्युरत्र किं प्रहृष्टरक्षसां गणाः ।
इतीह लक्ष्यमेव मे स रावणश्च दृश्यते ॥ ३४ ॥

ime ca kuryuratra kim prahrishtarakshasaam ganaa: |
iteeha lakshyameva me sa raavanasca drisyate ||34||

Let me see what these raakshasa pleased thereby will do to me? I will also be able to see Ravana.

Special Notes:

1. Hanuman wanted to see the raakshasas behavior. He also wanted to see Ravana personally. I have to fulfill my duty as Rama's ambassador. I want to see Ravana's relations and their reactions. Indrajith will take me to Ravana if I get bound by the Brahmastra thought Hanuman.
2. Although Vaayu and Brahma are equal in many respects though Hanuman nullified the boons of Brahma several times, this time he decided to submit himself to the Brahmastra.

Messenger of Rama in the assembly of Rama's enemies

इदं समीक्ष्य बद्धवत् स्थितं कपीन्द्रमाशु ते ।
बबन्धुरन्यपाशकैर्जगाम चास्त्रमस्य तत् ॥ ३५ ॥

**idam sameekshya baddhavat sthitam kapeemdramaashu te |
babandhuranyapaashakairjjagaama caastramasya tvat
||35||**

Hanuman stood as if caught by the Brahmastra. Raakshasas wanted to make him more immobile and tied some ropes around Hanuman. At that time the Brahmastra disappeared.

Special Notes:

1. Raakshasas are stupid. They did not have faith in the Brahmastra. They assumed that Hanuman will escape and therefore made sure he was bound by some more rope. However this was degrading the Brahmastra. A'mantra' will not have effect on those who do not repose faith in it. Therefore the 'Brahmastra' which was sanctified by Brahma disappeared to reach back Brahma's abode. Later it was not available for Indrajith to be used during the war.

अथ प्रगृह्य तं कपिं समीपमानयंश्च ते ।
निशाचरेश्वरस्य तं स पृष्टवांश्च रावणः ॥ ३६ ॥

**atha pragrihya tam kapim sameepamaanayamshca te |
nishaacareshwarasya tam sa prishtavaamshca raavana: ||36||**

Then the raakshasaas caught Hanuman and brought him to Ravana. Ravana questioned.

Special Notes:

1. Not only the raakshasaas but also Ravana mistook Hanuman to be an ordinary monkey. This suggests their total ignorance.

Hanuman warns Ravana

कपे कुतोऽसि कस्य वा किमर्थमीदृशं कृतम् ।
इतीरितः स चावदत् प्रणम्य राममीश्वरम् ॥ ३७ ॥

kape kutoasi kasya vaa kimarthameedrusham kritam |
iteerita: sa caavadat pranamya raamameeshwaram ||37||

'Hey Monkey, where have you come from? Whose messenger are you? Why did you perform such an act? On hering these questions hanuman bowed to Sri Rama his master and began to reply.

Special Notes:

1. Hanuman remembers the Lord in every step of his action. His true Bhagavad Bhakti makes him perform action only to please the Lord. Thus he bows in respect to Rama even before answering Ravana's questions. He had also prayed earlier when he was about to fly across the ocean. This shows he is a 'ruju' who is always on the right path. He is 'Shuddha bhaghavata dharmaratha.'

अवैहि दूतमागतं दुरन्तविक्रमस्य माम् ।
रघूत्तमस्य मारुतिं कुलक्षये तवेश्वरम् ॥ ३८ ॥

avaihi dootamaagatam durantavikramasya maam |
raghoottamasya maarutim kulakshaye taveshwaram ||38||

Hanuman revealed his identity as Maruthi son of Vaayu, messenger of Sri Rama who has the capacity to wipe out his entire clan.

न चेत् प्रदास्यसि त्वरन् रघूत्तमप्रियां तदा ।
सपुत्रमित्रबान्धवो विनाशमाशु यास्यसि ॥ ३९ ॥

na cet pradaasyasi twaran raghoottamapriyaam tadaa |
saputramitrabaandhavo vinaashamaashu yaasyasi ||39||

If you fail to return Sita at once to Sri Rama you are sure to be killed along with all your friends and relatives.

Special Notes:

1. Hanuman's words indicate that destruction is imminent not only to those who oppose Dharma but also to those who associate with such people.

न रामबाणधारणे क्षमाः सुरेश्वरा अपि ।
विरिञ्चशार्वपूर्वकाः किमु त्वमल्पसारकः ॥ ४० ॥

na raamabaanadhaarane kshamaa: sureshwaraa api |
virimcisharvapoorvakaa: kimu twamalpasaaraka: ||40||

Even Brahma, Rudra and other devatas are no match to stand before destructive power of Sri Rama,s arrows! What to speak of you who have but little strength.

प्रकोपितस्य तस्य कः पुरःस्थितौ क्षमो भवेत् ।
सुरासुरोरगादिकं जगत्यचिन्त्यकर्म्मणः ॥ ४१ ॥

prakopitasya tasya ka: pura:sthitau kshamo bhavet |
suraasuroragaadike jagatyacintyakarmana: ||41||

Even the great divine beings cannot stand before Sri Rama's anger whose power performs unimaginable feats. What to speak of you Ravana. Sri Rama is beyond our spoken words and mind.

Special Notes:

1. To become angry is not the quality of Sri Rama who is all merciful. However to warn Ravana that there is a Supreme Being above all before whom his heinous deeds will not go without severe punishment Hanuman used the word 'anger' and it should not be construed as Rama's natural attribute.

Fire played with Hanuman's tail

इतीरिते वधोद्यतं न्यवारयद् विभीषणः ।
स पुच्छदाहकर्म्मणि न्ययोजयन्निशाचरान् ॥ ४२ ॥

iteerite vadhodyatham nyavaarayad vibheeshana:
sa pucchadaahakarmmani nyayojayannishaacaran ||42||

Ravana humiliated by Hanuman's words ordered his 'raakshasaas' to kill the monkey. On seeing this Ravana's younger brother Vibheeshana dissuaded Ravana from doing so because messenger should not be killed. So Ravana ordered that his tail should be set on fire.

Special Notes:

1. Vibheeshana said, 'According to 'Dharma Shaastars' it is wrong to kill a messenger. Moreover for a valiant Ravana who had won over several devas

and asuras, it was below dignity to kill a messenger. It is duty to defeat the enemy who had sent the messenger. If the messenger is killed how will the enemy know about Sita? Because of this he would not attack us which will deny us of fighting and winning over him. Therefore the messenger should not be killed. However because this messenger did not behave like a messenger but has also shown his enmity we can disfigure him by cutting some part of his body'. Ravan agreed to this suggestion and since the tail was the prominent part of a monkey's body he ordered it be set on fire. He also felt that Rama would be troubled by this act.

अथास्य वस्त्रसञ्चयैः पिधाय पुच्छमग्नये ।
ददुर्ददाह नास्य तन्मरुत्सखो हुताशनः ॥ ४३ ॥

athaasya vastrasancayai: pidhaaya puccamagnaye |
dadurdadaaha naasya tanmarutsakho hutaashana: ||43||

Raakshasaas did as they were told. They wrapped the tail with cloth and set it on fire. However Vaayu being friend of Agni had no effect on the tail.

Special Notes:

1. Fire needs wind to burn. Therefore wind is said to be friend of fire. Hanumantha was Vaayu himself. Thus will fire burn his tail? Thus there was no effect of the fire on Hanuman's tail.
2. Hanuman had seen Sita. he also destroyed several raakshasaas. He also warned Ravana. He wanted to show that Agni would not harm ambassador of Rama. Thus he allowed the raakshasaas to set his tail on fire.
3. 'Agni devata' is far below in hierarchy than Mukhya Praana who is Hanumantha. Moreover Mukhya Praana is also the indweller in Agni. Thus Agni is subordinate to him and did not do any harm to Him.

Lanka fell prey to Fire on Maruthi's tail

ममर्ष सर्वचेष्टितं स रक्षसां निरामयः ।
बलोद्धतश्च कौतुकात् प्रदग्धुमेव तां पुरीम् ॥ ४४ ॥

mamarsha sarvaceshtitam sa rakshasaam niraamaya: |
baloddhatashca kautukaat pradagdhumeva taam pureem ||44||

Hanuman who is epitome of strength he stood untouched and allowed the raakshasaas to meddle with his tail he was enthusiastically waiting to set Lanka on fire.

Special Notes:

1. If Hanuman had grown to the size of a mountain none of the raakshasaas could have dared to wrap his tail with cloth. Moreover Hanuman could have easily with his foot trampled those who came near him to set the fire to his tail. But he did not chose to do so. But he remained quiet only because he wanted to burn lankapuri. He also kept quiet when the raakshasaas took him around in procession around the city.
2. When Brahmastra itself could not harm Hanuman what is to say of this 'fire?' Hanuman was silent only to carry out his plan of burning Lanka.

ददाह चाखिलं पुरं स्वपुच्छगेन वह्निना ।
कृतिस्तु विश्वकर्म्मणोऽप्यदह्यतास्य तेजसा ॥ ४५ ॥

**dadaaha caakhilaam puram swapucchagena vahninaa |
kritistu viswakarmmanoapyadahyataasya tejasaa ||45||**

Hanuman burnt the entire Lanka with the fire on his tail. Although the entire city was built by Vishwakarma, he did not stand the test of effulgence from Hanuman.

Special Notes:

1. The fire on the tail was only a namesake. It does not have the capacity to burn the city built by Vishwakarma, the divine architect. It is said to be fireproof. It was Hanuman's effulgence that burnt Lanka.

सुवर्ण्णरत्नकारितां स राक्षसोत्तमैः सह ।
प्रदह्य सर्वशः पुरीं मुदाऽन्वितो जगर्ज्ज च ॥ ४६ ॥

**suvarnnaratnakaaritaam sa raakshasottamai: saha |
pradahya sarvasha: pureem mudaaanwito jagarjja ca ||46||**

Hanuman having burnt the city which was gem studded along with the raakshasaas was fully satisfied and roared like a lion.

स रावणं सपुत्रकं तृणोपमं विधाय च ।
तयोः प्रपश्यतोः पुरं विधाय भस्मसाद् ययौ ॥ ४७ ॥

sa raavanam saputrakam trunopamam vidhaaya ca |
tayo: prapashyato: puram vidhaaya bhasmasaad yayau ||47||

Having treated Ravana and his sons equal to a blade of grass, even in their presence reduced the city to ashes and he departed.

Special Notes:

1. Meanwhile Hanuman expresses as though he is worried whether Ashoka Vana was also burnt during this action. Vibheeshana's house was not burnt. Hanuman was had such capability, yet he wanted to show the world the calamity that could occur due to anger! Thus he playacted to be worried and went to make sure that Sita was safe in Ashoka Vana.

Hanuman brought the Choodamani

विलङ्घ्य चार्णवं पुनः स्वजातिभिः प्रपूजितः ।
प्रभक्ष्य वानरेशितुर्म्मधु प्रभुं समेयिवान् ॥ ४८ ॥

vilanghya caarnnavam puna: swajaatibhi: prapoojita: |
prabhakshya vaanareshiturmmadhu prabhum sameyivaan ||48||

After crossing the ocean again, and being honoured by his fellow beings, then having enjoyed the honey from the garden of Sugreeva, went to see Sri Rama.

Special Notes:

1. Hanuman climbed the Mountain named Arishta in Lanka and flew from there pressing it with his feet. It made the mountain sink into the earth. He returned and was honoured by Angada and other monkeys.
2. Sugreva maintained a Madhuvana which was very dear to him. However Hanuman and monkeys entered the Madhuvana to rejoice the successful return of Hanuman with the good news. They destroyed the Madhuvana and also chased away the guards of the Madhuvana. The Guards ran to Sugreeva with the complaint. However Sugreeva having understood that the monkeys were successful in their endeavor was not displeased at the

Choodamani of Jagan matha was placed at the feet of Supreme Lord Rama by Jivothama Hanuman

रामं सुरेश्वरमगण्यगुणाभिरामं
सम्प्राप्य सर्वकपिवीरवरैः समेतः ।
चूळामणिं पवनजः पदयोर्निधाय
सर्वाङ्गकैः प्रणतिमस्य चकार भक्त्या ॥ ४९ ॥

raamam sureshwaramaganyagunaabhiraamam
sampraapya sarvakapiveeravarai: sameta: |
choodaamanim pavanaja: padayornidhaaya
sarvaangakai: pranatimasya cakaara bhaktyaa ||49||

Having reached Sri Rama, the Lord of all Gods, resplendent with incalculable attributes, and accompanied by the best of monkey heros, Hanuman placed the 'Choodamani' (A crest jewel) on His feet and prostrated with all his limbs soaked with deep devotion.

Special Notes:

1. To reassure Sri Rama that he had met Sita he narrated the 'Kaakasura's story which was told to him by Sita which was a secret known only to Sri Rama.
2. Hanuman successfully completed the task given by Sri Rama and returned and took all the monkeys who followed him to Sri Rama. Similarly, Madhvacharya who is avatara of Hanuman will take his followers to God and make them obtain His grace.

The Lord embraces Hanuman with full affection

रामोऽपि नान्यदनुदातुममुष्य योग्य-
मत्यन्तभक्तिपरमस्य विलक्ष्य किञ्चित् ।
स्वात्मप्रदानमधिकं पवनात्मजस्य
कुर्वन् समाश्लिषदमुं परमाभितुष्टः ॥ ५० ॥

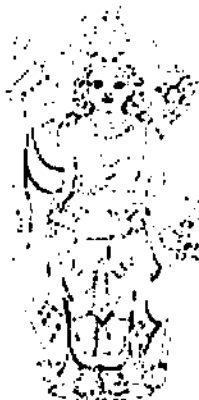
raamoapi naanyadanudaatumamushya yogya
matyantabhaktibharitasya vilakshya kincit |
swaatmapradaanamadhikam pavanaatmajasya
kurvan samaashlishadamum paramaabhitushta: ||50||

Sri Ramachandra fully satisfied and moved by Hanuman's immeasurable Bhakti unable to reward him befittingly with any gifts embraced him signifying that He has given himself (Swatma pradhaana) to Hanuman bestowing all grace on him.

Special Notes:

1. Hanuman has absolutely no anticipation. He carries out his duties out of pure devotion and love for the Lord. No gifts can equal his service. Therefore Lord embraced him with affection which is the only expectation of Hanuman. He also 'gave Himself' which meant He would be in tune with Hanuman's wishes.

इति श्रीमदानन्दतीर्थभगवत्पादविरचिते
श्रीमहाभारततात्पर्य्यनिर्ण्णये श्रीरामचरिते
हनूमत्प्रतियानं नाम२
सप्तमोऽद्ध्यायः

Iti Srimadaanandateerthabhaghavadpaadaviricite
Shri Mahaabhaarata Taatparya Nirnnaye
raamacharite hanumatpratiyaanam
(sundarakaandakathaaniroopanam) naama
saptamodhyaaya:

SRIMADAANANDA THEERTHA BHAGAVAD PAADA PRANEETHA

SHRI MAHABHARATA TAATPARYA NIRNAYA

Sri Raama Charite Yuddha Kaanda Kathaa Niroopanam

Adhyaya 8

This chapter describes Sri Rama's decision to cross the ocean and wage war with Ravana. Having heard from Hanuman the details about his visit to Lanka, Rama decided to leave for Lanka on a warfooting. Sri Rama riding on Hanuman's shoulders and Lakshmana on Angada's shoulders, along with the monkey army reached the shores of the South Sea. Sri Rama reclined on the grass mat in anticipation that Samudra Raja would make way for Him to go to Lanka. This was a mild way of persuading the sea before any harsh step was taken.

At that time Vibheeshana came to join Sri Rama and fight against his own brother Ravana who was 'adhaarmic'. Sugreeva and all others opposed accepting him as he belonged to the enemy party. However, Hanuman stated that Vibheeshana was genuine in his surrender and also Sri Rama said that he would accept those who come seeking surrender at His feet. He also confidently coronated him as king of Lanka as He was sure of the defeat of Ravana.He blessed Vibheeshana that he would rule over the raakshasaas till the end of the 'kalpa' and return to his abode finally.

Sri Rama then waited at the shores for three days and nights for 'Samudra Raja' to give way. When 'Samudra Raja' failed to do so Sri Rama threw His angry glance at the ocean and aimed His arrow. Rama's side glance dried the ocean. Samudra Raja came haste post haste with all the honors for Sri Rama and surrendered to Him. Sri Rama then aimed the arrow which was strung to the bow on the dry shores where there were several demons who fell prey to it. Then that place was turned green making it useful for the rishis and munis to live.

Sri Rama got the bridge built by Nala assisted by the vanaras. He crossed the sea and landed on Lanka. Ravana had made elaborate arrangements to guard the four gates of the city. Rama also made appropriate distribution of His army. A detailed description of the war is given in the chapter.

Rama sent Angada as ambassador. But Ravana did not pay heed to him. Then Rama's army attacked from all the four entrance. Ravana sent Indrajith, Prahasta and Vajradamshtra to west, east and south respectively and he himself got ready to leave towards the North. Sri Rama sent Hanuman, Neela and Angada against them and He himself left to face Ravana making Sugreeva the leader. Hanuman chased Indrajith. Neela and Vibheeshana confronted Prahasta. Angada confronted 'Vajradamshtra. Dhoomra Nethra and Akampana who had boons from Shive were killed by Hanuman.

Lanka was burnt once again. Kumbhakarna's son Kumbha was killed by Sugreeva. Nikumbha was killed by Hanuman. Shakuni, Yajnakopa, Devataapana, Pramaadi, Shuka, Naarana, Suptagna, Devataapana were all killed by Sri Rama. Ravana's sons Niranthaka was killed by Angada, Trishira by Hanuman. Lakshmana cut the shoulders and head of Athikaaya. However he regained two heads and four hands.This process was repeated several times. Finally Hanuman whispered that Lakshmana had to use his 'Brahmastra' to kill Athikaya. Thus Athikaya was finally killed by Lakshmana. Khara's son Makharaaksha was killed by Rama.

Gaja Gavaksha, Gavaya, Gandhamaadhanaand kathana were troubled by Ravana's arrows. Mainda, Vividha and jambhavan were also hurt similarly. At that time Hanuman punched Ravana slightly. This itself made Ravana's ten heads reel and vomit blood from all of them. He fell unconscious. After he woke up he praised Hanuman 'There is none equal to you who can put me in such a condition'. Hanuman said that it was a sample punch. If he had really hit, Ravana would not have tolerated it. Ravana in turn punched Hanuman to exhibit his power. However Hanuman enacted as though he was affected. Ravana thought that this was the right time to escape and ran towards Neela.

Neela showered arrows at great speed. Ravana shot 'agneyastra' at him. However Neela being avatara of Agni remained unhurt by it.

Ravana then walked towards Rama. Lakshmana stopped him. Ravana used an arrow given by Brahma to him which made Lakshmana unconscious.

Ravana tried to pick him up to carry him away, By then Lakshmana regained conscious and he remembered his 'moola' roopa' due to Sri Hari's aavesha in him. Because of this Ravana was unable even to move him slightly. It is because Sesha has thousand hoods. Bhoomi with all the seven 'paathala lokas' stand on one of His hood like a mustard seed. Thus his strength is unimaginable. Yet Ravana kept trying. Seeing this Hanuman came flying and punched Ravana once again on his chest. Ravana once again vomited blood from all the ten heads and fell almost dead. Hanuman immediately picked up Lakshmana and brought him near Rama. Sri Rama removed the arrow andstroked him with His divine touch and relieved him of all the pain.

Sri Rama then called Ravana for a duel. When Ravana approached Sri Rama on a chariot, Hanuman felt that his Lord should not be walking on the ground and thus carried Him on his shoulders to fight Ravana. Sri Rama killed Ravana's charioteer and the horses. He cut his weapons and his crown. Ravana was astounded. Sri Rama asked him to go enjoy for sometime and come back again.

Ravana now called for a meeting of the remaining ministers and decided to wake up Kumbhakarna. They all somehow succeeded in waking him up. Kumbhakarna on knowing the details asked Ravana as to why he created enmity with Sri Rama? Ravana replied that 'At times kings make wrong decision reposing faith due to confidence of having strong relatives like him (Kumbhakarna). Kumbhakarna then crossed the fortress wall which was five yojanas tall and swallowed Shatabali, Panasa, Shweta, Sampati, Dhurmukha, and Kesari. He tumbled Kumuda, Jayanta, Nala, Gaja, Gavaksha, Gavaya. Angada Sugreeva and Jambhavan threw big boulders and hillocks which simply got powdered. Khmbakarna caught one of the boulders thrown by Sugreeva which was thrown back at him. He then pushed aside Jambhavan and Angada and started running away with Sugreeva. At that time Hanuman became small like a fly and chased Khumbhakarna. Raakshasas garlanded Kumbhakarna and the water from the flowers made Sugreeva regain consciousness. He immediately climbed and bit his nose and scratched his ears. Kumbhakarna tried to trap him down. But Sugreeva escaped from in between the fingers. Kumbhakarna threw a 'shoola' which was caught by Hanuman and destroyed. He hit Hanuman. However Hanuman paying no heed punched him back. Kumbhakarna fell unconscious. He then carried Kumbhakarna to Sri Rama. Since the Lord had given a word to Jaya and Vijaya that He would kill them personally, Hanuman did not attempt to kill Kumbhakarna.

Kumbhakarna kept swallowing both raakshasas and kapis as he approached the warfield. Lakshmana tried to stop him. However he did not pay any heed. Sri Rama used very little strength and cut his hands and legs and threw them in the ocean. Kumbhakarna was huge made. But he had reduced his size to live in Lanka. Now nearing his death he became his original size and therefore Rama threw his body parts in water as there would be no space in Lanka for his dead body!

Ravana sent Indrajith for war. He had performed certain 'tantric homa' in worship of Shiva and having got a magnificient chariot from the Homa kunda came riding on it. He stood in the skies invisible to anybody and threw 'Naga paasha' on all the monkeys. However Garuda appeared immediately and by beating his wings freed everyone from the bond. Garuda does not have any avatara. Sri Rama wanted to accept this service from Garuda in spite of Lakshmana and Hanuman being with Him. Therefore he came in his moola roopa itself to serve Sri Rama.

Indrajith once again performed 'abhichaara homa' to gain more strength and returned to bind Lakshmana and other monkeys with another 'naagapaasha.' None of the weapons can harm Hanuman. However as per Sri Rama's wish Lakshmana enacted to be affected by the 'naaga paasha.' Vibheeshana told Hanuman to get the 'mritha sanjeevini' herbs from Gandhamadhana Mountain. Immediately Hanuman brought the entire mountain which was 50,000 yojanas away. The wind which blew from these mountains brought the monkeys back to consciousness. Then Hanuman threw the mountain back in its place. The mountain flew 50,000 yojanas and got seated perfectly in its place.

Indrajith once again performed certain 'abhichaara homas' and gained 'sammohanastra.' Sri Rama then aimed His arrow at Indrajith. Indrajith, fearing that Sri Rama could see him ran away. Sri Rama did not want to waste the arrow which was already strung to the bow. Therefore He sanctified with Vijnaastra' and threw it on the monkeys who had fallen unconscious. The arrow touched all the monkeys softly and released them from their bondage.

Indrajith for the fourth time wanted to perform another homa. If he would succeed fourth time then according to Brahma's boon he would become invincible. Therefore Vibheeshana tells Sri Rama to kill him right then. However Sri Rama did not want to kill someone who ran away from the field. Therefore

he sent Lakshmana who went to the caves of Nikhumbile where Indrajith was performing the homa and beheaded him.

Ravana realized that his end was inevitable. He then sent his core army (moola bala) to fight against Sri Rama. It consisted of thirty six thousand Mahauga sena. Due to Brahma's boon such a huge army could live in this small island. The monkeys unable to bear the sight of the army ran helter skelter. Sri Rama took infinite forms and within seconds destroyed the army.

Ravana then climbed the 'pushpaka vimaana' and approached Sri Rama. He came alsong with his ministers. They were killed by Angada and Sugreeva. When Ravana approached Sri Rama Lakshmana stopped him. At that time Ravana used the 'sakthi ayudha' which was given by Brahma to Maya who in turn gave it to Ravana while giving his daughter Mandodari in marriage. Lakshmana fell unconscious. Hanuman threw a mountain on Ravana. Ravana fell unconscious vomiting blood. Lakshmana was brought near Sri Rama. Sri Rama removed the weapon and asked Hanuman to bring the 'Sanjeevini.' As earlier Hanuman did so. It brought back Lakshmana to life. The mountain was thrown back to its place. All the monkeys who had died also came back to life. However the raakshasas did not benefit from this because their bodies were thrown into the sea as per instructions from Sri Rama.

When Ravana approached in his aerial vehicle, Indra sent his chariot from the heavens. Sri Rama sat in it and cut off Ravana's tenh heads. However when the heads grew again Sri Rama aimed His arrow on Ravana's chest which was harder than 'Vajrayudha.' It pierced Ravana's chest and made Ravana tumble from his vehicle falling dead.

Brahma and other Devatas hailed Sri Rama. They said that this was impossible by anyone else except Sri Rama.

After Ravana was killed Shiva challenged Sri Rama to fight since he had killed his devotee Ravana. At that time Rama got his arrow ready to aim at Shiva. However, Shiva realized his mistake. Then fire ordeal was pretended for Sita. Sita returned from Kailasa. Sri Rama also brought His father Dasharatha from the heavens and gave His darshan to him.Sri Rama returned to Ayodhya in an aerial vehicle with Vibheeshana and all the monkeys. Sri Rama was coronated. He favoured all suitably. Hanuman asked only for uninterrupted devotion to Sri Rama.

Ravana due to Brahma's boon had gained victory over the three worlds. Vaali could win over him because he was a 'kapi.' However, only Sri Hari with His natural intrinsic strength won over Ravana overlooking even Brahma's boon. Similarly Hanuman also had caused pain to Ravana with just a slight punch. Only Sri Rama and Hanuman can win over Ravana with their intrinsic strength. That is why Hanuman would be honoured with the post of Brahma in the future kalpa. Rama.

When this part of Taatparya Nirnaya is read one wonders why Acharya Madhva narrated the other parts of the Ramayana in a nutshell while elaborating on the war so much? Most of the chapters contain only 50 to 60 slokas while this chapter includes 248 slokas. It is surprising because Acharya always conveyed his thoughts in a capsule. Although he does not use many words each letter of Acharya is pregnant with meaning. Each word has a special interpretation. However this is a 'nirnayathmaka'- a conclusive work. It is a work for contemplation. In the first three adhyayas, Acharya has elaborated on Dwaita siddhanta. He has brought out the tenets of 'tatva vaada' with appropriate quotes from Vedas, Puranas, Mahabhaarata and establiseded his points. Therefore although he has the capacity to pin down the entire ocean in a drop yet 'Yuddha kanda' has been elaborated by Acharya to a great extent to bring these tenets virtually which can strengthen the facts to the reader.

Narayana is Supreme

Gaganam gaganaakaaram saagaram sagaropamam
Rama ravana yuddhe Rama Ravana eva ca ||

This sloka is very popular. If fight between Rama and Ravana has to be described it has no comparison. It can be compared only to this same fight. That means the fight was so dreadful. This proves that there is none equal or higher than Rama. Can the Lord's fight be compared with any other fight. It can never be done. Lord can be compared only with Him and none else. This establishes His supremacy and greatness.

All the Devatas were part of it

Several Devatas were born at various places before and after Lord's avatara on Earth. They served him in various ways and became blessed. They were not only born as humans, monkeys but as trees, herbs which are described in

Yuddha kanda. According to Brahma's boon only humans and monkeys were needed in killing Ravana. Garuda who had no avatara also came and served Sri Rama during the war and became blessed. Although the Lord does not need the help from any of them they took part to be blessed by the Lord.

Strength has to be intrinsic. That strength which is used in serving the Lord is true strength.

This aspect that has been told in the first three chapters can be practically seen in Yuddha kanda. Sometimes Raakshasas strength seem to be higher than the Devatas. However it is of no use. Their strength is not intrinsic. It is due to boons. Moreover it does not help in Lord's service.

If strength that is obtained with the help of boons is used against a higher ranking person it results in death

We can see several episodes that tell about the hindrance caused by several people to Hanuman which cost their life.

When Devatas take avatara on the Earth, their strength is reduced compared to their 'moola roopa.' However Vishnu and Vaayu are exceptions to this rule

Even characters like Lakshmana lose their strength before Ravana. Only when he remembers his original form then he is able to regain strength along with the special presence of the Lord. During such times even Ravana is unable to carry him. Such circumstances can be seen in Yuddha Kanda. This rule is not applicable to Vaayu and Vishnu. Therefore the strength of Sri Rama and Hanuman did not diminish even slightly. They had the same strength which was in their original roopa.

Taaratamya is basic tenent of 'Tatva vaada'. It is in reducing order. There are two types- one relating to Devatas and other to Daityas. It is essential to know both. They are classified as groups.

In Yuddha Kanda we can see the hierarchy of both groups. During the war we can see that those 'Devatas' who were with lesser attributes needed the help of higher ranking 'Devatas' during crisis which helped them gain victory. This hierarchial order is also seen among the 'Daityas.' This is also clear when the 'Daityas' who have strengthened themselves with boons have to be defeated.

Three types of 'jivas'

Ravana Khumbkarna and Vibheeshana were brothers. However Vibheeshana's actions and thoughts were totally different. He had not mistaken Rama to be a mere king but knew Him to be 'saakshaath Narayana.' He tried to prevent Ravana from his atrocities. He had reposed faith in God. It is the quality of a 'saatvika jiva.'

For Kumbhakarna it would suffice if he got enough food and then he would go into slumber. When Ravana woke him up for help during the war he understood the real situation. Although he did not perceive Rama as Divine he understood him as a powerful king. He advised Ravana that it was not wise to harbor hatered towards the powerful. He also said that Ravana's actions were unjust. However he yielded to Ravana's pressure and agreed to fight. This is a 'raajasa jiva.'

Ravana was stubborn even from the beginning.'Cheat and deceive' were his inborn quality. He always harbored hatred towards 'sajjanas.' He did not respect Brahmins. He was selfish and could do anything to fulfill his 'kaama' He had unwanted desires. He disregarded those who spoke words of wisdom. Stealing, cheating, hoodwink, deceiving were all in born in him. These are qualities of a 'taamasa jiva.'

Jivadhwaya siddhaanta – 'Two jivas in the same body

When Ravana and Kumbhakarna's character is analyzed, it is seen that they have accepted their mistakes at times. They at times appear to lean towards 'goodness' but soon they change their stand. What is the reason?

When this is studied in the light of Sri Madhvacharya's tenets one can understand the concept of 'jivadwaya'. They were Jaya and Vijaya door keepers of Vaikunta who had taken birth in the 'raakshasa' clan due to curse by Sanakaadi munis. They are now born as Ravana and Kumbhakarna.

All the good talk is the quality of a 'sajeeiva' and the wicked talks of a 'durjiva.'

'Pancha Bheda' is the nerve of 'tatva vaada.'

In Yuddha kanda it is seen that several monkeys took part in the war. However although grossly they all looked same each one's capacity, strength, knowledge

but also their looks differed. This was also seen among the 'raakshasaas.' It shows 'jiva jiva bheda.'

There were several mountains, fortresses, and several non living things. There were several people living there. 'Jiva' has 'iccha shakti' (to desire) 'kriya' (actions) and 'prayathna' (effort). However the 'jada's do not have this quality.This is 'jada jiva bheda.'

There were several mountains in Lanka itself. However Hanuman was asked to fetch 'sanjeevini' from Gandhamadhana' hills from the Himalayas. Even among the herbs that were brought some could bring back the dead to life. Some could heal wounds. Some could rejuvenate. There was also difference in the weapons used. Certain weapons were more powerful than others. Certain weapons cut, certain pierced. In this manner there is difference from one 'jada and the other jada – 'jada jada bheda'

None could match Rama in strength. Ravana however strong he was was defeated by Rama. Even Ravana and Kumbhakarna were no exceptions. This is just a very small example. How can any 'jiva' with its insignificant qualities stand before Lord Rama who is full of infinite auspicious qualities? Can a fire fly and Sun be compared? 'jiva Eeshvara bheda'

Similarly the difference between 'jada and Eeshvara' goes without mentioning.

Vaayu is 'Jivottama'

We can comprehend this fact by studying the character of Hanuman. His personality can be understood in relation to guna, (qualities) bala (physical strength) jnana (knowledge) dhairya (courage) sthairya (tenacity to complete what has been started) viveka (intelligence) samaya prajna (common sense) 'doora darshitva' (farsightedness) parakrama (valor) and to top it all 'daiva bhakti' (unsullied devotion) and tyaga (renunciation). Sri Rama's words stand testimony of these qualities. It is crystal clear that there is none who can equal Hanuman in devotion to God as well as in Vairaghya.Throughout the war there were several occasions when the monkeys who were avatara of Devatas faced defeat. Each time it was Hanuman who came to their rescue and protected them. He has protected their lives. When all the monkey army fell unconscious Vibheeshana came there with Hanuman. Jambavan had also fallen and was moaning in pain. Vibheeshana asked Jambavan whether he was alive.

Jambhavan whispered that he was alive andsays a very significant statement that 'If Hanuman is alive then we are saved.' He also said, 'if he is not there then we are all dead.' Yes, Hanuman is 'Jivottama.'

Being in service of the higher-ranking will never go waste

Trijata in spite of being a 'raakshasi' she served Sita with deep reverence. She protected Sita several times from the troubles of other 'raakshasis.' She talked pleasntly with Sita and brought solace to her. Therefore she is said to be a good soul in spite of her birth in this clan. Therefore we can understand that the 'jiva's' 'yoghyate' (fitness) is an important aspect and not the classification to where it is born. It is said that Trijata later is born as Subhadra, Krishna's sister during Dwapara Yuga. Therefore serving those of higher yoghyate can fetch good births in future.

Good Attributes count – Not the race

This aspect can be seen in Mandodari. Although she belonged to the 'raakshasa' clan she had divine attributes. (She is 'Maya's daughter) She tried to correct Ravana in every step. She warned him of the consequences of desiring others' wealth and women. But she remained faithful to him. Therefore she finds a place among the five great women who are remembered everyday in the morning – **Ahalya, Draupadi Sita Taara Mandodari tataa pancha kanyan smaren nithyam maha paataka naashanam.**

Sri Raghavendra Swami Viracita
Shri Mahabharatataparyanirnaya
Bhavasangraha:

सिन्धुं दक्षिणमागतो दश मुख भ्रात्रिष्टदोऽभ्यर्थितो
बध्वा सेतुमवाप्य राक्षसपुरीं सैन्यैः कपीनां युतः
हत्वेन्द्राद्यरि कुम्भकर्ण दशकादीन् राक्षसान् जानकी
आदायाप्य पुरीं स्वराज्यपदवी प्राप्तोऽवताद्राघवः ॥८ ॥

sindhum dakshinamaagato
dasha mukha bhraatrishtado abdhya aarthito
badhvaa setumavaapya raakshasapureem sainyai:
kapeenaam yuta: |
hatvendraadhyari khumbakarnadashakaadeenraakshasaan
jaanakeem
aadaayaapya pureem svaraajyapadaveem praapto
avataadraaghava: |8|

May Lord Raghava, who arrived at the southern ocean;

(The Lord who) pleased Vibheeshana, the brother of ten-headed Ravana, by giving him refuge and promising him the kingdom of Lanka;

(The Lord who) built the bridge to Lanka as requested by the God of the ocean;

(The Lord who) reached Lanka;

(The Lord who) accompanied by the armies of the monkeys, killed the demons (such as Indrajit, Kumbhakarna, Ravana, and others);

(The Lord who) brought Janaki, and procured the crown of,

His own kingdom;

(May this Lord) protect us

Adhyaya 8

(surrender of Vibheeshana, building of the sethu, beginning of the war, destruction of Athikaaya and others, killing of Kumbhakarna, bringing the Sanjeevini parvata, Killing of Indrajit, destruction of Raavana, coming of Seeta, Raamapattaabhisheka, honor for Hanuman)

Sri Rama's Digvijaya to Lanka

ॐ ॥ श्रुत्वा हनूमदुदितं कृतमस्य सर्वं
प्रीतः प्रयाणमभिरोचयते स रामः ।
आरुह्य वायुसुतमङ्गदगेन युक्तः
सौमित्रिणा सरविजः सह सेनयाऽगात् ॥१॥

shrutwaa hanoomaduditam krutamasya sarvam
preeta: prayaanamabhirochayate sa raama: |
aaruhya vaayusutamamgadagena yukta:
saumitrinaa saravija: saha senaya aagaat ||1||

Having heard the details of everything said and done from Hanuman, Sri Rama pleased thereby wished to start (to Lanka). Riding on Hanuman's shoulders, accompanied by Lakshmana riding on Angada's shoulders and along with Sugreeva proceeded with the army.

Special Notes:

1. Sri Rama sat on Hanuman's shoulders and Lakshmana on Angada's shoulders. Sri Rama is always 'Vaayu vaahana'. It is indicated with the usage of the word 'Vaayusutam'. Angada is avatara of Chandra. Lakshmana is avatara of Sesha who was Rudra in the earlier kalpa. He was Chandra Shekara. It is interesting to note that he who was Chandra Shekara was riding on 'chandra avatara' Angada.

Sri Rama as Dharbhashayana

सम्प्राप्य दक्षिणमपान्निधिमत्र देवः
शिश्ये जगद्गुरुतमोऽप्यविचिन्त्यशक्तिः ।
अग्रे हि मार्दवमनुप्रथयन् स धर्म्मं
पन्थानमर्थितुमपाम्पतितः प्रतीतः ॥ २ ॥

sampraapya dakshinamapaamnidhimatra deva:
shishye jagadgurutamopyavichintyashakti: |
agre hi maardavamanuprathayan sa dharmam
panthaanamarthitumapaampatita: prateeta: ||2|

After reaching the southern ocean, the Lord though the most renowned world teacher and of inconceivable power, lay there on a layer of 'darbha grass' to beg the ocean to give way, showing thereby the righteousness of gentle methods at first.

Special Notes:

1. First gentle methods have to be used to communicate. However if it fails due to wrong conclusions by the opponents 'as weakness' only then punishment has to be resorted. This is 'Raaja Neeti.' (law in politics). In order to teach this lesson to the world Sri Rama lay on the 'Dharbha grass' as though requesting the King of the ocean to give way to him to proceed to Lanka. Not because Rama was incapable. Sri Rama's power is invincible.

Coming of Vibheeshana

तत्राऽजगाम स विभीषणनामधेयो
रक्षःपतेरवरजोऽप्यथ रावणेन ।
भक्तोऽधिकं रघुपताविति धर्म्मनिष्ठ
स्त्यक्तो जगाम शरणं च रघूत्तमं तम् ॥३॥

tatra aajagaama sa vibheeshananaamadheyo
raksha:pateravarajo apyatha raavanena |
bhakto adhikam raghupataaviti dharmanishtha-
styakto jagaama sharanam ca raghoottamam tam ||3||

At that time a raakshasa by name Vibheeshana came there. He was Ravana's brother. He was greatly devoted to Rama and was abandoned by Ravana as he was steadfast in righteousness. He sought refuge in Rama.

Special Notes:

1. Ravana was angry with Vibheeshana because he advised him to return Sita to Sri Rama. Therefore he abandoned Vibheeshana.

2. Prahalada was 'devotee of Hari' and just for this reason his father Hiranyakashipu disowned him. Similarly Vibheeshana was devotee of Hari. The same Hiranyakashipu was now Vibheeshana's elder brother. He could not tolerate Vibheeshana's devotion to Sri Hari and thus abandoned him. Thus he committed the grave mistake.

Jaambhavaan and others were not happy to accept Vibheeshana into their fold

ब्रह्मात्मजेन रविजेन बलप्रणेत्रा
नीलेन मैन्दविविदाङ्गदतारपूर्वैः ।
सर्वैश्च शत्रुसदनादुपयात एष
भ्राताऽस्य न ग्रहणयोग्य इति स्थिरोक्तः ॥ ४ ॥

brahmaatmajena ravijena balapranetraa
neelena maindavividaangadataarapoorvai: |
sarvaishca shatrusadanaadupayaata esha
bhraata aasya na grahanayogya iti sthirokta: ||4||

As having come from the enemies camp and also being brother of their enemy, he was unhesitatingly declared unfit for association by Brahma's son Jaambhavan, Surya's son Sugreeva, commander- in –chief Neela, Mainda, Vividha, Angadha and Taara and all others.

Hanuma agreed to accept Vibheeshana

अत्राऽह रूपमपरं बलदेवताया
ग्राह्यः स एष नितरां शरणं प्रपन्नः ।
भक्तश्च रामपदयोर्विनशिष्णु रक्षो
विज्ञाय राज्यमुपभोक्तुमिहाभियातः ॥ ५ ॥

atra aaha roopamaparam baladevataayaa:
graahya: sa esha nitaraam sharanam prapanna: |
bhaktashca raamapadayorvinashishnu raksho
vijnaaya raajyamupabhoktumihaabhiyaata: ||5||

Hanuman who was none else than another form of Vaayu who is embodiment of strength said in this connection that he (Vibheeshana) certainly deserved to be accepted (for the reason) he has sought refuge in Rama and was greatly

devoted at His Feet and had come here desirous of enjoying the kingdom (of Lanka) knowing for certain the quick destruction of Raakshasa Raavana.

Hanuman perceives what Sri Hari perceives

इत्युक्तवत्यथ हनूमति देवदेवः
सङ्गृह्य तद्वचनमाह यथैव पूर्वम् ।
सुग्रीवहेतुत इमं स्थिरमाग्रहीष्ये
पादप्रपन्नमिदमेव सदा व्रतं मे ॥ ६ ॥

ityuktavatyatha hanoomati devadeva:
sangruhya tadwacanamaaha yathaiva poorvam |
sugreevahetuta imam sthiramaagrahishye
paadaprapannamidameva sadaa vratam me || 6 ||

On Hanuman speaking thus, the Lord of the Devas accepting his (Hanuman's) words just as he had done earlier for the sake of Sugreeva said, 'I shall certainly accept him who has fallen at my feet. This is always my vow.'

Special Notes:

1. 'You have killed Vaali and handed over the kingdom to Sugreeva who as a devotee surrendered to You.' Knowing this Vibheeshana also is sure of Ravana's destruction and thus approached and surrendered to You to obtain the kingdom. At Lanka he prevented Ravana from killing me saying that it was not moral to kill an ambassador. Even now he has come here abandoned by Ravana for having advised him on righteousness. Therefore he can be accepted into our army.' When Hanuman spoke these words Sri Rama agreed without a second thought just as He did in the case of Sugreeva also. This is described by Sri Purandara dasa as: 'Hanumana matave hariya Matavu' Hariya matave Hanumana Matavu'

   It is the vow of Sri Rama to protect those who surrender to Him, says Valmiki Ramayana.

   'sakrudeva prapannaaya tawaasmeeti ca yaachate|
   abhayam sarvabhootebhyo dadaamyetad vratham mama ||
   V. Ramayana 6.18.33

2. Jambhavanta and others noticed only his outwardly relationship that he belonged to the enemies camp. However Hanuman could identify his inner

capability (swaroopa yoghyate). That is why while other devathas outlook is not always total while Vaayu deva possesses complete knowledge all the time.

Greatness of Sri Rama

सब्रह्मकाः सुरगणाः सहदैत्यमर्त्याः
सर्वे समेत्य च मदङ्गुलिचालनेऽपि ।
नेशा भयं न मम रात्रिचरादमुष्मा
च्छुद्धस्वभाव इति चैनमहं विजाने ॥ ७ ॥

sabrahmakaa: suraganaa: sahadaityamartyaa:
sarve Sametya ca madangulicaalane api |
neshaa bhayam na mama raatricaraadamushmaa-
cchuddhaswabhaava iti cainamaham vijaane ||7||

All the Devatas together along with demons and mortal beings join together headed by Brahma and others will be unable to move even my finger. I have no fear from this 'raakshasa.' And besides I know him well to be of guileless nature.

Special Notes:

1. This sloka is reassuring to Rama's devotees because he promises not to let them down on any account. Vibheeshana, Kabandha, Viraadha surrendered to Rama and were uplifted while Shoorpanaka, Maareeca, Ravana and others did not submit and were destroyed.
2. Rama goes to the extent of saying, 'Leave alone Vibheeshana, even if Ravana surrendered to Him he would be forgiven. Ramayana says,

   ananyainam harisreshta dathamasyaabhayam mayaa |
   Vibheeshano va Sugreeva yadi vaa Raavana: swayam ||

Vibheeshana is crowned king of Lanka

इत्युक्तवाक्य उत तं स्वजनं विधाय
राज्येऽभ्यषेचयदपारसुसत्त्वराशिः ।
मत्वा तृणोपममशोपसदन्तकं तं
रक्षःपतिंत्त्ववरजस्य ददौ स लङ्काम् ॥ ८ ॥

ityuktavaakya uta tam swajanam vidhaaya
raajye abyashecayadapaarasusattwaraashi: |
matwaa trunopamamashoshasadantakam tam
raksha:patimtwavarajasya dadau sa lankaam ||8||

So saying Rama accepted Vibheeshana at his service and coronated him on the throne of Lanka. Rama being of unlimited natural strength equated His enemy who was 'nothing but 'Death' for all 'good people', to a blade of grass. Thus He promised Vibheeshana the throne.

Vibheeshana was blessed to be 'Cheeranjeevi'

कल्पान्तमस्य निशिचारि पतित्वपूर्व
मायुः प्रदाय निजलोकगतिं तदन्ते ।
रात्रित्रयेऽप्यनुपगामिनमीक्ष्य सोऽब्धिं
चुक्रोध रक्तनयनान्तमयुञ्जदब्धौ ॥ ९ ॥

kalpaantamasya nishicaari patitwapoorva-
maayu: pradaaya nijalokagatim tadante |
raatritraye apyanupagaaminameekshya so abdhim
chukrodha raktanayanaamtanayunjadabdhau ||9||

Rama blessed Vibheeshana with longevity till the end of the 'Kalpa' (one day in Brahma's age) and also made him the soverign of the Raakshasa kingdom and at the end of it he would attain His own kingdom.

Seing that the ocean God (Varuna) had not appeared before Him even after three nights, Rama became angry and His eyes red glanced towards the ocean.

Special Notes:

1. Kalpa does not mean the hundred years of Brahma. It is one day of Brahma. (dina kalpa) Vibheeshana obtains the kingship of Lanka during Vaivasvatha manvantara and at the end of Caturmukha's day he will go to Brahma Loka.

Varuna surrendered to Rama's fury

स क्रोधदीप्तनयनान्तहतः परस्य
शोषं क्षणादुपगतो दनुजादिसत्त्वैः ।

'सिन्धुः शिरस्यर्हणं परिगृह्य रूपी
पादारविन्दमुपगम्य बभाष एतत् ॥ १० ॥

sa krodhadeeptanayanaantahata: parasya
shosham kshanaadupagato danujaadisattwai: |
sindhu: shirasyarhanam parigruhya roopee
paadaaravindamupagamya babhaasha etat ||10||

The angry fierce side glance of Sri Rama who is the Supreme Lord dried the ocean along with its flora, fauna. The demons residing there were distressed. Samudra Raja appeared before Sri Rama carrying things for worship of Sri Rama and said.

Special Notes:

1. By splitting the word 'Ar+hanam' instead of saying 'Arhanam' it indicates that not only Samudra Raja but also the 'pooja articles' carried by him on his head were trembling in fear. Sri Rama had aimed His arrow at Varuna. The fierce burning side glances of Sri Rama dried up the ocean which made Varuna petrified.
2. Sri Rama's anger was a drama says 'Satya Dharma vyakhyana' (9.9.20)
3. It can be said that this is no great feat for Sri Rama whose sheer side glance destroys the entire creation!

Varuna's prayers to Sri Rama

'तं त्वा वयं जडधियो न विदाम भूमन्
कूटस्थमादिपुरुषं जगतामधीशम्।
'त्वं सत्वतः सुरगणान् रजसो मनुष्यां -
स्तात्तीयतोऽसुरगणानभितस्तथाऽस्राः ॥ ११ ॥

tam twaa vayam jadadhiyo na vidaama bhooman
kootasthamaadipurusham jagataamadheesham |
twam sattwata: suraganaan rajaso manushyaan-
staarteeyato asuraganaanabhitastathaasraa: ||11||

Oh Sri Ramachandra You are absolute in Time Space and Qualities! You are 'nirvikaara' (changeless) 'Aadhi Purusha' and Master of the entire Universe

– 'Jagadodeya'. It is difficult for ordinary souls like us to understand you. You have brought into being Devas with 'Satva guna' Manushyas' with 'Rajo guna' and 'asuras' with 'Tamo guna.'

(The first three lines of this sloka is from Bhagavata 9.9.96)

Varuna prayed for building the Sethu

'कामं प्रयाहि जहि विश्रवसोऽवमेहं
त्रैलोक्यरावणमवाप्नुहि वीर पत्नीम् ।
'बध्नीहि सेतुमिह ते यशसो वितत्यै
गायन्ति दिग्विजयिनो यमुपेत्य भूपाः' ॥ १२ ॥

kaamam prayaahi jahi vishravaso avameham
trailokyaraavanamavaapnuhi veera patneem |
badhneehi setumiha te yashaso vitatyai
gaayanti digwijayino yamupetya bhoopaa: ||12||

Oh the Valiant! Proceed as per Your wish, Destroy that Ravana who is causing destruction to the three worlds. Get your wife. Bulid a 'sethu' across the ocean. It will bring glory to You. All the kings who leave for war will come to see it and praise ypour glories.

Special Notes:

1. This sloka is from Bhagavata (9.9.97)
2. If all kings establish victory over kingdoms within the boundaries of the ocean, it is Sri Rama who crossed even the ocean to establish victory.
3. Varuna says, 'Sri Rama You have created Devathas with Satva Guna and Manushyas with rajo guna and Asuras with Tamo Guna. However I am a devatha. But I have erred like an asura with tamo guna. But it is not my intrinsic nature. I was influenced by the asuric forces. There are some asuras midst the ocean. Thay are troubling. Therefore kill them. Kill Ravana and other asuras with him.

   If Varuna is said to have erred it would contradict his earlier action of sending the Mainaka to help Hanuman rest on his way to Lanka. Therefore Varuna's words have to be interpreted in the above manner. Moreover Sathya Dharma vyakhyana says the reason why varuna made Sri Rama angry which would destroy the wicked who were residing in the ocean. (Rama. 6.22.48)

4. Varuna realized the Supreme nature of Rama and wanted the world to know.

Rama's extraordinary ways of destroying Asuras

इत्युक्तवन्तममुमाश्वनुगृह्य बाणं
तस्मै धृतं दितिसुतात्मसु चान्त्यजेषु ।
शार्वाद् वराद् विगतमृत्युषु दुर्जयेषु
निःसङ्ख्यकेष्वमुचदाशु ददाह सर्वान् ॥ १३ ॥

ityuktavamtamamumaashwanugruhya baanam
tasmai dhrutam ditisutaatmasu chaantyajeshu |
shaarvaad varaad vigatamrutyushu durjayeshu
nihsankhyakeshvamucadaashu dadaaha sarvaan ||13||

Sri Rama immediately blessed Varuna who spoke thus and the arrow which was meant for him was now aimed at the several asuras who had obtained boons of becoming invincible from Maharudra and killed them.

Building of the Sethu

कृत्वेरिणं तदथ मूलफलानि चात्र
सम्यग् विधाय भवशत्रुरमोघचेष्टः ।
बद्धुं दिदेश सुरवर्द्धकिनोऽवतारं
तज्जं नळं हरिवरानपरांश्च सेतुम् ॥ १४ ॥

krutverinam tadatha moolaphalaani chaatra
samyag vidhaaya bhavashatruramoghaceshta: |
baddhum didesha suravarddhakinoavata aaram
tajjam nalam harivaraanaparaamshca setum ||14||

Sri Rama helps in overcoming 'samsaara' His actions are distinguished. The dry land which was there was made fertile. He made tubers, roots and fruits grow there. Nala was avatar of Vishvakarma 'Divine architecht' and was born from him. Rama ordered him and other 'kapis' to build the 'sethu.'

Special Notes:

1. As Rama did not want to waste the arrow that was already strung to the bow, asked Varuna where to aim it. Varuna said that there was a dry area in the ocean called 'Dukoola' There lived several raakshasaas born as fisher

men. They were invinsible due to boon from Shiva. They troubled good people who came to the seashore for a bath. Varuna wanted Sri Rama to destroy these asuras and enrich the area with vegetation which would help several rishis to perform their 'saadhana.' Sri Rama did as He was told.

2. Agastya Rishi is said to have dried the ocean with just a sip of water. At that time he had told Samudra Raja that in future Nala would be building a 'sethu' across the ocean and at that time asked Samudra Raja not to sink the boulders which were thrown into it. Thus Varuna prayed to Sri Rama that Nala should build the 'Sethu'.

Crossing to Lanka

'बध्वोदधौ रघुपतिर्विविधाद्रिकूटैः
सेतुं कपीन्द्रकरकम्पितभूरुहाङ्गैः ।
'सुग्रीवनीलहनुमत्प्रमुखैरनीकै
र्लङ्कां विभीषणदृशाऽविशदाशु दग्धाम्' ॥ १५ ॥

'badhwodadhau raghupatirvividhaadrikootai:
setum kapeendrakarakampitabhooruhaangai: |
sugreevaneelahanumatpramukhairaneekair
lankaam vibheeshanadrusha a aavishadaashu dagdhaam' ||15||

Sri Rama got the 'sethu' built with several boulder peaks from mountains where the trees were uprooted by the 'kapis.' Along with Sugreeva, Neela, Hanumantha Rama moved towards Lanka which was burnt, in the direction guided by Vibheeshana. (This sloka is taken from the Bhagavata 9.9.98)

Special Notes:

1. When the Kapis approached the mountains, the abhimaani Devatas on their own gave their boulders from their crest to fulfill Rama's work. Hanuman went to Meru Mountain Caturmukha Brahma himself gave one of its crest and when it was thrown into the ocean it began to float. (Mahab. 3.284.42). Nala completed the work in five days. 14, 20,21,22,23 yojanas were built respectively in five days. Sri Rama with Vibheeshana's guidance entered Lanka. Vibheeshana with his 'gada' and four assisitants went ahead. Sri Rama was carried by Hanuman and Lakshmana by Angada as they moved ahead with Vibheeshana. They climbed a mountain on the outskirts of Lanka by name Suvela. Devatas rained flowers at that time.

Ravana trembled

प्राप्तं निशाम्य परमं भुवनैकसारं
निःसीमपौरुषमनन्तमसौ दशास्यः ।
त्रासाद् विषण्णहृदयो नितरां बभूव
कर्त्तव्यकर्म्मविषये च विमूढचेताः ॥ १६ ॥

praaptam nishamya paramam bhuvanaikasaaram
nihseemapaurushamanantamasau dashaasya: |
traasaad vishannahrudayo nitaraam babhuva
kartavyakarmavishaye ca vimoodhacetaa: ||16||

On hearing the coming of Rama who was the most valiant and unsurpassed and who had infinite powers and supreme, Ravana became terrified and becoming worried was unable to decide on further actions.

Special Notes:

1. Earlier Ravana had heard from Shaardoola raakshasa that Sri Rama slept on Darbhaasana for three days on the seashore and therefore sent a raakshasa by name Shuka to Sugreeva as an ambassador. He told Sugreeva, Shoorpanaki's nose and ears were cut by Rama and as revenge Ravana abducted Sita. Rama was human. However you are king of monkeys. What kind of relation you hold with Rama? Why do you want to support a man who has committed a crime and thus betray Ravana? The kapis on hearing this begin to torture him but was stopped by Rama and he was sent back to Ravana. Then Ravana sent Suka Sarana as spies who entered Rama's army disguised as monkeys. However Vibheeshana identified them. The kapis wanted to kill him. They surrendered to Rama who released them. They informed Ravana about the Kapi sena.

   When hundred is multiplied by one lakh it becomes a crore. When a crore is multiplied by one lakh it becomes 'Shanku'. When 'shanku' is multiplied again by one lakh, it becomes 'Maha Shanku.' In this manner of multiplication one gets counts such as 'vrunda' 'Mahavrunda' 'Padma' 'Maha Padma' 'Karva' Maha Karva' 'Dhooli' 'Mahadhooli' 'Samudra' 'Mahaugha.' One Mahaugha =10 According to this calculation there were One crore Mahauga, one Samudra, hundred Karva, one thousand Maha Padma, Hundred Padma, One thousand Maha vrunda, Hundred Shanku, and one crore thousands kapis in the army. Although Devatas are said to be 33, crores in

number, their amshas are infinite. They were born as kapis. When these Kapis were multiplied by a 'Mahauga' the total strength of those kapis was the strength of Hanuman. Ravana heard this and became horrified beyond words.

2. Shabari, Sarabangha and several others who heard of Rama's coming were over joyed. They waited to receive Rama. This was because they were fulfilling their duties in the right way and they had nothing to be scared about. However Ravana was terrified. This was because he had done wrong. One who has done wrong fears his master while one who has not committed any wrong need not fear. He also knew that Rama was capable of punishing him even when he heard that 'sethu' was being built across the ocean.

Angada as Messenger

प्रस्थाप्य वालिसुतमेव च राजनीत्यै
रामस्तदुक्तवचनेऽप्यमुनाऽगृहीते ।
द्वारो रुरोध स चतस्र उदीर्ण्णसैन्यो
रक्षःपतेः पुर उदारगुणः परेशः ॥ १७ ॥

prasthaapya vaalisutameva ca raajaneetyai
raamastaduktavachane apyamuna aagruheete |
dwaaro rurodha sa chatasra udeernasainyo
rakshahpate: pura udaaragunah paresha: ||17||

Sri Rama being unsullied and Supreme master followed the po,itical formalities and sent Vaali's son Angada as royal messenger. When Ravana did not heed to Angada's words Sri Rama with his high class army sealed all the entrances from four directions.

Special Notes:

1. As per the formalities before declaring a war, a messenger has to be sent for peace talk. However it was known fact that Ravana would not accept this offer. Yet it was 'raja dharma.' Therefore as per the guidance from Vibheeshana, Rama sent Angada as the messenger. Angada went and lengthened his tail and coiled it around to a height more than Ravana's throne and sat before him. He demanded Ravana to return Sita and surrender to Sri Rama. He said that if he does so Rama would forgive him. Raakshasaas came to catch him. However Angada jumped high and swung

his hands and legs making everyone fall. He destroyed the royal court and returned.

2. The main reason Angada was sent as messenger by Sri Rama was that he was not only Yuva Raja, but also Vaali's son in whose hands Ravana faced defeat earlier. Ravana was astounded on knowing Vaali's strength and therefore he had made friendship with him. Therefore to indicate Ravana that even such a Vaali fell to a single arrow of Sri Rama and thus he was absolutely of no significance to Sri Ramachandra Angada was sent sending warning signals to Ravana. This tone is brought out by Acharya Madhva through the usage of the word 'Vaalisutameva'

3. Rama sent four sets of army to different directions. Under the leadership of Hanuman, Pramaathi, Pragasa were sent to the west, Mainda Vivida along with Neela were sent towards East, Gaja, Gavaaksha along with Angada were sent to South and Rama Himself along with Sugreeva went towards the North entrance. Susehana and other such chief heads of the army attacked from all directions. Many more were assembling on the hills of Suvela. Many were on their way on the 'sethu' and several kapis were still on the shore waiting to come!

Ravana came for war

द्वारां निरोधसमये स दिदेश पुत्रं
वाराम्पतेर्दिशि सुरेश्वरशत्रुमुग्रम् ।
प्राच्यां प्रहस्तमदिशद् दिशि वज्रदंष्ट्रं
प्रेताधिपस्य शशिनः स्वयमेव चागात् ॥ १८ ॥

dwaaraam nirodhasamaye sa didesha putram
vaaraampaterdishi sureshwarashatrumugram |
praacyaam prahastamadishad dishi vajradamshtram
pretaadhipasya shashinah swayameva chaagaat ||18||

When Sri Rama attacked from four sides of Lanka Ravana sent his son Indrajith whose valour frightened to the enemies to the West entrance. To the East he sent Prahasta and Vajradamshtra to South and he himself went towards the North.

Sri Rama attacked Ravana

विज्ञाय तत् स भगवान् हनुमन्तमेव
देवेन्द्रशत्रुविजयाय दिदेश चाऽशु ।

नीलं प्रहस्तनिधनाय च वज्रदंष्ट्रं
हन्तुं सुरेन्द्रसुतसूनुमथाऽदिदेश ॥ १९ ॥

vijnjaaya tat sa bhagavaan hanumantameva
devendrashatruvijayaaya didesha ca aashu |
neelam prahastanidhanaaya ca vajradamshtram
hantum surendrasutasoonumatha aadidesha ||19||

Knowing Ravana's tactics Lord Rama sent Hanuman immediately to win over Indrajith, Neela was sent to kill Prahasta, and to kill Vajradamshtra, Vail's son Anghada was sent.

Special Notes:

1. Hanuman was sent to fight with Indrajith. However the purpose was not to kill him. Indrajith had earlier experienced the strength of Hanuman. Therefore he would runaway in fear of defeat. Thus this had to made known to the world. However Prahasta and Vajradamshtra were to be killed. That is why Acharya says Indrajith had to be defeated while Prahasta and Vajradamshtra were to be killed. It is indicated by words 'devendrashatruvijayaaya' and 'prahasta nidhanaaya' and 'vajradamshtrum hanthum'.

Sri Rama attacked Ravana

मद्ध्ये हरीश्वरमधिज्यधनुर्नियुज्य
यस्यां स राक्षसपतिर्दिशमेव तां हि ।
उद्दिश्य संस्थित उपात्तशरः सखड्गो
देदीप्यमानवपुरुत्तमपूरुषोऽसौ ॥ २० ॥

madhye hareeshwaramadhijyadhanurniyujya
yasyaam sa raakshasapatirdishameva taam hi |
uddishya samsthita upaattasharah sakhadgo
dedeepyamaanavapuruttamapoorusho asau ||20||

Making Sugreeva stand between Ravana and Himself, Rama who was Supreme Godhead with his lustrous and radiantly glowing body moved in the direction in which Ravana was, with his arrow and 'kadga.'

Special Notes:

Janaardhaneeya and Varadaraajeeya vyakhyana says that 'middle' means between 'East' and South' which is 'South East' (aagneya) direction, Sugreeva was made to stand. However this is not accepted by 'pramaana sangraha kaararu' because Ramayana clearly states that Sugreeva stood in the direction of South. Therefore it is resolved thus - Ravana was king. Therefore only a King can stand before him during war. Rama was not coronated as King. As Sugreeva was king he was made to stand before Ravana and Sri Rama stood behind him in protection.

Defeat of Indrajith in the handas of Hanuman and Killing of Prahasta

विद्राविततो हनुमतेन्द्रजिदाशु हस्तं
तस्य प्रपन्न इव वीर्य्यममुष्य जानन् ।
नीलो विभीषण उभौ शिलया च शक्त्या
सञ्चक्रतुर्य्यमवशं गमितं प्रहस्तम् ॥ २१ ॥

vidraavito hanumatendrajidaashu hastam
tasya prapanna iva veeryamamushya jaanan |
neelo vibheeshana ubhau shilayaa ca shaktyaa
sancakraturyamavasham gamitam prahastam ||21||

Indrajith who had earlier experienced Hanuman's strength turned away in defeat as he was about to be caught by Hanuman! Neela and Vibheeshana both respectively with boulder and shakthyaayudha respectively killed Prahasta.

Special Notes:

1. Indrajith as he was about to be caught by Hanuman escaped and ran for life. He was frighetened because he had experienced Hanuman's strength before. Ramayana says Prahasta was killed by Neela and Mahabharata says that he was killed by Vibheeshana. Both are right. Together they killed him.

नीलस्य नैव वशमेति स इत्यमोघ
शक्त्या विभीषण इमं प्रजहार साकम् ।
तस्मिन् हतेऽङ्गद उपेत्य जघान वज्र
दंष्ट्रंनिपात्य भुवि शीर्षममुष्य मृद्नन् ॥ २२ ॥

neelasya naiva vashameti sa ityamogha-
shaktyaa vibheeshana imam prajahaara saakam |
tasmin hateangada upetya jaghaana vajra-
damshtram nipaatya bhuvi sheershamamushya mrudgan || 22 ||

Realizing that Prahasta will not come under Neela's sway Vibheeshana with his shakthyaayudha hit him. When he fell Angada stamped his head with his legs and killed him.

Dhoomraaksha was killed by Hanuman

सर्वेषु तेषु निहतेषु दिदेश धूम्र
नेत्रांस राक्षसपतिः स च पश्चिमेन ।
द्वारेण मारुतसुतं समुपेत्य दग्धो
गुप्तोऽपि शूलिवचनेन दुरन्तशक्तिम् ॥ २३ ॥

sarveshu teshu nihateshu didesha dhoomra-
netram sa raakshasapati: sa ca pashchimena |
dwaarena maarutasutam samupetya dagdho
gupto api shulivachanena durantashaktim ||23||

When they were all killed, Ravana sent Dhoomraaksha from the western side. He was killed by Hanuman in spite of his boon from Shiva.

Although Prahastha and Vajradamshtra were both killed it is said that all were killed. It is to say that many who had come with them were also destroyed.

'Dhoomraaksha' – His eyes used to emit smoke. However he himself gets caught in a fire and is burnt.

Akampana was killed by Hanuman

अकम्पनोऽपि राक्षसो निशाचरेशचोदितः ।
उमापतेर्वरोद्धतः क्षणाद्धतो हनूमता ॥ २४ ॥

akampanopi raakshaso nishaacareshacodita: |
umaapatervaroddhatah kshanaaddhato hanoomataa ||24||

Akampana being ordered by Ravana came forward to fight and was killed by Hanuman in seconds.

Lanka was burnt again at Night

अथास्त्रसम्प्रदीपितैः समस्तशो महोल्मुकैः।
रघुप्रवीरचोदिताः पुरं निशि स्वदाहयन्   ॥ २५ ॥

athaastrasampradeepitai: samastasho maholmukai: |
raghupraveeracoditaa: puram nishi swadaahayan ||25||

Then at night,being initiated by Rama kapis set fire to Lanka with big torches lit by special weapons.

Special Notes:

1. When all the Devatas were frightened by Ravana how did Agni devata burn Lanka? Earlier Agni had gained special strength from Hanuman's touch with his tail. Now the torches which were carried by the kapis had the sannidhana of Rama's 'agneyaastra' which gave Agni special strength.

Coming of Kumbha and Nikumbha

ततस्तौ निकुम्भोऽथ कुम्भश्च कोपात्
प्रदिष्टौ दशास्येन कुम्भश्रुतेर्हि।
सुतौ सुप्रहृष्टौ रणायाभियातौ
कपींस्तान् बहिः सर्वशो यातय्त्विक्लुत्रद्ध ऽाळळ्

pradishtau dashaasyena kumbhashruterhi |
sutau samprahrushtau ranaayaabhiyaatau
kapeenstaan bahi: sarvasho yaatayitvaa ||26||

Then in anger Ravana sent Kumbhakarna's children Nikumbha and Khumba. They came with a lot of enthusiasm to fight and chased away all the monkeys and got ready for the fight.

Kumbha is killed by Sugreeva

स कुम्भो विधातुः सुतं तारनीलौ
नलं चाश्विपुत्रौ जिगायाङ्गदं च।
सुयुद्धं च कृत्वा दिनेशात्मजेन
प्रणीतो यमस्याऽशु लोकं सुपापः   ॥ २७ ॥

sa kumbo vidhaatuh sutam taaraneelau
nalam caashwiputrau jigaayaangadam ca |
suyuddham ca krutwaa dineshaatmajena
praneeto yamasya aashu lokam supaapa: ||27||

Kumbha, a great sinner, defeated 'Brahma putra' Jambhavanta, Taara, Neela, Nala, Mainda Vivida and Angada but was killed by 'surya putra' Sugreeva.

Nikumbha's gallentary

ततो निकुम्भोऽद्रिवरप्रदारणं
महान्तमुग्रं परिघं प्रगृह्य ।
ससार सूर्य्यात्मजमाशु भीतः
स पुप्लुवे पश्चिमतो धनुःशतम् ॥ २८ ॥

tato nikumbho adrivarapradaaranam
mahaantamugram parigham pragruhya |
sasaara suryaatmajamaashu bheeta:
sa pupluve pashcimato dhanuhshatam ||28||

Later Nikumbha holding 'Parigaayudha' which can destroy even huge mountains confronted Sugreeva. Sugreeva frightened soon jumped a great distance towards the west.

Sun and Moon also began trembling

तं भ्रामयत्याशु भुजेन वीरे
भ्रान्ता दिशो द्यौश्च सचन्द्रसूर्य्या ।
सुराश्च तस्योरु बलं वरं च
शर्वोद्भवं वीक्ष्य विषेदुरीषत् ॥ २९ ॥

tam bhraamayatyaashu bhujena veere
bhraantaa disho dyaushca sacamdrasuryaa: |
suraashca tasyoru balam varam ca
sharvodbhavam veekshya vishedureeshat ||29||

When valiant Nikumbha spinned the 'parigaayuda' around his shoulders the entire sky with Chandra, soorya and dik (Devatas) began to tremble. Devatas became anxious about his valour which was further strengthened by Shiva's boon.

Hanuman confronted Nikumbha

अनन्यसाध्यं तमथो निरीक्ष्य
समुत्पपाताऽशु पुरोऽस्य मारुतिः ।
प्रकाश्यबाह्वन्तर आह चैनं
किमेभिरत्र प्रहराऽयुधं ते ॥ ३० ॥

ananyasaadhyam tamatho nireekshya
samutpapaata aashu puro asya maaruti: |
prakaashyabaahwantaram aaha cainam
kimebhiratra prahara aayudham te ||30||

Realizing that Nikumba was invincible by others, Hanuman immediately jumped before him and showed his chest and said, 'why are you provoking fear in them? If you are brave enough hit me here with your weapon!' (It indicates that Shiva's boons will have no effect on Hanuman)

Hanuman's extrodinary gallantry

इतीरितस्तेन स राक्षसोत्तमो वरादमोघं प्रजहार वक्षसि ।
विचूर्णितोऽसौ तदुरस्यभेद्ये यथैव वज्रो विपतौ वृथाऽभवत् ॥ ३१ ॥

iteeritastena sa raakshasottamo varaadamogham prajahaara vakshasi |
vicoornito asau tadurasyabhedye yathaiva vajro vipatau vrutha aabhavat ||31||

Thus on hearing this from Hanuman, that raakshasa due to his strength obtained from Shiva hit Hanuman's chest in great force with the weapon 'pariga.' However, just as Vajrayudha has no effect on Garuda, similarly this 'parigaayudha' broke into pieces on hitting Hanuman's chest.

Special Notes:

1. Mahabhaarata narrates a story in 'Aadi Parva' that when Garuda attacked heavens to get 'amrutha' Indra vielded his 'Vajrayudha' (Adhyaya 33). However since Vajrayudha was made out of back bone of Dadichi Maharishi and therefore in order to show respect to it Garuda just made one feather fall from his wings. Thus 'vajrayudha' did not work on Garuda. Similarly 'Parigaayudha' also failed and was destroyed by Hanuman.

विचूर्णिते निजायुधे निकुम्भ एत्य मारुतिम् ।
प्रगृह्य चाऽत्मनोंऽसके निधाय जग्मिवान् द्रुतम् ॥ ३२ ॥

vicoornite nijaayudhe nikumbha etya maarutim |
pragruhya ca aatmanomsake nidhaaya jagmivaan drutam ||32||

When the weapon was destroyed, Nikumbha held Hanuman and carried him on his shoulders and began to run fast.

Special Notes:

1. Hanuman punched Nikumbha. He fell unconscious. Then he was up and in turn hit Hanuman who fell and acted to be unconscious. Nikumbha decided to imprison him at that time and therefore put him on his shoulders and began to run into the city.
2. A similar incident is described in the Bhagavata when Pralambasura held Balarama and began to run. Balarama was frightened at that time. However Krishna had advised him to remember his 'Moola roopa' at such times which gave him strength that helped him hit back Pralambasura. Pralambasura died. (10-13-56). However here Hanuman did not get scared like Balarama. Instead he immediately attacked him and killed him. This episode shows that Hanuman is higher in gradation. Hanuman voluntarily allowed Nikumbha to get at him but used the opportunity to kill him immediately.

प्रगृह्य कण्ठमस्य स प्रधानमारुतात्मजः ।
स्वमाशु मोचयंस्ततो न्यपातयद् धरातळे ॥ ३३ ॥

pragruhya kanthamasya sa pradhaanamaarutaatmaja: |
swamaashu mocayanstato nyapaatayad dharaatale ||33||

Hanuman held Nikumbha's neck tight and released himself and pushed him to the ground.

चकार तं रणात्मके मखे रमेशदैवते ।
पशुं प्रभञ्जनात्मजो विनेदुरत्र देवताः ॥ ३४ ॥

cakaara tam ranaatmake makhe rameshadaivate |
pashum prabhanjanaatmajo vineduratra devataa: ||34||

Hanuman made Nikumbha the sacrificial animal in this war which was a Vishnu Yajna. Devatas hailed his glory at that time.

Special Notes:

1. In the 'yuddha yajna' Hanuman offered Nikumbha as sacrificial animal as a worship to Sri Ramachandra This Raakshasa son of Kumbhakarna was equivalent to him in strength. Thus Hanuman exhibited that although he had enough strength to kill Kumbhakarna he would not do so because he knew that Kumbhakarna was Sri Rama's victim, Devatas hailed Hanuman for this action.

Suptagna and other Ravana;s ministers were killed

सुसघ्नो यज्ञकोपश्च शकुनिर्देवतापनः ।
विद्युज्जिह्वः प्रमाथी च शुकसारणसंयुताः ॥ ३५ ॥

suptaghno yajnakopasca shakunirdevataapana: |
vidyujihwa: pramaathi ca shukasaaranasamyutaa: ||35||

रावणप्रेरिताः सर्वान् मथन्तः कपिकुञ्जरान् ।
अवध्या ब्रह्मवरतो निहता रामसायकैः ॥ ३६ ॥

raavanapreritaa: sarvaan mathnanta: kapikunjaraan |
avadhyaa brahmavarato nihataa raamasaayakai: ||36||

Suptagna, Yajnakopa, Shakuni, devataapani, vidhyudjihva, pramaadi shuka saarana were instructed by Ravana attacked the kapis and remained undefeated due to boon from Brahma. However they were all killed by Rama's arrow.

Ravana's sons enter the battle field

युद्धोन्मत्तश्च मत्तश्च देवान्तकनरान्तकौ ।
त्रिशिरा अतिकायश्च निर्य्ययू रावणाज्ञया ॥ ३७ ॥

yuddhonmattashca mattashca devaantakanaraantakau |
trishiraa atikaayashca niryayu raavanaajnayaa ||37||

Yuddhonmatta, Matta, Devantaka, Narantaka, Trishiras and Atikaaya as per Ravana's instruction came to fight.

Special Notes:

1. Among them except Yuddhonmatta and Matta other four were born to Ravana through Gandarva woman is clarified in later slokas.

Amgada kills Naraanthaka

नरान्तको रावणजो हयवर्य्योपरि स्थितः ।
अभीः ससार समरे प्रासोद्यतकरो हरीन् ॥ ३८ ॥

naraantako raavanajo hayavaryopari sthita: |
abheeh sasaara samare praasodyatakaro hareen ||38||

Ravana's son Naranthaka riding on a horse holding 'praasaayudha' without any fear confronted the kapis in the war.

तं दहन्तमनीकानि युवराजोऽङ्गदो बली ।
उत्पपात निरीक्ष्याऽशु समदर्शयदप्युरः ॥ ३९ ॥

tam dahantamaneekaani yuvaraajo angado balee |
utpapaata nireekshya aashu samadarshayadapyura: ||39||

When Naranthaka was killing the kapis, Yuva Raja Angada jumped before him and showed his chest. (It was like saying, do not underestimate these monkeys!)

तस्योरसि प्रासवरं प्रजहार स राक्षसः ।
द्विधा समभवत् तत्तु वालिपुत्रस्य तेजसा ॥ ४० ॥

tasyorasi praasavaram prajahaara sa raakshasaa |
dvidaa samabhavat: tattu vaaliputrasya tejasaa ||40||

Narantaka attacked with his praasaayudha on Angada's chest. However it broke into two due to the effulgence of Angada.

अथास्य हयमाश्वेव निजघान मुखे कपिः ।
पेततुश्चाक्षिणी तस्य स पपात ममार च ॥ ४१ ॥

athaasya hayamaashveva nijaghaana mukhe kapi: |
petatushcaakshinee tasya sa papaata mamaara ca ||41||

Immediately Angada hit on the face of the horse. Its eyes popped out and it fell dead.

स खड्गवरमादाय प्रससार रणे कपिम् ।
आच्छिद्य खड्गमस्यैव निहतो वालिसूनुना ॥ ४२ ॥

**sa khadgavaramaadaaya prasasaara rane kapim |
aacchidya khadgamasya iva tam nihato vaalisoonunaa ||42||**

Naraantaka lifted a big sword and confronted Angada. However Angada pulled at his sword and killed him with the same.

गन्धर्वकन्यकासूते निहते रावणात्मजे ।
आजगामाग्रजस्तस्य सोदर्यो देवतान्तकः ॥ ४३ ॥

**gandharvakanyakaasoote nihate raavnaathmaje|
ajagaamaagrajasthasya sodaryo devathaanthaka: ||43||**

Naraantaka, Ravana's son who was born through a Gandarva kanya was killed, his elder brother Devantaka came.

तस्याऽपतत एवाऽशु शरवर्षप्रतापिताः ।
प्रदुद्रुवुर्भयात् सर्वे कपयो जाम्बवन्मुखाः ॥ ४४ ॥

**tasya aapatata eva aashu sharavarshaprataapitaa: |
pradudruvurbhayaat sarve kapayo jaambavanmukhaa: ||44||**

As he attacked he rained arrows in which Jaambhavanta and all kapis under him unable to bear the assault ran helter skelter.

Angada fell unconscious to Devaantaka's arrows

स शरं तरसाऽऽदाय रविपुत्रायुधोपमम् ।
अङ्गदं प्रजहारोरस्यपतत् स मुमोह च ॥ ४५ ॥

**sa sharam tarasa aadaaya raviputraayudhopamam |
angadam prajahaarorasyapatat sa mumoha ca ||45||**

Devantaka took arrows likw Yama's danda and with force hit Angada's chest. Angada fell unconscious.

Sugreeva was also defeated by Devantaka

अथ तिग्मांशुतनयः शैलं प्रचलपादपम् ।
अभिदुद्राव सङ्गृह्य चिक्षेप च निशाचरे ॥ ४६ ॥

atha thigmaamshutanaya: shailam prachalapaadapam |
abhidudraava sangruhya cikshepa ca nishaachare ||46||

Then Sugreeva son of Surya lifted mountains full of trees and threw it in the raakshasa.

तमापतन्तमालक्ष्य दूराच्छरविदारितम् ।
सुरान्तकश्चकाराऽशु दधार च परं शरम् ॥ ४७ ॥

tamaapatantamaalakshya dooraaccaravidaaritam |
suraantakashcakaara aashu dadhaara ca param sharam ||47||

Seeing the mountain approaching him he aimed an arrow on it which destroyed it to pieces and immediately he aimed another arrow.

स तमाकर्णमाकृष्य यमदण्डोपमं शरम् ।
अविद्ध्यद्धृदये राज्ञः कपीनां स पपात ह ॥ ४८ ॥

sa tamaakarnamaakrushya yamadandopamam sharam |
aviddhyaddrudaye raanjya: kapeenaam sa papaata ha ||48||

This arrow which was like 'yama danda' was pulled close to his ears and aimed at Sugreeva's chest. Sugreeva fell unconscious.

Devantaka was killed by Hanuman

बलमप्रतिमं वीक्ष्य सुरशत्रोस्तु मारुतिः ।
आह्वयामास युद्धाय केशवः कैटभं यथा ॥ ४९ ॥

balamapratimam veekshya surashatrostu maaruti:
aahwayaamaasa yuddhaaya keshava: kaitabham yathaa ||49||

Realizing that Devantaka was invincible Hanuman provoked him for a fight just as Sri Hari called kaitaba.

तमापतन्तमालोक्य रथं सहयसारथिम् ।
चूर्णयित्वा धनुश्चास्य समाच्छिद्य बभञ्ज ह ॥ ५० ॥

tamaapatantamaalokya ratham sahayasaarathim |
coornayitvaa dhanushcaasya samaaccidya babhanja ha ||50||

Hanuman seeing Devantaka approaching he destroyed his chariot along with the charioteer, horses and bow.

अथ खड्गं समादाय पुर आपततो रिपोः ।
हरिः प्रगृह्य केशेषु पातयित्वैनमाहवे ॥ ५१ ॥

atha kadgam samaadhaaya pura apatato ripo:
hari: pragruhya kesheshu paathayithvainamaahave ||51||

Later lifting the sword Devantaka who approached was pulled by his hair and assaulted by Hanuman and his head was smashed with his legs.

शिरो ममर्द तरसा पवमानात्मजः पदा ।
वरदानादवद्ध्यं तं निहत्य पवनात्मजः ।
समीडितः सुरवरैः प्लवगैर्वीक्षितो मुदा ॥ ५२ ॥

shiro mamarda tarasaa pavamaanaathmaja: padaa
varadaanaadavaddhyam tam nihatya pavanaathmaja: |
sameedita: suravarai: plavagairveeryakshito mudhaa || 52 ||

Devantaka who was invincible due to boon from Shiva was killed by Hanuman and was praised by the Devatas. All the Kapis were overjoyed to see him.

विद्रावितास्विलकपिं वरात् त्रिशिरसं विभोः ।
भङ्क्तवा रथं धनुः खड्गमाच्छिद्याशिरसं व्यधात् ॥ ५३ ॥

vidravitaakhilakapim varaat trishirasam vibho: |
bhanktvaa ratham khadgamaaccidyaashirasam vyadhaat ||53||

Hanuman also destroyed the chariot of Trishira who with the help of boon from Brahma was making the kapis run helter skelter and cut his head.

Yuddhonmatta and others fell to Hanuman's attack

युद्धोन्मत्तश्च मत्तश्च पार्वतीवरदर्प्पितौ ।
प्रमथ्नन्तौ कपीन् सर्वान् हतौ मारुतिमुष्टिना ॥ ५४ ॥

yuddhonmattashca mattashca paarvativaradarpitau |
pramathnantau kapeen sarvaan hatau maarutimushtinaa ||54||

Yuddhonmatta and matta were attacking all monkeys with pride of Parvathi's boon. However they fell to the fist blow from Maruthi.

Entrance of Athikaaya

ततोऽतिकायोऽतिरथो रथेन
स्वयम्भुदत्तेन हरीन् प्रमृद्नन् ।
चचार कालानलसन्निकाशो
गन्धर्विकायां जनितो दशास्यात् ॥ ५५ ॥

tato atikaayo atiratho rathena
swayambhudattena hareen pramrudgan |
cacaara kaalaanalasannikaasho
gandharvikaayaam janito dashaasyaat ||55||

Atikaaya who was born to Ravana through a Gandharva kanya came in a chariot given by Brahma. Like 'Kaalagni' (embodiment of Death) he went around destroying all the monkeys.

Atikaaya was referred as Kumbhakarna

बृहत्तनुः कुम्भवदेव कर्ण्णा
वस्येत्यतो नाम च कुम्भकर्ण्णः ।
इत्यस्य सोऽर्क्कात्मजपूर्वकान् कपीन्
जिगाय रामं सहसाऽभ्यधावत् ॥ ५६ ॥

bruhattanuh kumbhavadeva karnaa
vasyetyato naama ca kumbhakarna: |
ityasya so arkkaatmajapoorvakaan kapeen
jigaaya raamam sahasa aabhyadhaavat ||56||

Athikaaya had a huge body. His ears were like pots. Therefore he was more known as Kumbhakarna. He defeated Sugreeva and other kapis. And with speed he approached Rama.

Special Notes:

It is stated that later this Athikaay will be killed by Lakshmana. Vaadiraajaru

says that Atikaaya is also known as Kumbhakarna is stated in Ramayana.

Mahabharata while narrating Rama's story says that Kumbhakarna is killed by Lakshmana. In that case the question that arises here is - 'mayaiva vadyau bhavatam trijanmasu' – What happens to the boon given by Sri Hari that in all three births you will be killed by Me? That is why Sri Madhvacharya says, Kumbhakarna killed by Lakshmana is not Ravana's brother but his son Athikaaya who was also known as Kumbhakarna due to his pot like ears. His body was huge and therefore was also known as 'athikaaya.'

Fight between Lakshmana and Athikaaya

तमापतन्तं शरवर्षधारं
महाघनाभं स्तनयित्नुघोषम् ।
निवारयामास यथा समीरः
सौमित्रिरात्तेष्वसनः शरौघैः ॥ ५७ ॥

tamaapatantam sharavarshadhaaram
mahaaghanaabham stanayitnughosham |
nivaarayaamaasa yathaa sameera:
saumitriraatteshwasanah sharaughai: ||57||

Lakshmana seeing athikaaya approaching with great speed roaring like a thunder and showering black arrows like huge clouds stopped with arrows with speed like wind.

ववर्षतुस्तावतिमात्रवीर्यौ
शरान् सुरेशाशनितुल्यवेगान् ।
तमोमयं चक्रतुरन्तरिक्षं
स्वशिक्षया क्षिप्रतमास्तबाणैः ॥ ५८ ॥

vavarshatustaavatimaatraveeryau
sharaan sureshaashanitulyavegaan |
tamomayam cakraturamtariksham
svashikshayaa kshiprataraastabaanai: ||58||

Lakshmana and Atikaaya who were both valiant sent strong arrows equivalent to Indra's Vajrayudha. With their dexterity they covered the entire sky and darkened it with their fast moving arrows.

शरैः शरानस्य निवार्य्य वीरः
सौमित्रिरस्त्राणि महास्त्रजालैः ।
चिच्छेद बाहू शिरसा सहैव
चतुर्भुजोऽभूत् स पुनर्द्विशीर्षः ॥ ५९ ॥

sharai: sharanasya nivaarya veera:
saumitrirastratraani mahaastrajaalai: |
ciccheda baahoo shirasaa sahaiva
chaturbhujo abhoot sa punardwisheersha: ||59||

Valiant Lakshmana stopped Atikaaya's arrows with his arrows and weapons with his weapons and cut his arms and head. Atikaaya then got two heads and four arms.

Vaayu Deva indicated to Lakshmana

छिन्नेषु तेषु द्विगुणास्यबाहुः
पुनःपुनः सोऽथ बभूव वीरः ।
उवाच सौमित्रिमथान्तरात्मा
समस्तलोकस्य मरुद् विषण्णम् ॥ ६० ॥

chinneshu teshu dvigunaasyabaahu:
puna: puna: so atha babhoova veera: |
uvaaca saumitrimathaantaraatmaa
samastalokasya marud vishannam ||60||

When these heads and arms were cut it again doubled. This process was repeated and several heads and arms were obtained by Athikaaya. At that time Mukhyapraana was 'antharyaami indwelling in all indicated to troubled Lakshmana.

Athikaaya 's death only by Brahmastra

ब्रह्मास्त्रतोऽन्येन न वद्ध्य एष
वराद् विधातुः सुमुखेत्यदृश्यः ।
रक्षःसुतस्याश्रवणीयमित्थ
मुक्त्वा समीरोऽरुहदन्तरिक्षम् ॥ ६१ ॥

brahma aastratonanyena na vaddhya esha
varaadvidhaatu: sumukhetyadrushya: |
rakshahsutasyaashravaneeyamittha
muktwaa sameero aruhadantariksham ||61||

'Oh handsome! He will not die with anything else other than Brahmastra. Vaayu Deva thus indicated to Lakshmana, invisible to Athikaaya, and disappeared.

Athikaaya died with Brahmastra

अथानुजो देवतमस्य सोऽस्त्रं
ब्राह्मं तनूजे दशकन्धरस्य।
मुमोच दग्धः सरथाश्वसूत
स्तेनातिकायः प्रवरोऽस्त्रवित्सु ॥ ६२ ॥

athaanujo devatamasya soasstram
braahmam tanooje dashakamdharasya |
mumoca dagdha: sarathaashwasoota
stenaatikaaya: pravaro astravitsu ||62||

At that time Lakshmana aimed Brahmastra on Athikaaya. Athikaaya who was known to be the most valiant among all fell dead along with his horses chariot and charioteer.

Ravana prepared himself for war

हतेषु पुत्रेषु स राक्षसेशः
स्वयं प्रयाणं समरार्थमैच्छत्।
सज्जीभवत्येव निशाचरेशे
खरात्मजः प्राह धनुर्धरोत्तमः ॥ ६३ ॥

hateshu putreshu sa raakshasesha:
swayam prayaanam samaraarthamaiccat |
sajjeebhavatyeva nishaacareshe
kharaatmaja: praaha dhanurdharottama: ||63||

After losing his children in the war Ravana himself prepared for war. As he was getting ready Kara's son Makaraakshasa a great archer spoke thus.

Makaraaksha's journey to death

नियुङ्क्ष्व मां मे पितुरन्तकस्य
वधाय राजन् सहलक्ष्मणं तम् ।
कपिप्रवीरांश्च निहत्य सर्वान्
प्रतोषये त्वामहमद्य सुष्ठु ॥ ६४ ॥

niyamkshya maam me piturantakasya
vadhaaya raajan sahalakshmanam tam |
kapipraveeraamshca nihatya sarvaan
pratoshaye twaamahamadya sushthu ||64||

Oh King! I have to kill that person who killed my father. Permit me. By killing Him along with Lakshmana I will make you happy today.

Makaraakshaa's valour

इतीरितेऽनेन नियोजितः स
जगाम वीरो मकराक्षनामा ।
विधूय सर्वांश्च हरिप्रवीरान्
सहाङ्गदान् सूर्य्यसुतेन साकम् ॥ ६५ ॥

itheeritheanenea nitijita: sa
jagaama veero makaraakshanaamaa |
vidhooya sarvaamshca haripraveeraan
sahaangadaan suryasutena saakam ||65 ||

Having said this he was permitted by Ravana and thus the valiant raakshasa named Makaraaksa frightened away all kapis along with Angada and Sugreeva and moved forward.

अचिन्तयन् लक्ष्मणबाणसङ्घा
नवज्ञया राममथाऽह्वयद् रणे ।
उवाच रामं रजनीचरोऽसौ
हतो जनस्थानगतः पिता त्वया ॥ ६६ ॥

acintayan lakshanabaansanghaa
navajnayaa raamamatha aahryaḍ rane |

uvaaca raamam rajaneecaro asau
hato janasthaanagatah pitaa twayaa ||66||

केनाप्युपायेन धनुर्द्धराणां
वरः फलं तस्य ददामि तेऽद्य ।
इति ब्रुवाणः स सरोजयोने
र्वरादवद्ध्योऽमुचदस्त्रसङ्घान् ॥ ६७ ॥

kenaapyupaayena dhanurddharaanaam
vara: phalam tasya dadaami te adya |
iti bruvaanah sa sarojayoner
varaadavaddhyo amuchadastrasanghaan ||67||

Makaraaksha ignoring the contemptuously multitude of arrows from Lakshmana he challenged Rama for a fight. He told Rama, You killed my father who was the best archer in entire 'Janasthaana' by fraudulent method. As a result You have to face the consequences in my hands. Saying so, Makaraakshasa who had the immunity from death by Brahma's boons began to rain weapons.

Special Notes:

1. Janaardhaneeya vyakhya says that 'Janasthaana' is another name for Dandakaaranya. Varadaraajeeya vyakhyana says that it is a place in Dandakaaranya. Chalaari vyakhyana says that 'Janasthaana' means Dandakaaranya and was named so in Dwapara Yuga. In Kritha Yuga it was known as Padma Nagara, in Treta Yuga it was Trikoota and in Dwapara Yuga it was 'Janasthaana' and in kaliyuga it is Nasik.

Makaraaksha was killed by Rama

प्रहस्य रामोऽस्य निवार्य चास्त्रै
रस्त्राण्यमेयोऽशनिसन्निभेन ।
शिरः शरेणोत्तमकुण्डलोज्ज्वलं
खरात्मजस्याथ समुन्ममाथ ॥ ६८ ॥

prahasya raamo asya nivaarya caastrair
astraanyameyo ashanisannibhena |

shira: sharanottamakundalojjwalam
kharaatmajasyaatha samunmamaatha **||68||**

Sri Rama, of imponderable prowess, smiling at this stopped his weapons with his arrows powerful as Vajraayudha and beheaded Makaraaksha who was shining with superior kundalas.

विदुद्रुवुस्तस्य तु येऽनुयायिनः
कपिप्रवीरैर्निहतावशेषिताः ।
यथैव धूम्राक्षमुखेषु पूर्वं
हतेषु पृथ्वीरुहशैलधारिभिः ॥ ६९ ॥

vidudruvustasya tu ye anuyaayina:
kapipraveerairnihataavasheshitaa: |
yathaiva dhoomraakshamukheshu poorvam
hateshu pruthweeruhashailadhaaribhi: **||69||**

Just as Dhoomraaksha and others were killed, similarly now several raakshaas under Makaraaksha were killed by the kapis with boulders and trees and some others escaped and ran for their life.

Special Notes:

1. Makaraaksha was chief of 'Janasthaana' and had an army of his own under his control. That army had come for war now.
2. Earlier when deaths of Ravana's sons were described nothing was mentined about their own army. With this example it is being told here.

Ravana came for war

ततः स सज्जीकृतमात्तधन्वा
रथं समास्थाय निशाचरेश्वरः ।
वृतः सहस्रायुतकोट्यनीकपै
र्निशाचरैराशु ययौ रणाय ॥ ७० ॥

tata: sa sajjlkrutamaattadhanwaa
ratham samaasthaaya nishaacareshwara: |
vruta: sahasraayutakotyaneekapai
rnishaacarairaashu yayau ranaaya **||70||**

Then Ravana prepared himself and held the bow and climbed the chariot and along with crores of Raakshasa chieftains came speedily for war. Chieftains wer not merely thousands in number but several ten thousand crores in number.

बलैस्तु तस्याथ बलं कपीनां
नैकप्रकारायुधपूगभग्नम् ।
दिशः प्रदुद्राव हरीन्द्रमुख्याः
समार्दयन्नाशु निशाचरांस्तदा ॥ ७१ ॥

balaistu tasyaatha balam kapeenaam
naikaprakaaraayudhapoogabhagnam |
disha: pradudraava hareendramukhyaa:
samaarddayannaashu nishaacaraanstadaa ||71||

The army of monkeys overpowered by army of Ravana and injured by their various kinds of weapons ran helter skelter. The monkey chieftains began to stop the raakshasaas.

Valour of Gaja and Gavaaksha

गजो गवाक्षो गवयो वृषश्च
सगन्धमादा धनदेन जाताः ।
प्राणादयः पञ्च मरुत्प्रवीराः
स कत्थनो वित्तपतिश्च जघ्नुः ॥ ७२ ॥

gajo gavaaksho gavayo vrushashca
sagamdhamaadaa dhanadena jaataa: |
praanaadaya: panca marutpraveeraa:
sa katthano vittapatishca jaghnu: ||72||

Gaja, Gavaaksha, Gavaya, Vrusha, Gandhamaada were born from Kubera. These are important five of Maruths.They were best among the Kapi sena and they quickly killed several raakshasaas.

Raavana's valour

शरैस्तु तान् षड्भिरमोघवेगै
र्निपातयामास दशाननो द्राक् ।
अथाश्विपुत्रौ च सजाम्बवन्तौ
प्रजह्रतुः शैलवरैस्त्रिभिस्तम् ॥ ७३ ॥

sharaistu taan shadbhiramoghavegair
nipaatayaamaasa dashaanano draak |
athaashwiputrau ca sajaambavantau
prajahratu: shailavaraistribhistam ||73||

Ravana with terrific arrows had them fall to the ground by means of six arrows of unfailing aim. Mainda Vivida (Ashwini putras) and Jambhavanta hit Ravana with three huge hills.

गिरीन् विदार्य्याऽशु शरैरथान्या
ञ्छरान् दशास्योऽमुचदाशु तेषु ।
एकैकमेभिर्विनिपातितास्ते
ससार तं शक्रसुतात्मजोऽथ ॥ ७४ ॥

gireen vidaarya aashu sharairathaanyaamn
ccharaan dashaasyo amuchadaashu teshu |
ekaikamebhirvinipaatitaaste
sasaara tam shakrasutaatmajo atha ||74||

However Ravana quickly with arrows destroyed the hills and then sent three arrows one after another on them. They fell unconscious. Then Angada confronted him.

Ravana made Angada unconscious

शिलां समादाय तमापतन्तं
बिभेद रक्षो हृदये शरेण ।
दृढाहतः सोऽप्यगमद् धरातलं
रवेः सुतोऽथैनमभिप्रजग्मिवान् ॥ ७५ ॥

shilaam samaadaaya tamaapatantam
bibheda raksho hrudaye sharena |
dhrudaahata: so apyagamad dharaatalam
raveh suto athainamabhiprajagmivaan ||75||

Ravana hit with an arrow Angadha's chest who was approaching with a boulder. Angadha was badly hurt and fell unconscious. Then Sugreeva who confronted him.was also hit with more force and he too fell unconscious.

Sugreeva fell unconscious

तद्धस्तगं भूरुहमाशु बाणै
ईशाननः खण्डश एव कृत्वा ।
ग्रीवाप्रदेशेऽस्य मुमोच बाणं
भृशाहतः सोऽपि पपात भूमौ ॥ ७६ ॥

taddhastagam bhooruhamaashu baanair
dashaanana: khandasha eva krutwaa |
greevaapradeshe asya mumoca baanam
bhrushaahata: so api papaata bhoomau ||76||

The ten headed Raavana quickly destroyed the tree which was in the hands of Sugreeva. He sent an arrow aiming his neck. As a result Sugreeva fell unconscious.

Hanuman hit Ravana with his fist

अथो हनूमानुरगेन्द्रभोग
समं स्वबाहुं भृशमुन्नमय्य ।
तताड वक्षस्यधिपं तु रक्षसां
मुखैः स रक्तं प्रवमन् पपात ॥ ७७ ॥

atho hanumaanuragendrabhoga
samam swabaahum bhrushamunnamayya |
tataada vakshasyadhipam tu rakshasaam
mukhaih sa raktam pravaman papaata ||77||

Then Hanuman raised his shoulders resembling the body of the serpent king hit Ravana on his chest. Ravana vomiting blood fell unconscious.

Special Notes:

1. Hanuman did not use his full strength to hit Ravana. If he had hit him with more force Ravana would have died then and there. This is indicated by the letter 'tu'. To warn a child the father lifts his hands in force but hits lightly. Similarly Hanuman says that he has hit very lightly. He says, 'It is not right for a servant carrying out the duty of the master to do so. That is why I left you without killing.' says Hanuman

2. Hanuman not only possessed unimaginable strength but also was highly intellectual.

There is none to equal Hanuman said Ravana

स लब्धसञ्ज्ञः प्रशशंस मारुतिं
त्वया समो नास्ति पुमान् हि कश्चित् ।
कः प्रापयेदन्य इमां दशां मा
मितीरितो मारुतिराह तं पुनः ॥ ७८ ॥

sa labdhasamjna: prashashamsa maarutim
twayaa samo naasti pumaan hi kashcit |
ka: praapayedanya imaam dashaam maam
iteerito maarutiraaha tam puna: ||78||

Ravana who later regained consciousness praised Hanuman. There is indeed no man equal to you. Who else can reduce me to this status? When Ravana said this, Hanuman replied.

Special Notes:

1. Ravana had earlier experienced such thrashing from Vaali and Karthaveeryarjuna. However his confession that 'there is no other man equal to Hanuman' indicates that Hanuman's strength is much more than their strength.

अत्यल्पमेतद् यदुपात्तजीवितः
पुनस्त्वमित्युक्त उवाच रावणः ।
गृहाण मत्तोऽपि समुद्यतं त्वं
मुष्टिप्रहारं त्विति तं पुपोथ ॥ ७९ ॥

atyalpametad yadupaattajeevita:
punastvamityukta uvaaca raavana: |
gruhaana matto api samudyatam tvam
mushtiprahaaram twiti tam pupotha ||79||

'What I have shown you is only a sample.It is clear from your surviving it.' When Hanuman said this Ravana said, 'Now you also experience my fist blow which will make you fall.' Thus saying Ravana hit Hanuman with his full might.

किञ्चित् प्रहारेण तु विह्वलाङ्गवत्
स्थिते हि तस्मिन्निदमन्तरं मम ।
इत्यग्निसूनुं प्रययौ स रावणो
निवारितो मारुतिनाऽपि वाचा ॥ ८० ॥

kincit prahaarena tu vihwalaangavat
sthite hi tasminnidamantaram mama |
ityagnisoonum prayayau sa raavano
nivaarito maarutina aapi vaacaa ||80||

With this blow Hanuman stood as though slightly pained, Ravana thought this was the right time for him to escape and in spite of Hanuman preventing him with words, Ravana went towards Neela.

Special Notes:

1. Hanuman wanted to show to the world that in spite of stopping Ravana he would like to escape. Hanuman wanted to give this opportunity to Ravana because he knew that Ravana could not withstand another blow!
2. Hanuman also knew the fact that his death was reserved for the Lord.That is why his blow was mild not intended to be fatal.
3. Earlier when Hanuman had come to Lanka he was tied with Brahmastra which did not cause any harm to him. After all Ravana only had boon from Brahma. Therefore it goes without saying that he cannot do any harm to Hanuman!

Neela's Valour

तमापतन्तं पसमीक्ष्य नीलो
धनुर्ध्वजाग्राश्वरथेषु तस्य ।
चचार मूर्द्धस्वपि चञ्चलोऽलं
जडीकृतस्तेन स रावणोऽपि ॥ ८१ ॥

tamaapatantam prasameekshya neelo
dhanurdhwajaagraashvaratheshu tasya |
cacaara moordhvaswapi cancalo alam
jadeekrutastena sa raavano api ||81||

Neela seeing Ravana approaching began to run incessantly perching on his bow, flagstaff, chariot, horses and heads also. This made Ravana confused. (jadeekrutha refers that Ravana stood still not knowing what to do)

Neela was defeated

स क्षिप्रमादाय हुताशनास्त्रं
मुमोच नीले रजनीचरेशः ।
स तेन भूमौ पतितो नचैनं
ददाह वह्निः स्वतनुर्य्यतोऽसौ ॥ ८२ ॥

sa kshipramaadaaya hutaashanaastram
mumoca neele rajaneecaresha: |
sa tena bhoomau patito na cainam
dadaaha vahni: svatanuryato asau ||82||

Ravana immediately took the 'agniastra' due to which Neela fell unconscious. The 'agni' in the weapon did not burn him because it was his own avatara.

Special Notes:

1. Neela was avatar of Agni and therefore the weapon did not burn him. However the 'moola roopa shakti' is not expressed during the avatara roopa. Therefore he fell unconscious.

Fight between Ravana and Lakshmana

ततो ययौ राघवमेव रावणो
निवारयामास तमाशु लक्ष्मणः ।
ततक्षतुस्तावधिकौ धनुर्भृतां
शरैः शरीरावरणावदारणैः ॥ ८३ ॥

tato yayau raaghavameva raavano
nivaarayaamaasa tamaashu lakshmana: |
tatakshatustaavadhikau dhanurbhrutaam
sharai: shareeraavaranaavadaarnai: ||83||

Then Ravana proceeded towards Rama but was soon obstructed by Lakshmana. Both of them foremost among archers hit each other by arrows capable of piercing even through the armour covering their bodies.

Lakshmana fell unconscious

निवारितस्तेन स रावणो भृशं
रुषाऽन्वितो बाणममोघमुग्रम् ।
स्वयम्भुदत्तं प्रविकृष्य चाऽशु
ललाटमद्ध्ये प्रमुमोच तस्य ॥ ८४ ॥

nivaaritastena dashaanano bhrusham
rusha aanwito baanamamoghamugram |
swayambhudattam parikrushya ca aashu
lalaatamadhye pramumoca tasya ||84||

Thus frustrated by him Ravana became greatly enraged and drawing the fierce and unfailing arrow given by Brahma, flung it quickly at the middle of his forehead.

भृशाहतस्तेन मुमोह लक्ष्मणो
रथादवप्लुत्य दशाननोऽपि ।
क्षणादभिद्रुत्य बलात् प्रगृह्य
स्वबाहुभिर्नेतुमिमं समैच्छत् ॥ ८५ ॥

bhrutaahatastena mumoha lakshmano
rathaadavaplutya dashaanano api |
kshanaadabhidrutya balaat pragruhya
swabaahubhirnetumimam samaicchat ||85||

Hit hard by it Lakshmana fainted and Ravana getting down from his chariot hurried desirous of carrying him away forcibly on his shoulders.

Lakshmana remembered his Moola Roopa

सम्प्राप्य सञ्ज्ञां स सुविह्वलोऽपि
सस्मार रूपं निजमेव लक्ष्मणः ।
शेषं हरेरंशयुतं नचास्य
स चालनायापि शशाक रावणः ॥ ८६ ॥

sampraapya samjnaam sa suvihvalo api
sasmaara roopam nijameva lakshmana: |
shesham hareramshayutam na caasya
sa caalanaayaapi shashaaka raavana: ||86||

On regaining his senses though after prolonged unconsciousness, Lakshmana remembered his own real form (Moola roppa) which is that of Sesha with the special presence of Sri Hari in Sankarshana Roopa and thus Ravana was unable even to shake him.

Special Notes:

1. Even though the strength and knowledge (jnana) in Avatara roopa (manifested form) is little less than the Moola Roopa (original form), when the original form is recalled the strength increases. Sesha is the Moola roopa of Lakshmana. Lord's Sankarshana Roopa was having special presence with him. Although he had no strength to tolerate the Brahmastra this Ravana is of no significance to him. Although Lakshmana was unable to kill Ravana because of his boon from Brahma, there is no necessity for him to get imprisoned by him. Therefore Rama made him recollect his moola roopa and thus blessed him.

   (Navakoti Narayana was a miser as Srinivasa Nayaka. However Lord Sri Hari made him recall his moola roopa as Narada through the episode of the nose ring and made him turn a new leaf as Sri Purandara Dasa.)

Even the earth shook but Lakshmana did not shake

बलात् स्वदोर्भिः प्रतिगृह्य चाखिलै
र्यदा स वीरं प्रचकर्ष रावणः ।
चचाल पृथ्वी सहमेरुमन्दरा
ससागरा नैव चचाल लक्ष्मणः ॥ ८७ ॥

balaat swadorbhi: pratigruhya chaakhilair
yadaa sa veeram pracakarsha raavana: |
cacaala pruthvee sahamerumandaraa
sasaagaraa naiva cacaala lakshmana: ||87||

When Ravana attempted to drag that hero by force holding him by all his hands the earth itself moved along with Meru and Mandhara mountains and the oceans. But Lakshmana did not move.

Grandeur of Aadi sesha

सहस्रमूर्ध्नोऽस्य बतैकमूर्ध्नि
ससप्तपाताळगिरीन्द्रसागरा ।

धराऽखिलेयं ननु सर्षपायति
प्रसह्य को नाम हरेत् तमेनम् ॥ ८८ ॥

sahasramoordhno asya bataikamoordhni
sasaptapaataalagirindrasaagaraa |
dhara aakhileyam nanu sarshapaayati
prasahya ko naama hart tamenam ||88||

When this entire earth along with seven nether regions, the big mountains and oceans placed on one of his thousand hoods resemble but a mustard seed no wonder none can forcebily carry him.

Hanuman made Ravana unconscious

प्रकर्षति त्वेव निशाचरेश्वरे
तथैव रामावरजं त्वरान्वितः ।
समस्तजीवाधिपतेः परा तनुः
समुत्पपातास्य पुरो हनूमान् ॥ ८९ ॥

prakarshati tweva nishaacareshware
tathaiva raamaavarajam tvaraanvita: |
samastajeevaadhipate: paraa tanu:
samutpapaataasya puro hanoomaan ||89||

When the Raakshasa king was nevertheless dragging in haste with all his strength Rama's younger brother, Hanuman who is avatara of Lord of all souls (Vaayu) suddenly appeared before him.

स मुष्टिमावर्त्य च वज्रकल्पं
जघान तेनैव च रावणं रुषा ।
प्रसार्य्य बाहूनखिलैर्म्मुखैर्वमन्
स रक्तमुष्णं व्यसुवत् पपात ॥ ९० ॥

sa mushtimaavrutya tu vajrakalpam
jaghaana tenaiva ca raavanam rushaa |
prasaarya baahoonakhilairmukhairvaman
sa raktamushnam vyasuvat papaata ||90||

Waving his fist hard as Vajra he hit Ravana with it in great anger and Ravana vomiting hot blood through all his mouths fell like a corpse stretching forth his arms.

Hanuman carried lakshmana to Rama

निपात्य रक्षोधिपतिं स मारुतिः
प्रगृह्य सौमित्रिमुरङ्गशायिनः ।
जगाम रामाख्यतनोः समीपं
सौमित्रिमुद्धर्तुमलं ह्यसौ कपिः ॥ ९१ ॥

**nipaatya rakshodhipatim sa maaruti:
pragruhya saumitrimuramgashaayina:|
jagaama raamaakhyatanoh sameepam
saumitrimuddhartumalam hyasau kapi: ||91||**

Having thrown the Raakshasa king on the ground, Maruthi carrying Lakshmana went near Rama who is no other than Hari (reclining on Sesha). This monkey could indeed easily carry Lakshmana.

Special Notes:

1. As Vaayu in the form of Koorma (tortoise) bears the serpent Lord Anantha in Ghanodaka, it is said that Maruthi could easily carry Lakshmana (Sri Vadirajaru)
2. Although Ravana had boon from Brahma he was unable to carry Lakshmana. However Hanuman carried him very easily. This brings out the fact that Vaayu is so much greater than Sesha: **'Lakshmana praanadaata ca'**
3. Lakshmana who is Sesha Roopa holds the entire lokas and stands on Vaayu Koorma who is none other than Hanuman is a well known fact which is indicated by the letter 'HI'

Lakshmana is blessed by Rama's touch

स रामसंस्पर्शनिवारितक्लमः
समुत्थितस्तेन समुद्धृते शरे ।
बभौ यथा राहुमुखात् प्रमुक्तः
शशी सुपूर्णो विकचस्वरश्मिभिः ॥ ९२ ॥

sa raamasamsparshanivaaritaklama:
samutthitastena samuddhrute share |
babhau yathaa raahumukhaat pramukta:
shashee supoorno vikachatswarashmibhi: ||92||

When all his pain had been removed by the touch of Rama and the arrow had been plucked out by Him, Lakshmana got up and shone with splendor just as the full mon coming out of Rahu's mouth shines with all its resplendent rays.

Special Notes:

1. The pain inflicted by Brahma's astra was removed by Sri Rama's healing touch. Only the Lord is capable of removing this pain. Can it be claimed a difficult effort for the Lord who absolves our bondage in 'samsaara' by just a side glance?

The fight between Rama and Ravana

स शेषभोगाभमथो जनार्दनः
प्रगृह्य चापं सशरं पुनश्च ।
सुलब्धसञ्ज्ञं रजनीचरेशं
जगाद सज्जीभव रावणेति ॥ ९३ ॥

sa sheshabhogaabhamatho janaardana:
pragruhya caapam sasharam punashca|
sulabdhasamjnam rajaneecaresham
jagaada sajjeebhava raavaneti ||93||

Then Janardhana holding his bow resembling the hood of sesha along with arrows told the raakshasa king who had again regained full consciousness 'Oh Ravana get ready to fight.'

Ravana's valour

रथं समारुह्य पुनः सकार्म्मुकः
समार्ग्गणो रावण आशु रामम् ।
अभ्येत्य सर्वांश्च दिशश्चकार
शरान्धकाराः परमास्त्रवेत्ता ॥ ९४ ॥

ratham samaaruhya puna: sakaarmuka:
samaargano raavana aashu raamam

abhyetya sarvaashca dishashcakaara
sharaandhakaaraa: paramaastravettaa ||94||

Again mounting his chariot, Ravana with bow and arrows, proceeded quickly towards Rama and being cognizant of the use of celestial weapons made all directions dark with arrows.

Hanuman became Raama's Vehicle

रथस्थितेऽस्मिन् रजनीचरेशे
न मे पतिर्भूमितळे स्थितः स्यात् ।
इति स्म पुत्रः पवनस्य रामं
स्कन्धं समारोप्य ययौ च राक्षसम् ॥ ९५ ॥

rathe sthite asmin rajaneecareshe
na me patirbhumitale sthitah syaat |
iti sma putrah pavanasya raamam
skandham samaaropya yayau ca raakshasam ||95||

When the rakshasa king was seated on a chariot, the son of Vaayu thought 'let not my Lord stand on the ground' and placing Rama on the shoulders proceeded towards the Raakshasa.

Special Notes:

1. Lord is Vaayuvahana is made practical here – Suparno Vaayu Vaahana, Varado Vaayu vaahana (Vishnu Sahasranaama).

Rama's unparalleled valour

प्रहस्य रामोऽस्य हयान् निहत्य
सूतं च कृत्वा तिलशो ध्वजं रथम् ।
धनूंषि खड्गं सकलायुधानि
च्छत्रं च सञ्छिद्य चकर्त्त मौलिम् ॥ ९६ ॥

prahasya raamo asya hayaan nihatya
sootam ca krutwaa tilasho dhwajam ratham|
dhanoomshi khadgam sakalaayudhaani
catram ca sacchidya cakarta maulim ||96||

With a smile Rama killed his horses and charioteer having destroyed the chariot and flagstaff, cut asunder his bows and swords and all other instruments and having destroyed his umbrella cut his crown.

Rama let Ravana go!

कर्त्तव्यमूढं तमवेक्ष्य रामः
पुनर्जगादाऽशु गृहं प्रयाहि ।
समस्तभोगाननुभूय शीघ्रं
प्रतोष्य बन्धून् पुनरेहि मर्त्तुम् ॥ ९७ ।

kartavyamoodham tamavekshya raama:
punarjaga aadaashu gruham prayaahi |
samastabhogaananubhooya sheeghram
pratoshya bandhoon punarehi martum ||97||

Seeing Ravana totally disoriented and not knowing further action Rama said, 'go soon to your house and after quickly enjoying all pleasures and satisfying near and dear ones come back to die.'

Special Notes:

1. Rama's gesture is matchless. Having got his enemy so easily, he chose to let him go giving him another opportunity to rethink.

It is sure Kumbhakarna will be awakened

इतीरितोऽवाग्वदनो ययौ गृहं
विचार्य्य कार्य्यं सह मन्त्रिभिः स्वकैः ।
हतावशेषैरथ कुम्भकर्ण्णं
प्रबोधनायाऽशु मतिं चकार ॥ ९८ ॥

iteerito avaagvadano yayau gruham
vichaarya kaaryam saha mamtribhi: swakai:|
hataavasheshairatha kumbhakarna
prabodhanaaya aashu matim chakaara ||98||

Thus told, he went home with sulking face and having consulted with his surviving ministers thereafter he soon made up his mind for awakening Kumbhakarna.

Kumbhakarna finally woke up

स शैलशृङ्गासिपरश्वधायुधै
 र्निशाचराणामयुतैरनेकैः ।
तच्छ्वासवेगाभिहतैः कथञ्चिद्
 गतैः समीपं कथमप्यबोधयत् ॥ ९९ ॥

sashailashrungaasiparashwadhaayudhair
nishaacaranaamayutairanekai:|
tacchwaasavegaabhihatai: kathancid
gataih sameepam kathamapyabodhayat ||99||

With great difficulty Ravana woke up Kumbhakarna with help of several million raakshasa armed with mountain peaks, swords, hatchetswho were able somehow to get near him though pushed back by the force of his breath.

Special Notes:

1. Kumbhakarna's body was strong like the diamond that it could not be easily destroyed. In spite of flinging such powerful weapons on him he was only made to wake up but his body was little hurt. If such a Kumbhakarna's body was very easily cut with just arrows from Rama, one can imagine His gallantry. To express this it is said that the raakshasaas who went to wake up Khumbhakarna were equipped with such weapons.
2. Kumbhakarna had got the boon from Brahma for long hours of sleep. He was embodiment of 'Mithyajnaana' (false knowledge). This episode shows how very difficult it is to convince those who have wrong knowledge.

Kumbhakarna was fed with meat and blood

शैलोपमानस्य च मांसराशीन्
 विधाय भक्षानपि शोणितह्रदान् ।
सुतृप्तमेनं परमादरेण
 समाह्वयामास सभातलाय ॥ १०० ॥

shailopamaanasya ca maamsaraasheen
vidhaaya bhakshaanapi shonitahradaan |
sutruptamenam paramaadarena
samaahwayaamaasa sabhaatalaaya ||100||

Having placed before him mountain heaps of of flesh fit for eating and also ponds of blood, and having made him well satisfied, he summoned him with due honour to the audience hall.

Special Notes:

1. When most revered Hanuman came Ravana received him with much disregard while Kumbhakarna who is sinful was received with great honors. For those who are like Ravana with indulgent nature are impertinent towards 'true knowledge' but show fondness in deep slumber.

Ravana prays to Khumbhakarna

उवाच चैनं रजनीचरेन्द्रः
पराजितोऽस्म्यद्य हि जीवति त्वयि ।
रणे नरेणैव च रामनाम्ना
कुरुष्व मे प्रीतिममुं निहत्य ॥ १०१ ॥

uvaaca cainam rajaneecarendra:
paraajito asmyadya hi jeevati twayi |
rane narenaiva hi raamanaamnaa
kurushva me preetimamum nihatya ||101||

Raakshasa king told him, Even as you are alive I have been strangely indeed vanquished in battle by a mere human named Rama. Bring delight to me by killing him.

Kumbhakarna mocked Ravana

इतीरितः कारणमप्यशेषं
श्रुत्वा जगर्हाग्रजमेव वीरः ।
अमोघवीर्य्येण हि राघवेण
त्वया विरोधश्चरितो बताद्य ॥ १०२ ॥

iteeritah kaaranamapyashesham
shrutwaa jagarhaagrajameva veera: |
amogaveeryena hi raaghavena
twayaa virodhashcarito bataadhya ||102||

On hearing Ravana speak thus, Kumbhakarna learnt all the reasons behind the enmity and thus mocked his brother, 'Alas you have now made enmity with Raaghava whose valor is immeasurable'.

Khunmbhakarna advises Ravana

प्रशस्यते नो बलिभिर्विरोधः
कथञ्चिदेषोऽतिबलो मतो मम
इतीरितो रावण आह दुर्नयो
प्यहंत्वयाऽव्यो हि किमन्यथा त्वया ॥ १०३ ॥

prashasyate no balibhirvirodha:
kathamchidesho atibalo mato mama |
itIrito raavana aaha durnayo
apyahamtwaya aavyo hi kimanyathaa twayaa ||103||

'Enmity with superior people is not recommended. In my opinion Rama is very strong. On hearing this Ravana replied, May be I am wrong. Yet you have to protect me; else what use are you to me?'

Ravana begs for help – Kumbhakarna agrees

चरन्ति राजान उताक्रमं क्वचित्
त्वयोपमान् बन्धुजनान् बलाधिकान् ।
समीक्ष्य हीत्थं गदितोऽग्रजेन
स कुम्भकर्ण्णः प्रययौ रणाय ॥ १०४ ॥

caranti raajaana utaakramam kvacit
tvayopamaan bandhujanaan balaadhikaan |
sameekshya heettham gadito agrajena
sa kumbhakarna: prayayau ranaaya ||104||

'Sometimes kings like me commit mistakes keeping faith in relations who are superior in strength for support.' Hearing this from Ravana Kumbhakarna set out for the fight.

Monkeys ran away seeing Kumbhakarna's strides

प्राकारमालङ्घ्य स पञ्चयोजनं
यदा ययौ शूलवरायुधो रणम् ।

कपिप्रवीरा अखिलाः प्रदुद्रुवु
भयादतीत्यैव च सेतुमाशु ॥ १०५ ॥

praakaaramaalanghya sa pancayojanam
yadaa yayau shoolavaraayudho ranam |
kapipraveeraa akhilaah pradudruvur-
bhayaadateetyaiva ca setumaashu ||105||

Holding a spear he leaped the fortress of Trikuta extending over five yojanas and stepped into the battle field, even the most valiant monkeys ran away out of fear, crossing the the bridge across the ocean.

Special Notes:

1. Kumbhakarna's physique was frightening and he could cross the five yojana high Trikuta mountain in just one stride. Monkeys not only feared opposing him they even feared looking at him.

Kumbhakarna swallowed the monkeys

शतबलिपनसाख्यौ तत्र वस्वंशभूतौ
पवनगणवरांशौ श्वेतसम्पातिनौ च ।
निर्ऋतितनुमथोग्रं दुर्म्मुखं केसरीति
प्रवरमथ मरुत्सु प्रास्यदेतान् मुखे सः ॥ १०६ ॥

shatabalipanasaakhyau tatra vasvamshabhootau
pavanaganavaraamshau shvetasampaatinau ca |
nirrutitanumadhoogram dhurmukham kesareeti
pravaramatha maruthsu praasyadetaan mukhe sa: ||106||

Of them, Sathabali and Panasa, incarnations of Vasus; Sveta and Sampati who were superior among Maruths; fierce Durmukha incarnation of Niruti; and also Kesari the senormost of the Maruths were all swallowed.

Special Notes:

1. This sampati is not Sampati the bird but a monkey. Kesari is Hanuman's father.

रजनिचरवरोऽसौ कुम्भकर्ण्णः प्रतापी
कुमुदमपि जयन्तं पाणिना सम्पिपेष ।

नळमथ च गजादीन् पञ्च नीलं सतारं
गिरिवरतरुहस्तान् मुष्टिनाऽपातयच्च ॥ १०७ ॥

rajanicaravaro asau kumbhakarna: prataapee
kumudamapi jayantam paaninaa sampipesha |
nalamatha ca gajaadeen panca neelam sataaram
girivarataruhastaan mushtina aapaatayacca ||107||

Kumbhakarna who was the foremost and and powerful among the raakshasaas crushed Kumudha and Jayanta with his hands and thereafter with his fist blow threw Nala, Neela and Taara and the five monkeys including Gaja to the ground who confronted him holding Moutain peaks in their hand.

Angada and Jambhavan attempted in vain

अथाङ्गदश्च जाम्बवानिनात्मजश्च वानरैः ।
निजघ्निरे निशाचरं सवृक्षशैलसानुभिः ॥ १०८ ॥

athaangadashca jaambavaaninaatmajashca vaanarai: |
nijaghnire nishaacaram savrukshashailasaanubhi: ||108||

Thereafter Angada, Jambhavan and Sugreeva along with other monkeys attacked the raakshasa with mountain peaks containing trees.

विचूर्णिताश्च पर्वतास्तनौ निशाचरस्य ते ।
बभूव काचन व्यथा नचास्य बाहुशाळिनः ॥ १०९ ॥

vicoornitaashca raakshasaastanau nishaacarasya te|
babhoova kaacana vyathaa na caasya baahushaalina: ||109||

Those mountains falling on the chest of the raakshasa was powdered but not the slightest pain was caused to this strong bodied man.

Sugreeva fell

अथापरं महाचलं प्रगृह्य भास्करात्मजः ।
मुमोच राक्षसेऽथ तं प्रगृह्य तं जघान सः ॥ ११० ॥

aathaaparam mahaacalam pragruhya bhaaskaraatmaja: |
mumoca raakshaso atha tam pragruhya tam jaghaana sa: ||110||

Then the son of Surya (Sugreeva) seizing another big mountain threw it on the raakshasa and he catching it hit with it back on Sugreeva

तदा पपात सूर्यजस्तताड चाङ्गदं रुषा ।
सजाम्बवन्तमाशु तौ निपेततुस्तळाहतौ ॥ १११ ॥

tadaa papaata suryajastataada chaangadam rushaa |
sajaambavantamaashu tau nipetatustalaahatau ||111||

Then Sugreeva fell down. Kumbhakarna struck with anger Angada and Jambhavanta and both being struck by his palm fell.

Sugreeva captured by Kumbhakarna

अथ प्रगृह्य भास्करिं ययौ स राक्षसो बली ।
जगाम चानु मारुतिः सुसूक्ष्ममक्षिकोपमः ॥ ११२ ॥

atha pragruhya bhaaskarim yayau sa raakshaso balee |
jagaama chaanu maaruti: susukshmamakshikopama: ||112||

Then the powerful Raakshasa went carrying Sugreeva and Maruthi followed him assuming the form of a small fly

Hanuman went for Sugreeva's rescue

यदैनमेष बाधते तदा विमोचयाम्यहम् ।
यदि स्म शक्यतेऽस्य तु स्वमोचनाय तद् वरम् ॥ ११३ ॥

yadainamesha baadhate tadaa vimocayaamyaham |
yadi sma shakyate asya tu swamochanaaya tadvaram ||113||

'If Kumbhakarna creates trouble to Sugreeva I will release him. If the latter is able to release himself well and good'

इति व्रजत्यनु स्म तं मरुत्सुते निशाचरः ।
पुरं विवेश चार्चितः स्वबन्धुभिः समस्तशः ॥ ११४ ॥

iti vrajatyanu sma tam marutsute nishaacara: |
puram vivesha chaarcita: swabandhubhi: samastasha: ||114||

As son of Maruth was following him thus the raakshasa entered the city being honored by all relatives.

Sugreeva woke up – Kumbhakarna lost his nose

तुहिनसलिलमाल्यैः सर्वतोऽभिप्रवृष्टे
रजनिचरवरेऽस्मिंस्तेन सिक्तः कपीशः ।
विगतसकलयुद्धग्लानिरावञ्चयित्वा
रजनिचरवरं तं तस्य नासां ददंश ॥११५॥

tuhinasalilamaalyai: sarvato abhipravrushte
rajanicaravare asmimstena siktah kapeesha: |
vigatasakalayuddhaglaaniraa vanchayitvaa
rajanicaravaram tam tasya naasaam dadamsha ||115||

As this raaksahsa chief was being showered in all the parts of his body with flowers wet with cool water, the monkey king also thus got sprinkled became relieved of exhaustion from the fight and by deceiving that raakshasa chief bit his nose.

Special Notes:

1. Sugreeva till now due to exhaustion remained quiet in Kumbhakarna's arms. Because of the cool water from flowers he overcame exhaustion and and due to 'anima shakti' he reduced his size and before Kumbhakarna realized he escaped, jumped up and bit his nose.

Sugreeva's valour cut Kumbhakarna's ears

कराभ्यामथ कर्णौ च नासिकां दशनैरपि ।
सञ्छिद्य क्षिप्रमेवासावुत्पपात हरीश्वरः ॥ ११६ ॥

karaabhyaamatha karnau ca naasikaam dashanairapi |
sancidya kshipramevaasaavutpapaata hareeswara: ||116||

Having torn off his ears by his hands and bit his nose by his teeth, this monkey king soon jumped up.

Kumbhakarna used Spear

तळेन चैनं निजघान राक्षसः
पिपेष भूमौ पतितं ततोऽपि ।
समुद्गतोऽसौ विवरेऽङ्गुलीनां
जघान शूलेन पुनः स राक्षसः ॥ ११७ ॥

talena cainam nijaghaana raakshasa:
pipesha bhoomau patitam tato api |
samudgato asau vivare anguleenaam
jaghaana shoolena punah sa raakshasa: ||117||

The raakshasa hit Sugreeva with his palm.He fell to the ground who was again crushed by his feet. However Sugreeva escaped through the space between his toes but the raakshasa again struck with his spear.

Sugreeva's life was saved by Hanuman

अमोघशूलं प्रपतत् तदीक्ष्य
रवेः सुतस्योपरि मारुतात्मजः ।
प्रगृह्य जानौ प्रणिधाय शीघ्रं
बभञ्ज तं प्रेक्ष्य ननाद चोच्चैः ॥ ११८ ॥

amoghashoolam prapatat tadeekshya
swve: sutasyopari maarutaatmaja: |
pragruhya jaanau pranidhaaya sheeghram
babhanja tam prekshya nanaada coccai: ||118||

The son of Maruth, seeing the unerring spear falling on the son of Surya (Sugreeva) seized it and placing it on his knees broke it and looked at Kumbhakarna and roared.

अथैनमावृत्य जघान मुष्टिना
स राक्षसो वायुसुतं स्तनान्तरे ।
जगर्ज तेनाभिहतो हनूमा
नचिन्तयंस्तत् प्रजहार चैनम् ॥ ११९ ॥

athainamaavruttya jaghaana mushtinaa
sa raakshaso vaayusutam stanaantare |
jagarja tenaabhihato hanoomaan
acintayanstat prajahaara cainam ||119||

That Raakshasa shaking his fist, hit son of Vaayu (Hanuman) in the middle of his chest and shouted. Though hit by him, Hanuman unmindful of it struck him back.

Unable to bear the strike by Hanuman, Kumbhakarna fell unconscious

तळेन वक्षस्यभिताडितो रुषा
हनूमता मोहमवाप राक्षसः ।
पुनश्च सञ्ज्ञां समवाप्य शीघ्रं
ययौ स यत्रैव रघुप्रवीरः ॥ १२० ॥

talena vakshasyabhitaadito rushaa
hanoomataa mohamavaapa raakshasa: |
punashca sanjnaam samavaapya sheeghram
yayau sa yatraiva raghupraveera: ||120||

Hanuman with anger hit violently on his (khumbakarna's) chest, the raakshasa fainted, and soon regaining consciousness walked towards where Raghupraveera (foremost among Raghus) stood.

Hanuman let go Kumbhakarna as he was victim of only Rama

विचिन्तयामास ततो हनूमान्
मयैव हन्तुं समरे हि शक्यः ।
असौ तथाऽप्येनमहं न हन्मि
यशो हि रामस्य दृढं प्रकाशयन् ॥ १२१ ॥

vicintayaamaasa tato hanoomaan
mayaiva hamtum samare hi shakya: |
asau tatha aapyenamaham na hanmi
yasho hi raamasya drudham prakaashayan ||121||

Hanuman thought to himself. 'I can kill Khumbhakarna in the battle. Nevertheless I will not kill him. My aim is to bring out Rama's fame.

अनन्यवद्ध्यं तमिमं निहत्य
स्वयं स रामो यश आहरेत ।
दत्तो वरो द्वारपयोः स्वयं च
जनार्दनेनैव पुरा ततश्च ॥ १२२ ॥

ananyavaddhyam tamimam nihatya
swayam sa raamo yasha aahareta |
datto varo dwaarapayoh swayam ca
janaardanenaiva puraa tatashca ||122||

Rama should gain fame by killing him, the one, who cannot be slained by anyone else.Earlier Sri Janardhana had Himself blessed His 'dwarapalas' with this boon.

मयैव वद्ध्यौ भवतं त्रिजन्मसु
प्रवृद्धवीर्य्याविति केशवेन ।
उक्तं ममैवैष यदप्यनुग्रहं
वधेऽस्य कुर्य्यान्नतु मे स धर्म्मः ॥ १२३ ॥

mayaiva vaddhyau bhavatam trijanmasu
pravruddhaveeryaaviti keshavena |
uktam mayaivaisha yadapyanugraham
vadhe asya kuryaannatu me sa dharma: ||123||

It was said by Keshava: 'In spite of your increased prowess you shall be killed by me alone in all your three births'. However, even if I kill him Sri Hari will surely look upon me with favour. Still it is not proper for me to do so.

Kumbhakarna went to Rama

इति स्म सञ्चिन्त्य कपीशयुक्तो
जगाम यत्रैव कपिप्रवीराः ।
स कुम्भकर्ण्णोऽखिलवानरांस्तु
प्रभक्षयन् राममुपाजगाम ॥ १२४ ॥

iti sma samcimtya kapeeshayukto
jagaama yatraiva kapipraveeraa: |
sa kumbhakarno akhilavaanaraanstu
prabhakshayan raamamupaajagaama ||124||

Thus thinking in this manner Hanuman along with the monkey chief (Sugreeva) went where the other important monkeys stood. Kumbhakarna swallowed all the monkeys as he approached Rama.

Kumbhakarna swallowed more monkeys

ते भक्षितास्तेन कपिप्रवीराः
सर्वे विनिर्ज्जग्मुरमुष्य देहात् ।
स्रोतोभिरेवाथ च रोमकूपैः
केचित् तमेवाऽरुरुहुर्य्यथा गिरिम् ॥ १२५ ॥

te bhakshitaastena kapipraveeraa:
sarve vinirjagmuramushya dehaat |
srotobhirevaatha ca romakoopai:
kecit tamevaaruruhuryathaa girim ||125||

All those monkeys who had been devoured by him came out of his body through his nine organs and also the pores of his hair amd some of them again climbed on him as if on a mountain.

Kumbhakarna swallowed his own people

स तान् विधूयाऽशु यथा महागजो
जगाम रामं समरार्थमेकः ।
प्रभक्षयन् स्वानपरांश्च सर्वशो
मत्तः समाघ्राय च शोणितं पिबन् ॥ १२६ ॥

sa taan vidhooyaashu yathaa mahaagajo
jagaama raamam samaraarthameka: |
prabhakshayan swaanaparaanshca sarvasho
mattah samaaghraaya ca shonitam piban ||126||

Like a maddened elephant Kumbhakarna shook them off from his body (like flies) and went unaided to fight Rama,and as he went he swallowed monkeys and his own raakshasa and enjoying the smell of blood he was drinking it.

Kumbhakarna did not take any notice of Lakshmana

न्यवारयत् तं शरवर्षधारया
स लक्ष्मणो नैनमचिन्तयत् सः ।
जगाम रामं गिरिशृङ्गधारी
समाह्वयत् तं समराय चाऽशु ॥ १२७ ॥

nyavaarayat tam sharavarshadhaarayaa
sa lakshmano nainamacintayat sa: |
jagaama raamam girishrungadhaaree
samaahwayat tam samaraaya ca aashu ||127||

Lakshmana rained arrows to stop Kumbhakarna. However Kumbhakarna disregarding them walked towards Rama with a mountain peak in his hand. He challenged Rama for a battle.

Battle between Rama and Kumbhakarna

अथो समादाय धनुः सुघोरं
शरांश्च वज्राशनितुल्यवेगान् ।
प्रवेशयामास निशाचरे प्रभुः
स राघवः पूर्वहतेषु यद्वत् ॥ १२८ ॥

atho samaadaaya dhanuh sughoram
sharaanshaa vajraashanitulyavegaan |
praveshayaamaasa nishaachare prabhu:
sa raaghava: poorvahateshu yadwat ||128||

Then Raghava picked up a terrible bow and flung arrows at the raakshasa with the speed of Indra's Vajrayuda, just as he had killed formerly asuras like Khara and Dhushana.

यावद्बलेन न्यहनत् खरादिकान्
न तावतैव न्यपतत् स राक्षसः ।
अथ प्रहस्याऽऽत्मबलैकदेशं
प्रदर्शयन् बाणवरान् मुमोच ॥ १२९ ॥

yaavadbalena nyahanat kharaadikaan
na taavataiva nyapatat sa raakshasa: |
atha prahasya aatmakabalaikadesham
pradarshayan baanavaraan mumoca ||129||

Kumbhakarna did not fall to the force that was used by Rama to kill Khara and Dhushana. Smiling, Rama just by playing on a little with His intrinsic strength hit Kumbhakarna with exceptional arrows.

Special Notes:

1. When it is said that Khumbhakarna was not affected by strength of arrows of Rama used on Khara and Dhushana, it only means Kumbhakarna is much stronger than them, it does not however underestimate Rama's strength. Rama is always 'sarva guna sampanna.' Rama did not want him to fall. Thus he did not fall. Later Rama smiled and with little strength aimed His arrow at Kumbhakarna which made him fall. Everything happens according to His will, shows Rama.

Kumbhakarna was made into pieces by five arrows

द्वाभ्यां स बाहू निचकर्त्त तस्य
पदद्वयं चैव तथा शराभ्याम् ।
अथापरेणास्य शिरो निकृत्य
सम्प्राक्षिपत् सागरतोय आशु ॥ १३० ॥

dwaabhyaam sa baahoo nicakarta tasya
padadwayam caiva tathaa sharaabhyaam |
athaaparenaasya shiro nikrutya
sampraakshipat saagaratoya aashu ||130||

Rama with two arrows cut his arma, and with two more arrows He cut his two legs, with another arrow He cut his head and threw him quickly into the waters of the ocean.

Special Notes:

1. Strength Rama showed was merely for the perception by the worldly. However He could have pronounced destruction by choice just as He does with creation. However He did not choose to do so..

Upsurge of the ocean

अवर्द्धताब्धिः पतितेऽस्य काये
महाचलाभे क्षणदाचरस्य ।
सुराश्च सर्वे ववृषुः प्रसूनै
र्म्मुदास्तुवन्तो रघुवर्य्यमूर्ध्नि ॥ १३१ ॥

avardhataabdhih patite asya kaaye
mahaachalaabhe kshanadaacarasya |
suraashca sarve vavrushuh prasoonair
mudaa stuvanto raghuvaryamoordhni ||131||

By the fall of the raakshasa's body resembling a mountain into the sea, it overflowed and all the Devas showered flowers on the head of Rama, praising Him with joy.

Special Notes:

1. Kumbhakarna's body was huge which could make water in the sea overflow. Rama did not want it to fall on the battle field and cause death of several monkleys. Therefore as He killed him he threw his body into the sea.

Khumabakarna's huge body

योजनानां त्रिलक्षं हि कुम्भकर्णो व्यवर्द्धत ।
पूर्वं पश्चात् सञ्चुकोच लङ्कायामुषितुं स्वयम् ॥ १३२ ॥

yojanaanaam trilaksham hi kumbhakarno vyavarddhata |
poorvam pashcaat sanchukoca lankaayaamushitum swayam ||132||

Kumbhakarna had originally grown to the size of three lacs yojanas (soon after his birth) and later to live in Lanka he had reduced his size.

स तु स्वभावमापन्नो म्रियमाणो व्यवर्द्धत ।
तेनास्मिन् पतिते त्वब्धिरवर्द्धदधिकं तदा ॥ १३३ ॥

sa tu swabhaavamaapanno mriyamaano vyavarddhata |
tenaasmin patite twabdhiravardhadadhikam tadaa ||133||

He grew to his natural size at the time of his death and with this increased size, the body when thrown into the sea, the sea also swelled in volume.

Special Notes:

1. 'Lavana Samudra' is only one lac yojana. However in extent it is several yojanas. Moreover Kumbhakarna's body was cut into pieces and therefore it could be accommadated in the ocean.

Ravana heard about Kumbhakarna's death

अथापरे ये रजनीचरास्तदा
कपिप्रवीरैर्निहताश्च सर्वशः ।
हतावशिष्टास्त्वरिताः प्रदुद्रुवु
र्भ्रातुर्वधं चोचुरुपेत्य रावणम् ॥ १३४ ॥

athaapare ye rajaneecaraastadaa
kapipraveerairnihataashca sarvasha:|

hataavashishtaastwaritaa: pradudruvur
bhraaturvadham cocurupetya raavanam ||134||

Then the remaining raakshasa were mostly killed by the valiant monkeys and the survivors ran quickly to Ravana and intimated to him his brother's death.

Coming of Indrajith

स दुःखतप्तो निपपात मूर्च्छितो
निराशकश्चाभवदात्मजीविते ।
तमाह पुत्रस्त्रिदशेशशत्रु
र्नियुङ्क्ष्व मां शत्रुवधाय माचिरम् ॥ १३५ ॥

sa dukhathapto nipapaata moorchito
niraashakashcaabhavadaatmajeevite |
tamaaha putrastreedasheshashatrun-
niryunksha maam shatruvadhaaya maachiram ||135||

Afflicted with grief Ravana fainted. He lost hopes in life. Then his son Indrajith told him, 'Direct me without delay for the killing of your enemies.'

Special Notes:

1. Indrajith had won over Indra with help of Brahma's boon. However he had forgotten that Rama is master of even Brahma. Thus he spoke in this manner.

मया गृहीतस्त्रिदशेश्वरः पुरा
विषीदसे किं नरराजपुत्रतः ।
स एवमुक्त्वा प्रजुहाव पावकं
शिवं समभ्यर्च्य समारुहद् रथम् ॥ १३६ ॥

mayaa gruheetastridasheshwarah puraa
visheedase kim nararaajaputrata: |
sa evamuktwaa prajuhaava paavakam
shivam samabhyarchya samaaruhad ratham ||136||

'Formerly the king of Devas was captured by me. Why do you grieve on account of the son of a human king?' Having spoken these words Indrajith set up sacrificial fire and worshipped Shiva and left mounted on his chariot.

The monkey warriors were bound with 'Naaga Paasha'

स आत्तधन्वा सशरो रथेन
वियत् समारुह्य ययावदर्शनम् ।
स नागपाशैर्वरतः शिवस्य
बबन्ध सर्वान् कपिवीरसङ्घान् ॥ १३७ ॥

sa aattadhanwaa sasharo rathena
viyat samaaruhya yayaavadarshanam |
sa naagapaashairvaratah shivasya
babandha sarvaan kapiveerasanghaan ||137||

With his bow drawn and with arrows he mounted up the sky in his chariot and became invisible. With the 'Naaga paasha' obtained by Shiva's boon, he bound the entire monkey warriors.

Service Opportunity given by Lord Hari to Garuda

पुराऽवताराय यदा स विष्णु
र्दिदेश सर्वांस्त्रिदशांस्तदैव ।
ममापि सेवा भवते प्रयोज्ये
त्येवं गरुत्मानवदद् वृषाकपिम् ॥ १३८ ॥

pura aavataaraya yadaa sa vishnur-
didesha sarvaanstridashaanstadaiva |
mamaapi seva bavate prayojyet-
yevam garuthmaanavadad vrishaakapim ||138||

Earlier Vishnu had directed all the Devatas for incarnation on earth, Garuda had prayed to Vrishakapi (Vishnu who grants requests and dispels the grief of His devotees) thus: 'Give me an opportunity to serve You.'

Special Notes:

1. Brahma and Saraswati, Garuda and Souparani do not have avataras in this world. Therefore Garuda wanted to serve the Lord in some way and

thus he put forward his request in this manner.

तमाह विष्णुर्न भुवि प्रजाति
मुपैहि सेवां तव चान्यथाऽहम् ।
आदास्य एवात्र यथा
यशः स्याद् धर्म्मश्च कर्त्तव्यकृदेव च स्याः ॥ १३९ ॥

tamaaha vishnurna bhuvi prajaatim-
upaihi sevaam tava chaanyatha aaham |
aadaasya evaatra yathaa
yash: syaad dharmashca kartavyakrudeva ca syaa: ||139||

Vishnu told him: 'Do not seek birth on earth. I shall certainly accept your service in such a way that your fame and Dharma may become established and you would have also discharged your duty.'

वरेण शर्वस्य हि रावणात्मजो
यदा निबध्नाति कपीन् सलक्ष्मणान् ।
उरङ्गपाशेन तदा त्वमेव
समेत्य सर्वानपि मोचयस्व ॥ १४० ॥

varena sharvasya hi raavanaatmajo
yadaa nibadhnaati kapeen salakshmanaan |
urangapaashena tadaa twameva
sametya sarvaanapi mocayasva ||140||

When Indrajith would bind all the monkey warriors and Lakshmana with 'Nagapasha' due to the boon from Shiva, then you alone shall come and release all of them

अहं समर्थोऽपि स लक्ष्मणश्च
तथा हनूमान् न विमोचयामः ।
तव प्रियार्थं गरुडैष एव
कृतस्तवाऽदेश इमं कुरुष्व ॥ १४१ ॥

aham samartho api sa lakshmanashca
tathaa hanoomaan na vimocayaama: |
tava priyaartham garudaisha eva
krutastava aadesha imam kurushwa ||141||

'Though I am capable, Lakshmana also is capable and so too Hanuman. However none of us will release them. Oh Garuda, so that this pleasurable duty may be yours. I command you to do so. Carry out this duty.'

Special Notes:

1. As Lakshmana is king of Nagas he is capable of releasing the 'Naaga pasha.' The boon was given to Indrajith by Shiva. Lakshmana is avatara of Sesha who was earlier Shiva. Therefore Lakshmana can overlook Shiva's boon and release from its binding. Garuda is equal to Shiva, he has the capacity to overcome Shiva's boons. That is why Lord Hari commands him to make him happy.

तदेतदुक्तं हि पुराऽऽत्मना यत्
ततो हि रामो न मुमोच कञ्चन ।
न लक्ष्मणो नैव च मारुतात्मजः
स चैव जानाति हि देवगुह्यम् ॥ १४२ ॥

tadetaduktam hi pura aaatmanaa yat
tato hi raamo na mumoca kanchana |
na lakshmano naiva ca maarutaatmaja:
sa caiva jaanaati hi devaguhyam ||142||

In as much as Rama himself had said earlier He did not attempt to release anyone. As so neither Lakshmana nor Hanuman, as latter alone knew this divine secret.

Special Note:

1. Hanuman by reason of his superiority and Lakshmana by reason of his equality could both override Shiva's boon. The former by virtue of his innate all pervasive knowledge knew this secret while Lakshmana's knowledge of this secret was due to his presence as Aadiseha at that time Lord commanded Garuda. The emphasis is however laid on Hanuman's knowledge alone because of its superior character. (Sri Vadiraja)

Indrajith was praised by Ravana

अथो निबद्ध्याऽशु हरीन् सलक्ष्मणान्
जगाम रक्षः स्वपितुः सकाशम् ।

ननन्द चासौ पिशिताशनेश्वरः
शशंस पुत्रं च कृतात्मकार्य्यम् ॥ १४३ ॥

atho nibadhyaashu hareen salakshmanaan
jagaama raksha: swapitu: sakaasham |
nananda caasau pishitaashaneshwara:
shashamsa putram ca krutaatmakaaryam ||143||

Having bound the monkeys and Lakshmana, Indrajith went to his father Ravana. Ravana rejoiced and praised his son for service done to himself.

Garuda released the victims from 'Naaga Paasha'

स पक्षिराजोऽथ हरेर्न्निदेशं
स्मरंस्त्वरावानिह चाऽजगाम ।
तत्पक्षवातस्पर्शेन केवलं
विनष्ट एषां स उरङ्गबन्धः ॥ १४४ ॥

sa pakshiraajo atha harernidesham
smaranstwaraavaaniha ca aajagaama |
tatpakshavaatasparshena kevalam
vinashta eshaam sa urangabandha: ||144||

Garuda remembering Sri Hari's command quickly came here. By mere touch of the wind that was caused due to the flutter of his wings, the bond of "naaga Paasha' was destroyed.

Special Notes:

1. The word 'sparsh' is used to indicate even the touch was gentle and not forceful.

Monkeys regained consious

स राममानम्य परात्मदैवतं
ययौ सुमाल्याभरणानुलेपनः ।
कपिप्रवीराश्च तरूञ्छिलाश्च
प्रगृह्य नेदुर्बलिनः प्रहृष्टाः ॥ १४५ ॥

sa raamamaanamya paraatmadaivatam
yayau sumaalyaabharanaanulepana: |
kapipravIraastu taroonshilaashca
pragruhya nedurbalinah prahrushtaa: ||145||

Garuda adorned with excellent garland, ornaments and sandal paste after worshipping his supreme deity Rama left. The monkey warriors were once again filled with strength and gladdened shouted war cries, holding trees and stones.

Special Notes:

1. The wind produced by Garuda's fluttering of the wings removed the fatigue of the monkeys due to the bonding. They were rejuvenated and once again showed enthusiasm as before.
2. Garuda was commanded by Lord about this incident shows that Rama is not only Omnipotent but also 'all knower.'

Indrajith once again used his weapon

श्रुत्वा निनादं प्लवगेश्वराणां
पुनः सपुत्रोऽत्रसदत्र रावणः ।
बन्धादमुष्मात् प्रतिनिस्सृतास्ते
किमत्र कार्य्यं त्विति चिन्तयानः ॥ १४६ ॥

shrutwaa ninaadam plavageshvaraanaam
punah saputro atrasadatra raavana: |
bandhaadmushmaat pravinissrutaaste
kimatra kaaryam twiti cintayaana: ||146||

Hearing the cries of the monkey chiefs, Ravana along with his son became frightened thereby again, being perplexed about what should be done next, now that the monkeys had been freed from this bondage.

पुनश्च हुत्वा स हुताशमेव
रथं समारुह्य ययावदर्शनम् ।
ववर्ष चास्त्राणि महान्त्यजस्रं
वरादुमेशस्य तथाऽब्जजस्य ॥ १४७ ॥

punashca hutwaa sa hutaashameva
ratham samaarunhya yayaavadarshanam |
vavarsha chaastraani mahaantyajasram
varaadumeshasya tatha aabjajasya ||147||

Indrajith again set up sacrificial fire and mounted his chariot and became invisible. And he showered powerful weapons incessantly with the help of boons given by Shiva and Brahma.

The monkey chieftains once again fell unconscious

पुनश्च तस्यास्त्रनिपीडितास्ते
निपेतुरुर्व्यां कपयः सलक्ष्मणाः ।
स्पृशन्ति नास्त्राणि दुरन्तशक्तिं
तनुं समीरस्य हि कानिचित् क्वचित् ॥ १४८ ॥

punashca tasyaastranipeeditaaste
nipetururvyaam kapaya: salakshmanaa: |
sprushamti naastraani durantashaktim
tanum sameerasya hi kaanicit kvacit ||148||

Again the monkeys along with Lakshmana having been hurt by his arrows fell on the ground. But none of his weapons touched in the least the incarnation of Vaayu (Hanuman) of infinite prowess.

विज्ञातुकामः पुरि सम्प्रवृत्तिं
विभीषणः पूर्वगतस्तदाऽऽगात् ।
ददर्श सर्वान् पतितान् स वानरान्
मरुत्सुतं त्वेकमनाकुलं च ॥ १४९ ॥

Vijnaatukaama: puri sampravruttim
vibheeshana: poorvagatastadaa aagaat |
dadarsha sarvaan patitaan sa vaanaraan
marutsutam tvekamanaakulam ca ||149|

Vibheeshana who had gone before to ascertain the situation in the city (Lanka) just then returned and saw all the monkeys fallen down, except the son of Vaayu who alone remained unafflicted.

Special Notes:

1. Vibheeshana was not affected because he was away. No weapons affect Hanuman. It did not affect Lakshmana too. However in order to respect the weapon as per Rama's command, Lakshmana lied down silently. This is clarified further in sloka 162.

Jambhavanta told about Hanuman's glory

स तं समादाय ययौ विधातृजं
विमूर्च्छितं चोदकसेकतस्तम् ।
आश्वास्य किं जीवसि हीत्युवाच
तथेति स प्राह च मन्दवाक्यः ॥ १५० ॥

sa tam samaadaaya yayau vidhaatrujam
vimoorchitam codakasekatastam |
aashwaasya kim jeevasi heetyuvaaca
tatheti sa praaha ca mandavaakya: ||150||

Vibheeshana took Hanuman to Jambhavan who had also fallen unconscious and sprinkled water revived him and asked, 'Are you alive?' Jambhavanta replied, 'yes' in a feeble voice.

ऊचे पुनर्जीवति किं हनूमान्
जीवाः स्म सर्वेऽपि हि जीवमाने ।
तस्मिन् हते निहताश्चैव सर्वे
इतीरितेऽस्मीत्यवदत् स मारुतिः ॥ १५१ ॥

ooche punarjeevati kim hanoomaan
jeevaa: sma sarve api hi jeevamaane |
tasmin hate nihataashcaiva sarva
iteerite asmityavadat sa maaruti: ||151||

Jambhavan again added, 'Is Hanuman alive?' We all can live if he is alive. However we are all dead if he is dead.' When told thus, Maruthi said 'I am there'.

Special Notes:

1. Being hurt by the weapons Jambhavan was unable to open his eyes. However he recognized Vibheeshana by his voice. He was unable to see

Hanuman with him. As Hanuman did not speak, he could not recognize him with voice. That is why he asked, 'Is Hanuman alive?' The entire world is alive due to presence of 'Vaayu Devaru'. Without him the body falls dead. It is an example to highlight the lines in Upanishad. Jambhavaan being an avataara of 'Yama Dharma' knew the greatness of Hanuman. Only those who are in the 'path of Dharma' will be able to understand this aspect.

2. Hanuman, Jambhavaan and Vibheeshana are all 'Chiranjeevi,s'.

Jaambhavaan requests that Sanjeevini should be brought

इत्युक्तो जाम्बवानाह हनूमन्तमनन्तरम् ।
योऽसौ मेरोः समीपस्थो गन्धमादनसञ्ज्ञितः ॥ १५२ ॥

गिरिस्तस्मात् समाहार्य्यं त्वयौषधचतुष्टयम्
मृतसञ्जीवनी मुख्या सन्धानकरणी परा ।
सवर्ण्णकरणी चैव विशल्यकरणीति च ॥ १५३ ॥

ityukto jaambavanaaha hanoomamtamanantaram |
yo asau mero: sameepastho gandhamaadanasanghita ||152||

giristasmaat samaahaaryam tvayaushadhachatushtayam |
mrutasanjeevanee mukhyaa sandhaanakaranee paraa |
savarnakaranee caiva vishalyakaraneeti ca ||153||

Having told this, Jaambhavaan then said to Hanuman 'you must bring four medicinal herbs from that mountain known as Gandhamadhana which is near Meru, of which the most important is 'Mrita Sanjeevanee', and the rest are 'Sandhaanakaranee', 'Saavarnakaranee' and 'Vislakaranee.'

Special Notes:

1. 'Mrita sanjeevani' brings the dead back to life. 'Sandaana karanee' that which unites the limbs which are cut. 'Savaranakaranee' that which brings natural colur to the discoloured parts. 'Visalyakaranee' that which throws out the imbedded arrows.
2. It will not suffice if the monkeys are brought back to life. They have to regain their original health. They have to get ready for further battle! Thus knowing these types of herbs which help in revitalizing is remarkable.

Hanuman left resembling the arrow of Rama

इत्युक्तः स क्षणेनैव प्रापतद् गन्धमादनम् ।
अवाप चाम्बरचरो राममुक्तः शरो यथा॥ १५४ ॥

ityuktah sa kshanenaiva praapatad gandhamaadanam |
avaapa caambaracaro raamamukta: sharo yathaa ||154||

The very moment he was told so Hanuman jumped up and reached Gandhamadana, just as an arrow flung by Rama flying in the air.

Hanuman uprooted Sanjeevana

अन्तर्हिताश्चौषधीस्तु तदा विज्ञाय मारुतिः ।
उद्बबर्ह गिरिं क्रोधाच्छतयोजनमण्डलम् ॥ १५५ ॥

amtarhitaashcaushadheestu tadaa vijnaaya maaruti: |
udbabarha girim krodhaaccatayojanamandalam ||155||

However the medicinal herbs became invisible (on account of fear of removal). Knowing this Maruti then with anger plucked up that portion of the mountain itself spreading over one hundred yojanas.

Special Notes:

1. Gandhamadhana mountain is 2000 yojanas big. In that the area covered by the herbs was 1000 yojanas. Hanuman plucked that portion of the mountain and brought it.

Hanuman brought the Sanjeevana

स तं समुत्पाट्य गिरिं करेण
प्रतोळयित्वा बलदेवसूनुः ।
समुत्पपाताम्बरमुग्रवेगो
यथा हरिश्चक्रधरस्त्रिविक्रमे ॥ १५६ ॥

sa tam samutpaatya girim karena
pratolayitwaa baladevasunu: |
samutpapaataambaramugravego
yathaa harishcakradharastrivikrame ||156||

He, the son of Vaayu (God of strength) having plucked it up and weighed it in his hand, flew up in the sky with terrible speed, just like Hari with His chakra when he incarnated as Trivikrama.

Special Notes:

1. During Trivikrama Avatara Sri Hari grew with tremendous speed and in fraction of second spanned the entire space. Similarly Hanuman crossed the distance between Lanka and Meru the span of 50,000 yojanas in seconds.

Monkeys regained their life

अवाप चाक्ष्णोः स निमेषमात्रतो
निपातिता यत्र कपिप्रवीराः ।
तच्छैलवातस्पर्शात् समुत्थिताः
समस्तशो वानरयूथपाः क्षणात् ॥ १५७ ॥

aavaapa chaakshnoh sa nimeshamaatrato
nipaatitaa yatra kapipraveeraa: |
taccailavaatasparshaat samutthitaa:
samastasho vaanarayuthapaa: kshanaat ||157||

And returned before the wink of the eye to where the monkey chiefs lay, and in moment all the commanders of the monkeys got up by mere touch of the wind coming from the mountain.

Hanuman was praised by all – The Devatas rained flowers

अपूजयन्मारुतिमुग्रपौरुषं
रघूत्तमोऽस्यानुजनिस्तथाऽपरे ।
पपात मूर्ध्न्यस्य च पुष्पसन्ततिः
प्रमोदितैर्देववरैर्विसर्जिता ॥ १५८ ॥

apoojayanmaarutimugrapaurusham
raghoottamo asyaanujanistatha aapare |
papaata moordhnyasya ca pushpasantati:
pramoditairdevavarairvisarjitaa ||158||

The younger brother of the foremost of the Raghus (Lakshnmana) as well as others worshipped Maruti for his excellent prowess and flowers showered by the greatly delighted Devatas fell on his head.

Special Notes:

1. It can be noted here that just as Hanuman brought the 'mritha sanjeevaniee' and brought back to life all the monkeys who were in service of Rama and made them continue their saadhana of serving Rama, SriMadhvacharya, avatara of Hanuman, also with his works which are like 'Sanjeevanee' makes the saadhaka proceed in the path of saadhana fully rejuvenated.
2. Just as Devatas showered flowers on Hanuman, even in Madhva avatara Devatas rained flowers as mentioned in Madhva Vijaya.

Sanjeevana was put back in place

स देवगन्धर्वमहर्षिसत्तमै
रभिष्टुतोरामकरोपगूहितः ।
पुनर्गिरिं तं शतयोजनोच्छ्रितं
न्यपातयत् संस्थित एव तत्र च ॥ १५९ ॥

sa devagandharvamaharshisattamair
abhishtuto raamakaropagoohita: |
punargirim tam shatayojanocchritam
nyapaatayat samsthita eva tatra ca ||159||

Praised by Devas, Gandharvas and the foremost Rishis, and embraced within the arms of Rama, he threw back that mountain covering over a 100 yojanas from where he stood.

The monkeys once again ready for fight

स पूर्ववन्मारुतिवेगचोदितो
निरन्तरं श्लिष्टतरोऽत्र चाभवत् ।
पुनश्च सर्वे तरुशैलहस्ता
रणाय चोत्तस्थुरलं नदन्तः ॥ १६० ॥

sa poorvavanmaarutivegacodito
nirantaram shlishtataro atra caabhavat |

punashca sarve tarushailahastaa
ranaaya cottasthuralam nadanta: ||160||

Propelled from the force of Maruti, it became closely knitted with the other portion of the mountain as before. All the monkeys stood up again for fight with trees and stones in their hands making loud noises.

Special Notes:

1. This feat of Hanuman is beyond imagination. We have to bow in humility before him. Pandithacharya who was overwhelmed with this episode just folded his hands in 'Vaayusthuti' to say 'kapivaravapushaste nama: koushalaaya'!
2. It not only brings out the strength of Hanuman but also his intellectual acumen.

Indrajith was overcome with fear

पुनश्च तान् प्रेक्ष्य समुत्थितान् कपीन्
भयं महच्छक्रजितं विवेश ।
स पूर्ववद्धव्यवहे समर्च्य
शिवं तथाऽदर्शनमेव जग्मिवान् ॥ १६१ ॥

punashca taan prekshya samutthitaan kapeen
bhayam mahaccakrajitam vivesha |
sa poorvavaddhavyavahe samarchya
shivam tatha aadarshanameva jagmivaan ||161||

On seeing those monkeys again standing up, great fear enetered in the mind of Indrajith. After setting up the sacrificial fire and worshipping Shiva as before he again became invisible.

He once again bound the monkeys

वराश्रयेणाजगिरीशयोस्तथा
पुनर्म्महास्त्रैः स बबन्ध तान् कपीन् ।
अथाऽह रामस्य मनोऽनुसारतः
पुराऽस्त्रमेवानुसरन् स लक्ष्मणः ॥ १६२ ॥

varaashrayenaajagireeshayostathaa
sammoha aastrai: sa babandha taan kapeen
atha aaha raamasya mano anusaarata:
pura aastramevaanusaran sa lakshmana: ||162||

Indrajith with the help of boons from Brahma and Rudra bound the monkeys once again with 'sammohanastra.' Lakshmana submitted himself before to those 'asthras' only in conformity with wishes of Rama, said,

पितामहास्त्रेण निहन्मि दुर्म्मतिं
तवाऽज्ञया शक्रजितं सबान्धवम् ।
इतीरिते तेन स चाऽह राघवो
भयाददृश्ये न विमोक्तुमर्हसि ॥ १६३ ॥

pitaamahaastrena nihanmi durmatim
tava aajnayaa shakrajitam sabaandhavam |
iteeritastena sa ca aaha raaghavo
bhayaadadrushye na vimoktumarhasi ||163||

'Under your order, I shall with the help of 'Brahma astra' kill the evil minded Indrajith along with his relations. Thus told by Lakshmana Raghava replied, 'It is not proper for you to aim an astra when he has become invisible through fear.'

न सोढुमीशोऽसि यदि त्वमेत
दस्त्रं तदाऽहं शरमात्रकेण ।
अदृश्यमप्याशु निहन्मि सन्तं
रसातळेऽथापि हि सत्यलोके ॥ १६४ ॥

na sodhumeesho asi yadi twametad
astram tada aaham sharamaatrakena |
adrushyamapyaashu nihanmi santam
rasaathale athaapi hi satyaloke ||164||

'If you are unable to tolerate the missiles, then I with an ordinary arrow will kill him no matter where he is in hiding, either in 'rasathala' or 'Sathyaloka.'

Special Notes:

1. Sri Rama is here reminding Lakshmana of His previous exploit of striking the 7 palm trees with a single arrow which pierced the earth and nether regions and also killed the 'asuras' there. (Sri Vadiraja).

इति स्म वीन्द्रस्य हनूमतश्च
बलप्रकाशाय पुरा प्रभुः स्वयम् ।
सम्मानयित्वाऽस्त्रममुष्य रामो
दुरन्तशक्तिः शरमाददेऽथ ॥ १६५ ॥

iti sma veendrasya hanoomatashca
balaprakaashaaya puraa prabhu: swayam |
sammaanayitwa aastramamushya raamo
durantashakti: sharamaadade atha ||165||

Therefore the Lord who though possessed infinite capacity by Himself, formerly allowed (Indrajith's) astras to take effect, only to bring out the glory of Garuda and Hanuman, now took up the arrow.

Special Notes:

1. Although Sri Rama is Omnipotent, first time he wanted Garuda's glory be known to the world and second time Hanuman's strength had to be made known to all. That is why he remained indifferent during earlier attacks.Rama is 'Bhaktavatsala'. Thus it is nothing but foolishness to ascertain Rama as incapable instead of knowing him as the Omnipotent Lord.

Indrajith fled fearing Rama

अनेन दृष्टोऽहमिति स्म दुष्टो
विज्ञाय बाह्वोर्बलमस्य चोग्रम् ।
विनिश्चयं देवतमस्य पश्यन्
प्रदुद्रुवे प्राणपरीप्सुराशु ॥ १६६ ॥

anena drushto ahamiti sma dushto
vijnaaya baahvorbalamasya cogram |
viniscayam devatamasya pashyan
pradudruve praanapareepsuraashu ||166||

The wicked Indrajith knowing that he has been found by Rama and also knowing the terrible strength of His arms and realizing that He is ready to kill him soon fled to save his life.

Rama's 'vijnaanastra'

हाहाकृते प्रद्रुत इन्द्रशत्रौ
रघूत्तमः शत्रुविभीषणत्वात् ।
विभीषणेत्येव सुरैरभिष्टुतो
विज्ञानमस्त्रं त्वमुचत् स्वसैन्ये ॥ १६७ ॥

haahaakrute pradruta imdrashatrau
raghoottama: shatruvibheeshanatwaat |
vibheeshanetyeva surairabhishtuto
vijnaanamastram tvamucat svasainye ||167||

Indrajith and his followers raising cries of sorrow fled. The devas addressed Rama as 'Vibheeshana' on account of terrifying His enemies. Then Rama flung an arrow sanctified by vijjnana mantra on His own army.

Special Notes:

1. This incident is referred to in Moola Ramayana. While Sri Rama simply took an arrow, Indrajith began to run out of fear. On account of his terrifying His enemies, the Devas gave the appellation of Vibheeshana (ie one who terrifies others) to Sri Rama. (It should not be mistaken as Vibheeshana Ravana's brother). Rama unwilling to use the arrow against the fleeing opponents and at the same time knowing it to be unfailing in its effect , sanctified it with Vijjnana mantra and turned it on His own army as to cause no injury but to wake them uo from the effect of Sammohanaastra of Indrajith. (Sri Vadiraja)

Monkeys were rejuvenated once again

निशाचरास्त्रं ह्यगमत् क्षणेन
रामास्त्रवीर्य्याद्धरयो नदन्तः ।
उत्तस्थुरुच्चोरुगिरीन् प्रगृह्य
प्रशंसमाना रघुवीरमुच्चैः ॥ १६८ ॥

nishaacaraastram hyagamat kshanena
raamaastraveeryaaddharayo nadanta: |
uttasthuruccorugireen pragruhya
prashamsamaanaa raghuveeramuccai: ||168||

Rama's astra in a moment nullified the strength of the the astra sent by Raakshasa. The monkeys shouting got up, holding trees and stones, loudly praising heroic Raghuveera (Rama).

Devatas showered flowers on Sri Rama

सुरैश्च पुष्पं वर्षद्भिरीडित
स्तस्थौ धनुष्पाणिरनन्तवीर्य्यः ।
स रावणस्याथ सुतो निकुम्भिलां
पुनः समासाद्य जुहाव पावकम् ॥ १६९ ॥

suraishca pushpam varshadbhireeditas
tasthaud hanushpaaniranantaveerya: |
sa raavanasyaatha suto nikumbhilaam
puna: samaasaadya juhaava paavaka ||169||

As Rama was being praised by the Devatas, He of infinite prowess stood with bow in hand against the raakshasa army. Then the son of Ravana proceeded to Nikumbila, worshipped there the sacrificial fire.

Special Notes:

1. Nikumbhila is a mountain cave to which Indrajith used to resort for such worship.(Sri Vadiraja)

Vibheeshana prays for Killing Indrajith

विभीषणोऽथाऽह रघूत्तमं प्रभुं
नियोजयाद्यैव वधाय दुर्म्मतेः ।
कृताग्निपूजो नहि वद्ध्य एष
वरो विधातुः प्रथितोऽस्य तादृशः ॥ १७० ॥

vibheeshanotha aaha raghoottamam prabhum
niyojayaadyaiva vadhaaya durmate: |

krutaagnipoojo nahi vaddhya esha
varo vidhaatu: prathito asya taadrusha: ||170||

Vibheeshana told Sri Rama, ' Give order to kill evil minded Indrajith right away. For on completion of this special fire worship, he would become immune to death. Such is the boon bestowed by Brahma to him.

Special Notes:

1. The boon of Brahma was to become effective after such sacrificial offering by Indrajith four times. (Sri Vadiraja)

न वै वधं राम इयेष तस्य
पलायितस्याऽत्मसमीक्षणात् पुनः।
सत्वोज्झितोऽसावपि कूटयोधी
न मे वधार्होऽयमिति स्म स प्रभुः ॥ १७१ ॥

na vai vadham raama iyesha tasya
palaayitasya aatmasameekshanaat puna: |
satwojjikito asaavapi kootayodhee
na me vadhaarho ayamiti sma sa prabhu: ||171||

However Rama did not wish to kill him on account that he fled from His presence and moreover Lord thought that 'Indrajith is devoid of strength and has resorted to such deceitful act and therefore he does not deserved to be killed by Me.'

Special Notes:

1. Even though Indrajith completes the deceitful sacrificial offerings four times according to Brahma, Rama could overpower him ignoring the boon of Brahma. But to kill somebody who has fled the battle field does not bring glory to Him who is supreme in valour. As said earlier it was also Rama's decision that Indrajith had to be killed by Lakshmana which was known to Hanuman. Thus although Hanuman could ignore and kill it would not be right for him to do so. Lakshnmana had no strength to overlook Brahma's boon. Therefore Lakshmana was ordered to kill Indrajith before he completed the sacrificial worship for the fourth time.

Lakshmana is commanded to kill Indrajith

स आदिदेशावरजं जनार्दनो
हनूमता चैव विभीषणेन ।
सहैव सर्वैरपि वानरेन्द्रै
र्ययौमहात्मा स च तद्वधाय ॥ १७२ ॥

sa aadideshaavarajam janaardano
hanoomataa caiva vibheeshanena |
sahaiva sarvairapi vaanaremdrair
yayaumahaatmaa sa cha tadwadhaaya ||172||

Sri Janardhana Rama directed his younger brother Lakshmana to kill Indrajith. Lakshmanaof great valour went with Hanuman, Vibheeshana and all other monkey chiefs for killing him.

War between Lakshmana and Indrajith

स जुह्वतस्तस्य चकार विघ्नं
प्लवङ्गमैः सोऽथ युयुत्सया रथम् ।
समास्थितः कार्म्मुकबाणपाणिः
प्रत्युद्ययौ लक्ष्मणमाशु गर्ज्जन् ॥ १७३ ॥

sa juhvatastasya cakaara vignam
plavangamai: so atha yuyutsayaa ratham |
samaasthita: kaarmukabaanipaani:
pratyudyayau lakshmanamaashu garjan ||173||

With those monkeys Lakshmana disturbed his(indrajiths) sacrificial worship and latter desirous to fight mounted his chariot with bow and arrow in hand quickly proceeded towards Lakshmana growling aloud.

उभौ च तावस्त्रविदां वरिष्ठौ
शरैः शरीरान्तकरैस्ततक्षतुः ।
दिशश्च सर्वाः प्रदिशः शरोत्तमै
र्विधाय शिक्षास्त्रबलैर्निरन्तराः ॥ १७४ ॥

ubhau ca taavastravidaam varishthau
sharai: shareeraantakaraistatakshatu: |

dishashca sarvaa: pradisha: sharottamair
vidhaaya shikshaastrabalairnirantaraa: ||174||

Both of them well skilled among the wielders of weapons, having covered all the chief directions and the intermediate directions with powerful arrows without any intervening space, by their skilful use of arrows, hit each other with deadly arrows.

Lakshmana kills Indrajith

अस्त्राणि तस्यास्त्रवरैः स लक्ष्मणो
निवार्य्य शत्रोश्चलकुण्डलोज्ज्वलम् ।
शिरः शरेणाऽशु समुन्ममाथ
सुरैः प्रसूनैरथ चाभिवृष्टः ॥ १७५ ॥

shastraani tasyaastravarai: sa lakshmano
nivaarya shatroshcalakundalojjvalam |
shira: sharena aashu samunmamaatha
surai: prasoonairatha chaabhivrushta: ||175||

Lakshmana having nullified opponents arrows by his own superior ones, soon cut off his head, shining with moving ear ornaments, by an arrow and the Devas thereafter showered flowers on him.

Ravana became jittery

निपातितेऽस्मिन् नितरां निशाचरान्
प्लवङ्गमा जघ्नुरनेककोटिशः ।
हतावशिष्टास्तु दशाननाय
शशंसुरत्याप्तसुतप्रणाशम् ॥ १७६ ॥

nipaatiteasmin nitaraam nishaacaraan
plavangamaa jaghnuranekakotisha: |
hataavashishtaastu dashaananaaya
shashamsuratyaaptasutapranaasham ||176||

On his death, the monkeys killed several crores of other raakshasa. The survivors out of them went and reported to Ravana the death of his most beloved son.

स तन्निशम्याप्रियमुग्ररूपं
भृशं विनिश्वस्य विलप्य दुःखात् ।
संस्थापयामास मतिं पुनश्च
मरिष्य इत्येव विनिश्चितार्थः ॥ १७७ ॥

sa tannishamyaapriyamugraroopam
bhrusham vini:shwasya vilapya du:khaat |
samsthaapayaamaasa matim punashca
marishya ityeva vinishcitaartha: ||177||

Having heard that sad and unbearable information, he breathed hard, cried out of sorrow. He became firmly convinced in his mind that he was going to die.

Ravana came for confrontation - Ravana's close aide

मरणाभिमुखः शीघ्रं रावणो रणकर्म्मणे ।
सज्जीभवन्नन्तरैव दिदेश बलमूर्जितम् ॥ १७८ ॥

maranaabhimukha: sheeghram raavano ranakarmane |
sajjeevabhavannamtaraiva didesha balamoorjitam ||178||

Prepared to face death, Ravana soon got himself ready for fight and ordered also, in the meanwhile his own army, superior in number and weapons for battle.

त्रिंशत् सहस्राणि महौघकाना
मक्षोहिणीनां सह षट्सहस्रम् ।
श्रमेण संयोजयताऽशु रामं
सज्जो भवामीति दिदेश रावणः ॥ १७९ ॥

trimshatsahasraani mahaughakaanaam
akshohineenaam saha shatsahasram |
shramena samyojayata aashu raamam
sajjo bhavaameeti didesha raavana: ||179||

Ravana directed his very powerful army of thirty six thousand mahaugha akshohinis to give trouble to Rama, while he himself would get ready.

Special Notes:

1. 'Mahaugha' means as said in 16 th sloka , when seventy zeros are placed after a number the resultant no.is called one 'Mahaugha.' Such thirty six thousand Mahaugha akshohini is Ravana's close aides (warriors). One akshoni is equivalent to 65,610 horses, 21,870 chariots, same number elephants, and 1,09,350 soldiers!!!

तदप्रधृष्यं वरतः स्वयम्भुवो
युगान्तकालार्णवघूर्णितोपमम् ।
प्रगृह्य नानाविधमस्त्रशस्त्रं
बलं कपीन्छीघ्रतमं जगाम ॥ १८० ॥

tadapradhrushyam varata: swayambhuvo
yugaantakaalaarnavaghoornitopamam |
pragruhya naanaavidhamastrashastram
balam kapeen sheeghratamam jagaama ||180||

That army, invincible due to boon from Brahma, like the gushing waters during deluge of earth ('pralaya'), rapidly proceeded towards the monkeys holding various kinds of arrows and weapons.

Monkeys shaken by the army

आगच्छमानं तदपारमेयं
बलं सुघोरं प्रळयार्णवोपमम् ।
भयात् समुद्विग्नविषण्णचेतसः
कपिप्रवीरा नितरां प्रदुद्रुवुः ॥ १८१ ॥

aagaccamaanam tadapaarameyam
balam sughoram pralayaarnavopamam |
bhayaat samudveekshya vishannacetasa:
kapipraveeraa nitaraam pradudruvu: ||181||

Seeing that terrible army of inconceivable strength, resembling the ocean during final great deluge of the earth, the valiant monkeys with much dejected hearts ran out of fear.

Brahma's boon for Ravana's Moola bala

वरो हि दत्तोऽस्य पुरा स्वयम्भुवा
धरातलेऽल्पेऽपि निवासशक्तिः ।
अजेयता चेत्यत एव सार्कजाः
प्लवङ्गमा द्रष्टुमपि स्म नाशकन् ॥ १८२ ॥

varo hi datto asya puraa swayambhuvaa
dharaatale alpe api nivaasashakti: |
ajeyataa cetyata eva saarkajaa:
plavangamaa drashtumapi sma naashakan ||182||

The boons of the capacity to live (though in such large numbers) on a small portion of the earth (like Lanka) and of invincibility, had indeed been formerly given to them by Brahma. Therefore it was that the monkeys headed by Sugreeva were unable even to look at them.

Special Notes:

1. How did innumerable army were stationed in a limited place like Lanka and how did monkey chieftains like Sugreeva fled fearing the battle are two questions answered in this sloka. It was due to boon from Brahma deva that the army could be accomadated there as well as they would be invincible.
2. The monkeys who feared were Sugreeva and others and not Hanuman has to be noted.

Rama's Vishvaroopa and destruction of Ravana's moolabala

प्रगृह्य रामोऽथ धनुः शरांश्च
समन्ततस्तानवधीच्छरौघैः ।
स एव सर्वत्र च दृश्यमानो
विदिक्षु दिक्षु प्रजहार सर्वशः ॥ १८३ ॥

pragruhya raamo atha dhanu: sharaamshca
samamtatastaanavadheeccaraughai: |
sa eva sarvatra ca drushyamaano
vidikshu dikshu prajahaara sarvasha: ||183||

Rama also holding His bow and arrows killed them all (standing) in various directions by multitudes of arrows. He alone appearing everywhere (in infinite forma of Rama) in all the chief directions and intermediate directions killed them all.

Special Notes:

1. As said Rama who is omnipotent, unperturbed:-

    'Rama purastaath parathopi Raama:
    Rama: param dikshuvidikshu Rama:

    'Alli nodalu Rama, illi nodalu Raama
    Elleli nodalu alli Sri Rama'

    Rama showed His Vishvaroopa and killed the entire army with ease as he did earlier with Kara Dhooshana's army.

क्षणेन सर्वांश्च निहत्य राघवः
प्लवङ्गमानामृषभैः स पूजितः ।
अभिष्टुतः सर्वसुरोत्तमैर्म्मुदा
भृशं प्रसूनोत्करवर्षिभिः प्रभुः ॥ १८४ ॥

kshanena sarvaamshca nihatya raaghava:
plavangamaanaamrushabhai: sa poojita: |
abhishtuta: sarvasurottamairmudaa
bhrusam prasoonotkaravarshibhi: prabhu: ||184||

Raghava, having killed them all in a moment, was highly honored by the leaders of the monkeys. The Lord who was also praised by all the highest Devatas, was showered with bouquets of flowers by the highest Devatas.

Ravana's Ministers in the Battle Field

अथाऽययौ सर्वनिशाचरेश्वरो
हतावशिष्टेन बलेन संवृतः ।
विमानमारुह्य च पुष्पकं त्वरन्
शरीरनाशाय महायुधोद्धतः ॥ १८५ ॥

athaayayau sarvanishaacareshwaro
hataavashistena balena samvruta: |
vimaanamaaruhya ca pushpakam twaran
shareeranaashaaya mahaayudhoddhata: ||185||

Thereafter the king of all the raakshasaas accompanied by the survivors out of his army, mounted in his aerial chariot named 'Pushpaka' and holding his superior weapons went quickly only for his own destruction.

Special Notes:

1. 'Pushpaka' means that which increases strength. (pushtivardhana). It belonged to Kubera which was taken away by force by Ravana. Kubera had cursed him then. 'You will not be able to retain it with you. Another person will kill you and take it away from you.' It is an irony that Ravana seated on a vehicle which is capable of strengthening his body is coming for its destruction!!

विरूपनेत्रोऽथ च यूपनेत्र
स्तथामहापार्श्वमहोदरौ च ।
ययुस्तमावृत्य सहैव मन्त्रिणो
मृतिं पुरोधाय रणाय यान्तम् ॥ १८६ ॥

viroopanetro atha ca yoopanetras-
tathaa mahaapaarshvamahodarau ca |
yayustamaavrutya sahaiva mantrino
mrutim purodhaaya ranaaya yaantam ||186||

His ministers named Virupanethra, Yoopanethra, Mahaaparsva and Mahodara accompanied surrounding him who was going to the battle field with death certain before them.

Valour of Mahodara

अथास्य सैन्यानि निजघ्नुरोजसा
समन्ततः शैलशिलाभिवृष्टिभिः ।
प्लवङ्गमास्तानभिवीक्ष्य वीर्य्यवान्
ससार वेगेन महोदरो रुषा ॥ १८७ ॥

athaasya sainyaani nijaghnurojasaa
samantata: shailashilaavrushtibhi: |

plavangamaastaanabhiveekshya veeryavaan
sasaara vegena mahodaro rushaa ||187||

The monkeys then killed violently his armies by showers of stones and mountains on all sides. Seeing them the valiant Mahodara moved quickly towards them in anger.

Did Kumbhakarna return!

वीक्ष्यातिकायं तमभिद्रवन्तं
स कुम्भकर्णोऽयमिति ब्रुवन्तः ।
प्रदुद्रुवुर्वानरवीरसङ्घा
स्तमाससादाऽशु सुतोऽथ वालिनः ॥ १८८ ॥

veekshyaatikaayam tamabhidravantam
sa kumbhakarno ayamiti bruvanta: |
pradudruvurvaanaraveerasanghaas-
tamaasasaada aashu suto atha vaalina: ||188||

Seeing that physically huge Mahodara running towards them, multitude of monkey warriors ran away, saying that he was Kumbhakarna himself (come to life). Then the heroic son of Vaali soon went towards him.

Angadha killed Mahodara

वदन् स तिष्ठध्वमिति स्म वीरो
विभीपिकामात्रमिदं न यात ।
इतीरयन्नग्रत एप पुप्लुवे
महोदरस्येन्द्रसुतात्मजो बली ॥ १८९ ॥

vadan sa tishthadhvamiti sma veero
vibheeshikaamaatramidam na yaata |
iteerayannagrata eva pupluve
mahodarasyendrasutaatmajo balee ||189||

'Stay do not run. This figure is merely to frighten.' So saying the strong son of Vaali jumped up straight in front of Mahodara

अथो शरानाशु विमुञ्चमानं
शिरः परामृश्य निपात्य भूतले ।

ममर्द पद्भ्यामभवद् गतासु
र्म्महोदरोवालिसुतेन चूर्णितः ॥ १९० ॥

atho sharaanaashu vimuncamaanam
shira: paraamrusya nipaatya bhootale |
mamarda padbhyaamabhavad gataasur-
mahodaro vaalisutena coornita: ||190||

Then seizing his head as he was quickly flinging arrows, Angada threw him on the ground and crushed him under his feet. Thus crushed by Vaali's son Mahodara became lifeless.

Angada killed Mahaapaarshwa

अथो महापार्श्व उपाजगाम
प्रवर्षमाणोऽस्य शराम्बुधाराः ।
प्रसँह्य चाऽच्छिद्य धनुः करस्थं
समाददे खड्गममुष्य सोऽङ्गदः ॥ १९१ ॥

atho mahaapaarshwa upaajagaama
pravarshamaano asya sharaambudhaaraa: |
prasanhya ca aaccidya dhanu: karastham
samaadade khadgamamushya so angada: ||191||

Thereafter Mahaparsva came near, showering rain of arrows at him. Enduring it Angada broke the bow in his hand and snatched his sword.

निगृह्य केशेषु निपात्य भूतळे
चकर्त्त वामांसत ओदरं परम् ।
यथोपवीतं स तथा द्विधाकृतो
ममार मन्त्री रजनीचरेशितुः ॥ १९२ ॥

nigruhya kesheshu nipaatya bhootale
cakarta vaamaamsata audaram param |
yathopaveetam sa tathaa dwidhaakruto
mamaara mamtree rajaneecareshitu: ||192||

Seizing him by his tuft of hair, threw him on the ground and cut him from his right shoulder upto his left abdomen, in the direction of the sacred thread . Thus cut into two, the minister of the raakshasa king died.

Angadha's attack on Viroopanetra, Yupanetra

अथैनमाजग्मतुरुद्यतायुधौ
विरूपनेत्रोऽप्यथ यूपनेत्रः ।
यथैव मेघौ दिवि तिग्मरश्मिं
तथा समाच्छादयतां शरौघैः ॥ १९३ ॥

athainamaajagmaturudyataayudhau
viroopanetro apyatha yoopanetra: |
yathaiva meghau divi tigmarashmim
tathaa samaaccaadayataam sharaughai ||193||

Then came towards him (Angada) Viroopanetra and Yupanetra with upraised weapons just as clouds in the sky cover the sun similarly they both covered him with multitude of arrows.

ताभ्यां स बद्धः शरपञ्जरेण
विचेष्टितुं नाशकदत्र वीरः ।
हरीश्वरः शैलमतिप्रमाण
मुत्पाट्य चिक्षेप तयोः शरीरे ॥ १९४ ॥

taabhyaam sa baddha: sharapanjarena
viceshtitum naashakadatra veera: |
hareeshwara: shailamatipramaanam
utpaatya cikshepa tayo: shareere ||194||

Thus being bound by the arrows the valiant (Angada) was unable to even move his limbs. Then monkey chief (sugreeva) pulled out a huge mountain and threw it on their hands.

They both die in the hands of Sugreeva – Sugreeva is made unconscious by Ravana

उभौ च तौ तेन विचूर्णितौ रणे
रवेः सुतस्योरुबलेरितेन ।
निशाचरेशोऽथ शरेण सूर्यजं
बिभेद वक्षस्यपि सोऽपतद् भुवि ॥ १९५ ॥

ubhau ca tau tena vicornitau rane
rave: sutasyorubaleritena |
nishaacarsho atha sharena sooryajam
bibheda vakshasyapi sopatadbhuvi ||195||

Both of them thus were overpowered in the battlefield by that mountain thrown by the son of Surya (sugreeva) with his supreme strength. Thereafter the raakshasa king (Ravana) struck son of Surya on his chest with an arrow and he (Sugreeva) fell on the ground.

Lakshmana and Ravana confront again

ततः स सर्वांश्च हरिप्रवीरान्
विधूय बाणैर्बलवान् दशाननः ।
जगाम रामाभिमुखस्तदैनं
रुरोध रामावरजः शरौघैः ॥ १९६ ॥

tata : sa sarvaanshca haripraveeraan
vidhooya baanairbalavaan dashaanana: |
jagaama raamaabhimukhastadainam
rurodha raamaavaraja: sharaughai: ||196||

Then strong Ravana chased away all the monkeys with his arrows and proceeded towards Rama. At that time Rama's younger brother Lakshmana obstructed him with volley of arrows.

Ravana uses Shaktiyaayudha

तदा दशास्योऽन्तकदण्डकल्पां
मयाय दत्तां कमलोद्भवेन ।
मयाद् गृहीतां च विवाहकाले
प्रगृह्य शक्तिं विससर्ज लक्ष्मणे ॥ १९७ ॥

tadaa dashaasyo antakadandakalpaam
mayaaya dattaam kamalodbhavena |
mayaadgruheetaam ca vivaahakaale
pragruhya shaktim visasarja lakshmane ||197||

Then Ravana seizing the Sakthi weapon which was given by Brahma to Mayasura, resembling the wand of Yama and which was accepted by him during his marriage with Mandodari (Mayaputri) threw it on Lakshmana.

Lakshmana became unconscious

तया स वीरः सुविदारितोराः
पपात भूमौ सुभृशं विमूर्च्छितः ।
मरुत्सुतः शैलमतिप्रमाणं
चिक्षेप रक्षःपतिवक्षसि द्रुतम् ॥ १९८ ॥

tayaa sa veera: suvidaaritoraa:
papaata bhoomau subrusham vimoorcita: |
marutsata: shailamatipramaanam
cikshepa raksha:pativakshasi drutam ||198||

(Then) that warrior (Lakshmana) struck hard by it on his chest, fell on the ground completely fainting, The son of vayu quickly threw a very big mountain at the chest of that rakshasa (Ravana).

Lakshmana was saved by Hanuman

तेनातिगाढं व्यथितो दशाननो
मुखैर्वमञ्छोणितपूरमाशु ।
तदन्तरेण प्रतिगृह्य लक्ष्मणं
जगाम शक्त्या सह रामसन्निधिम् ॥ १९९ ॥

tenaatigaadham vyathito dashaanano
mukhairmacchonitapooramaashu |
tadantarena pratigruhya lakshmanam
jagaama shaktyaa saha raamasannidhim ||199||

Considerably pained thereby, Ravana soon vomited torrents of blood from his mouth. During that time (Hanuman) carried Lakshmana along with that Sakthi weapon and went to the presence of Rama.

Sanjeevini was brought again – Monkeys regained life

समुद्बबर्हाथ च तां स राघवो
दिदेश च प्राणवरात्मजं पुनः ।
प्रभुः समानेतुमथो वरौषधीः
स चाऽनिनायाऽशु गिरिं पुनस्तम् ॥ २०० ॥

samudbabarhaatha ca taam sa raaghavo
didesha ca praanavaraatmajam puna: |
prabhu: samaanetumatho varaushadhee:
sa ca aanina aayaashu girim punastam ||200||

Raghava then pulled it (sakthi ayudha) out and Lord directed Hanuman to bring the superior medicinal herbs again. Thereafter he soon brought the medicine again.

तद्गन्धमात्रेण समुत्थितोऽसौ
सौमित्रिरात्तोरुबलश्च पूर्ववत् ।
शशंस चाऽश्लिष्य मरुत्सुतं प्रभुः
स राघवोऽगण्यगुणार्णवः स्मयन् ॥ २०१ ॥

tadgandhamaatrena samutthito asau
saumitriraattorubalashca poorvavat |
shashamsa ca aashlishya marutsutam prabhu:
sa raaghavo aganyagunaarnava: smayan ||201||

Lakshmana got up by mere smell of the mountain with revived strength as before. The Lord Raghava who is like the ocean of incalculable good attributes embraced Vaayu's son with a smile and praised him.

Special Notes:

1. Sesha who is 'Jivaabhimaani' was rejuvenated by Vaayu Deva and is known as 'sanjeevaraaya' and Lakshmana praana daataa.'

प्राक्षिपत् तं गिरिवरं लङ्कास्थः सन् स मारुतिः ।
अर्द्धलक्षे योजनानां यत्रासौ पूर्वसंस्थितः ॥ २०२ ॥

praakshipat tam girivaram lankaastha: san sa maaruti: |
ardhalakshe yojanaanaam yatraasau poorvasamsthita: ||202||

Standing in Lanka, Maruthi threw that big mountain so as to reach exactly where it stood before at a distance of half a lac of yojana.

तद्बाहुवेगात् संश्लेषं प्राप पूर्ववदेव सः ।
मृताश्च ये प्लवङ्गास्तु तद्गन्धात् तेऽपि जीविताः ॥ २०३ ॥

**tadbaahuvegaat samshlesham praapa poorvadeva sa: |
mrutaashca ye plavangaastu tadgandhaat te api jeevitaa: ||203||**

The force of his (Hanuman's) arms made it sit as before (on the original mountain). Those monkeys who had been dead, also revived with that smell.

Why not the Raakshasas get revived?

रामाज्ञया हि रक्षांसि हरयोऽब्धाववाक्षिपन् ।
नोज्जीवितास्ततस्ते तु वानरा निरुजोऽभवन् ॥ २०४ ॥

**raamaajnayaa hi rakshaamsi harayo abdhaavavaakshipan |
nojjeevitaastataste tu vaanaraa nirujo abhavan ||204||**

By Rama's command, the monkeys had thrown the dead raakshasas into the sea and therefore it was that they did not revive. The monkeys not only revived but got cured completely of their injuries.

Monkeys regained their health due to sanjeevani

छिन्नप्ररोहिणश्चैव विशल्याः पूर्ववर्णिनः ।
औषधीनां प्रभावेन सर्वेऽपि हरयोऽभवन् ॥ २०५ ॥

**cchinnaprohinashcaiva vishalyaa: poorvavarnina: |
aushadheenaam prabhaavena sarve api harayo abhavan ||205||**

All the monkeys had either their maimed limbs restored, or the pierced missiles removed or their skins restored to original complexion, by the effect of the medicinal herbs.

Special Notes:

1. These effects can be obtained from 'Sandhana karanee', Vishalya karaniee' and 'savarna karanee' respectively.

2. Sri Rama was well aware that the raakshasaas life also would be restored when the Sanjeevani was brought. Therefore earlier itself he had commanded the monkeys to throw their dead bodies in the sea. Monkeys being unaware of the true reason simply did so as command from Sri Rama. The bodies were eaten away by the various reptiles.
3. Valmiki Ramayana also mentions that it was also Ravana's command that the dead raakshasaas be thrown in the sea so as to avoid embarrassment to himself with heaps of dead raakshasaas on the field. Ravana was least aware that 'sanjeevani' would be brought and his raakshasas would regain their life! Moreover the raakshasaas left all the bodies of monkeys on the ground with a sense that it would put to shame Sri Rama seeing so many of his warriors fallen dead!

Fight between Rama and Ravana

अथाऽससादोत्तमपूरुषं प्रभुं विमानगो रावण आयुधौघान् ।
प्रवर्षमाणो रघुवंशनाथं तमात्तधन्वाऽभिययौ च रामः ॥ २०६ ॥

atha aasasaadottamapoorusham prabhum
vimaanago raavana aayudhaughaan |
pravarshamaano raghuvamshanaatham
tamaattadhanwa aabhiyayau sa raama: ||206||

Then Ravana seated in his aerial chariot proceeded towards Sri Rama, the asll-powerful Supreme Being, and the progenitor of Raghu's lineage, showering multitudes of weapons at him. Sri Rama holding his bow went to meet him.

Indra sent a vehicle for Sri Rama

सम्मानयन् राघवमादिपूरुषं निर्य्यातयामास रथं पुरन्दरः ।
सहायुधं मातलिसङ्गृहीतं समारुरोहाऽशु स लक्ष्मणाग्रजः ॥ २०७ ॥

sammaanayan raaghavamaadipoorusham
niryaatayaamaasa ratham purandara: |
sahaayudham maatalisamgruheetam
samaaruroha aashu sa lakshmanaagraja: ||207||

Indra, wishing to please Raghava the primeval Lord, sent his chariot filled with weapons and driven by Maathali. The elder brother of Lakshmana (Sri Rama) soon mounted it.

Special Notes:

1. Indra felt that it was not right for Sri Rama who is master of the entire universe should fight standing on the ground while Ravana who was so low grade sat on an aerial vehicle. Therefore out of respect he sent an aerial vehicle with Maathali as charioteer. As requested by Maathali Sri Rama climbed the chariot.

आरुह्य तं रथवरं जगदेकनाथो
लोकाभयाय रजनीचरनाथमाशु ।
अभ्युद्ययौ दशशतांशुरिवान्धकारं
लोकानशेषत इमान् निगिरन्तमुद्यन् ॥ २०८ ॥

aaruhya tam rathavaram jagadekanaatho
lokaabhayaaya rajaneecaranaathamaashu |
abhyudyayau dashashataamshurivaamdhakaaram
lokaanasheshata imaan nigiramtamudyan ||208||

Mounting that superior chariot, the supreme Lord of the universe, proceeded quickly like the rising sun would march towards darkness which envelops the world for the protection of the world from the king of raakshasaas who was harassing all these worlds.

Sri Rama cut the ten heads of Ravana

आयान्तमीक्ष्य रजनीचरलोकनाथः
शस्त्राण्यथास्त्रसहितानि मुमोच रामे ।
रामस्तु तानि विनिहत्य निजैर्म्महास्त्रै
स्तस्योत्तमाङ्गदशकं युगपन्न्यकृन्तत् ॥ २०९ ॥

ayaantameekshya rajaneecaralokanaatha:
shastraanyathaastrasahitaani mumoca raame |
raamastu taani vinihatya nijairmahaastrais
tasyottamaamgadashakam yugapannyakruntat ||208||

The Lord of the raakshasa kingdom seeing Sri Rama coming directed at Him ordinary arrows as well as sanctified weapons. Sri Rama also cutting them all by His own superior weapons, severed at one stroke all his ten heads.

Special Notes:

1. Ravana flung 'asurastras.' Tigers, lions and fearful animals were created. Sri Rama with 'Aagneyastra' burnt them. Ravana flung 'daivastra' and 'Gandharvastra'. Sri Rama nullified them with similar weapons.

   All the weapons are Sri Rama's own weapons. They were all 'Vaishnavaastras.' Lord being present in these 'astras' defeated the enemies. 'Agni' and other Devatas have obtained 'siddhi' of these 'astras.' Therefore the name of the weapon depends on the devata who has obtained 'siddhi' on it. However when it is said that Sri Rama used 'aagneya astra' etc. one should not doubt he is being assisted by these weapons.

   Ravana fell unconscious for a while by the impact of Rama's weapons. At that time it is made to appear that Agasthya rishi gave upadesha of 'Adityahridaya mantra' to Sri Rama who recited it. Ravana was Rama's 'Vaikunta Dwarapalaka' who was dear to Him. Rama in order to bring glory to him appeared to benefit from the upadesha so that he could extend the length of time in fight with him.

   Valmiki describes fight between Sri Rama and Ravana as:

   Gaganam gaganaakaaram saagara: saagaropama:
   Raama raavanayoryuddham Raamaraavanayoriva ||

   If one has to describe the sky (space) it can be compared only with the sky and nothing else. Similarly if an ocean has to be compared to another waterbody it is impossible. Only comparison for an ocean is again an ocean. Thus Rama Ravana fight is also unparalleled. There is no example with which it can be matched to. (VR 6,110.24). When the Devatas prayed to Sri Rama to close this drama, Rama cut the ten heads of Ravana.

Ravana's head grew again – Ravana fell with Rama's arrows

कृत्तानि तानि पुनरेव समुत्थितानि
दृष्ट्वा वराच्छतधृतेर्हृदयं बिभेद ।
बाणेन वज्रसदृशेन स भिन्नहृत्को
रक्तं वमन् न्यपतदाशु महाविमानात् ॥ २१० ॥

kruttaani taani punareva samutthitaani
drushtwaa varaaccatadhruterhrudayam bibheda |

baanena vajrasadrushena sa bhinnahrutko
raktam vaman nyapatad aashu mahaavimaanaat ||210||

Seeing those severed heads springing up again on account of Brahma's boon, He (Rama) by an arrow resembling Indra's Vajrayuda cut asunder his heart. With his heart torn asunder, Ravana soon fell from his big aerial chariot, vomiting blood.

Special Notes:

1. As Sri Rama is 'sarvajna' (all knower) He was aware that the heads of Ravana will spring back due to Brahma's boon. Yet He wanted to prove to the world that Brahma's boons to be true and thus acted so.
2. Sri Rama enacted to be upset as the heads of Ravana grew. At that time Maathali told Sri Rama that Ravana can be killed only with 'Brahmastra.' Sri Rama then used 'Brahmastra.'

   'Brahmastra' is an arrow presented by Brahma to Indra. Its tip has 'Agni and Surya.' Its base is 'Vaayu.' It is as heavy as Meru Mountain. It is unparalleled weapon. Indra had sent it to Sri Rama through Agastya Rishi. When Sri Rama flung this weapon reciting the 'Brahmastra mantra' it pushed Ravana from his chariot dead. It then returned to Sri Rama. Vaayu being served by Surya and Agni completed the given task and returned to Sri Rama.

Brahma and others extol Sri Rama

तस्मिन् हते त्रिजगतां परमप्रतीपे
ब्रह्मा शिवेन सहितः सह लोकपालैः ।
अभ्येत्य पादयुगळं जगदेकभर्तु
रामस्य भक्तिभरितः शिरसा ननाम ॥ २११ ॥

tasmin hate trijagataam paramaprateepe
brahmaa shivena sahita: saha lokapaalai: |
abhyetya paadayugalam jagadekabhartoo
raamasya bhaktibharita: shirasaa nanaama ||211||

On the death of that fiercest enemy of the three worlds, Brahma accompanied by Siva and the guardians of the world, came and full of devotion prostrated with his head at the feet of Rama, the Supreme Lord of the universe.

Special Notes:

1. Vibheeshana hesitated to perform the last rites of Ravana. However Rama ordered him to do so and made him perform his duty. By this Rama demonstrated the respect that has to be given by a warrior to another warrior. Later Brahma and other Devatas came and hailed Sri Rama.

अथैनमस्तौत् पितरं कृताञ्जलि
र्गुणाभिरामं जगतः पितामहः ।
जितञ्जितं तेऽजित लोकभावन
प्रपन्नपालाय नताः स्म ते वयम् ॥ २१२ ॥

athainamastaut pitaram krutaanjalir
gunaabhiraamam jagata: pitaamaha: |
jitam jitam te ajita lokabhaavana
prapannapaalaaya nataa: sma te vayam ||212||

Brahma who is the progenitor of the universe, with folded hands praised Rama who is his own father and one who delights in His own auspicious attributes. 'Victory, victory to thee oh unconquerable one! The creator of the universe! We bow to You one who protects those who take refuge in You.'

त्वमेक ईशोऽस्य नचाऽदिरन्त
स्तवेड्य कालेन तथैव देशतः ।
गुणा ह्यगण्यास्तव तेऽप्यनन्ताः
प्रत्येकशश्चाऽदिविनाशवर्जिताः ॥ २१३ ॥

tvameka eesho asya naca aadirantas
tavedya kaalena tathaiva deshata: |
gunaa hyaganyaastava te apyanantaa:
pratyekashashca aadivinaashavarjitaa: ||213||

Thou alone art Supreme Lord. Oh praiseworthy one! There is no beginning or end to Thee, either on account of Time or Space. Thy attributes are indeed countless, and each one of them has countless attributes without a beginning and end.

नचोद्भवो नैव तिरस्कृतिस्ते
कचिद् गुणानां परतः स्वतो वा ।

त्वमेक आद्यः परमः स्वतन्त्रो

भृत्यास्तवाहं शिवपूर्वकाश्च ये ॥ २१४ ॥

na codbhavo naiva tiraskratiste
kwacidgunaanaam parata: svato vaa |
tvameka aadya: parama: svatantro
bhrutyaastavaaham shivapoorvakaashca ye ||214||

Your attributes, by nature or due to some other reason, have no beginning and end. You are primeval person. You are alone Supreme, You are alone Independent, Myself, Siva and those others are Your servants.

यथाऽर्चिषोऽग्नेः पवनस्य वेगा

मरीचयोऽर्कस्य नदीषु चाऽपः ।

गच्छन्ति चाऽयान्ति च सन्तताश्च

तद्वन्मदाद्याः शिवपूर्वकाश्च ये ॥ २१५ ॥

yatha aarchisho agne: pavanasya vegaa
nmaricayo arkasya nadeeshu ca aapa: |
gaccamti ca aayaamti ca santataashca
tadwanmadaadyaa: shivapoorvakaashca ye ||215||

Just as sparks of fire, blasts of wind, rays from the sun, water of rivers, come and go eternally so also are beings like myself, Siva and such others keep coming into creation and go out during the destruction of the world.

येये च मुक्तास्त्वथ ये च बद्धाः

सर्वे तवेशेश वशे सदैव ।

वयं सदा त्वद्गुणपूगमुच्चैः

सर्वे वदन्तोऽपि न पारगामिनः ॥ २१६ ॥

ye ye ca muktaastwatha ye ca baddhaa:
sarve taveshesha vashe sadaiva |
vayam sadaa twadgunapoogamaccai:
sarve vadanto api na paaragaamina: ||216||

Oh Rama You who are God of Gods, all of us who are released or still in bondage are always under Thy control. In spite od singing Your great attributes we have not succeeded in completing it.

किमेष ईदृग्गुणकस्य ते प्रभो
रक्षोवधोऽशेषसुरप्रपालनम् ।
अनन्यसाध्यं हि तथाऽपि तद् द्वयं
कृतं त्वया तस्य नमोनमस्ते ॥ २१७ ॥

kimesha eedruggunakasya te prabho
rakshovadho aseshasuraprapaalanam |
ananayasaadhyam hi tata aapi tad dwayam
kritam twayaa tasya namo namaste ||217||

Oh Lord! for one who is full of such attributes is the killing of the raakshasaas and protection of the Devas is any way wonderful? Though it is without doubt, that such acts cannot be achieved by anyone else. Salutations to Thee! who has done both these deeds, impossible to be accomplished by others.

Shiva descended and confronted Sri Rama

इतीरिते त्वब्जभवेन शूली
समाह्वयद् राघवमाहवाय ।
वरं मदीयं त्वगणय्य रक्षो
हतं त्वया तेन रणाय मैहि ॥ २१८ ॥

iteerite tvabjabhavena shoolee
samaahwayad raaghavamaahavaaya |
varam madeeyam tvagnayya raksho
hatam tvayaa tena ranaaya maihi ||218||

As Brahma had spoken thus Siva, having trisoola weapon, challenged Raghava for fighting saying, 'This raakshasa was killed by you disregarding my boon. Therefore come to fight with me.'

Special Notes:

1. Sri Rama had overlooked both the boons by Brahma as well as Shiva. However Brahma did not find fault with Sri Rama but felt elated that Supremacy of Lord is further established. This is because Brahma can never be influenced by 'Kali aavesha'. Brahma is pure and has no 'asuraavesha.' But Shiva at times gets influenced by 'asuravesha' and thus behaved in this manner.

इतीरितेऽस्त्वित्यभिधाय राघवो
धनुः प्रगृह्याऽशु शरं च सन्दधे ।
विकृष्यमाणे चलिता वसुन्धरा
पपात रुद्रोऽपि धराप्रकम्पतः ॥ २१९ ॥

iteerite astvityabhidhaaya raaghavo
dhanu: pragruhya aashu sharam ca sandadhe |
vikrushyamaane calitaa vasundharaa
papaata rudro api dharaaprakampata: ||219||

On his saying so , Raghava said 'yes' and seizing His bow and fixing the arrow in it, pulled the bow, when the entire earth trembled and Siva fell down due to this tremor.

Shri Rama Stotra by Shiva

अथोत्थितश्चाऽसुरभाववर्जितः
क्षमस्व देवेति ननाम पादयोः ।
उवाच च त्वद्वशगोऽस्मि सर्वदा
प्रसीद मे त्वद्विषयं मनः कुरु ॥ २२० ॥

athotthitashca aasurabhaavavarjita:
kshamasva deveti nanaama paadayo: |
uvaaca ca twadvashago asmi sarvadaa
praseeda me twadvishayam mana: kuru ||220||

He then got up and shaking off his intent due to asuric influence prostrated at his feet saying, 'Oh Lord! Forgive ' and added ' I am always under Your control. Be pleased with me and keep my mind always attached to You,'

Special Notes:

1. Shiva says,always give me Your rememberance because only forgetting You enables 'asuric' forces to influence.

Stotra by Indra and others

अथेन्द्रमुख्याश्च तमूचिरे सुरा
स्त्वयाऽविताः स्मोऽद्य निशाचराद् वयम् ।

तथैव सर्वापद एव नस्त्वं
प्रपाहि सर्वे भवदीयकाः स्म ॥ २२१ ॥

athendramukhyaashca tamucire suraas
twaya aavitaa: smo adya nishaacaraad vayam |
tathaiva sarvaapada eva nastvam
prapaahi sarve bhavadeeyakaa: sma: ||221||

Then other Devatas headed by Indra said,'We have now been saved by You from the raakshasa.Even in future protect us similarly as we are all Thy servants.'

Image of Sita enters the Agni – True Sita Emerges

सीताकृतिं तामथ तत्र चाऽगतां
दिव्यच्छलेन प्रणिधाय पावके ।
कैलासतस्तां पुनरेव चाऽगतां
सीतामगृह्णाद्धुतभुक्समर्पिताम् ॥ २२२ ॥

seetaakrutim taamatha tatra cha aagataam
divyaccalena pranidhaaya paavake |
kailaasatastaam punareva ca aagataam
seetaamagruhnaaddhutabhuksamarpitaam ||222||

Then Sri Rama made that image of Sita which had come there enter the fire as if for divine ordeal, and accepted that real Sita who had come back from Kailasa, and who was presented by Agni.

Special Notes:

1. Sri Rama had taken an oath that He would not enter any city for fourteen years. Therefore He made Lakshmana perform Vibheeshana's coronation. He sent word to Sita (Image of Sita) news about victory , and formally called her through Vibheeshana. He did not run after Sita but killed his enemy who had abducted her and got her back through his younger brother which shows Rama's valor.

2. Was Sri Rama right in making Sita go through the fire test? Is a common question that arises in every mind. Sri Rama did this for the sake of the society and also Sri Madhvacharya gives another important reason for this

3. Sita who was abducted by Ravana and who was now standing beforte Sri Rama now was only an image of Sita. That is why Sri Rama did not accept her. He made her enter the fire. At that time real Sita who was in kailasa enetered the Agni and came out of it who was accepted by Sri Rama. It is an example to know Sri Rama's 'sarvajnathva.'

Shri Rama accepts Sita

जानन् गिरीशालयगां स सीतां
समग्रहीत् पावकसम्प्रदत्ताम् ।
मुमोद सम्प्राप्य च तां स रामः
सा चैव देवी भगवन्तमाप्य ॥ २२३ ॥

jaanan gireeshaalayagaam sa seetaam
samagraheet paavakasampradattaam |
mumoda sampraapya ca taam sa raama:
saa caiva devi bhagavantamaapya ||223||

Knowing that Sita had gone to the abode of Siva (Kailasa) Rama accepted her when presented by Agni, and having been united with her, He much rejoiced, and similarly the goddess (Sita) also having joined the Lord.

Special Notes:

1. Lakshmi Narayana never have separation. However this is described as their 'leela'.

Monkey clan was treated by Sushena

अथो गिरेरानयनात् परस्ताद्
ये वानरा रावणबाणपीडिताः ।
तारापिता तान् निरुजश्चकार
सुषेणनामा भिषजां वरिष्ठः ॥ २२४ ॥

atho gireeraanayanaat parastaad
ye vaanaraa raavanabaanapeeditaa: |
taaraapitaa taan nirujashcakaara
sushenanaamaa bhishajaam varishtha: ||224||

Then the father of Tara (wife of Vaali) named Sushena, who was the foremost of the physician, healed up the wounds of those monkeys which had been injured by the arrows of Ravana subsequent to the fetching of the mountain (Gandhamadhana)

Special Notes:

Sushena was incarnation of Ashwini a very good physicians. He was born during Ramavatara.

Dead came to Life – Dasharatha also visited and left

तदा मृतान् राघव आनिनाय
यमक्षयाद् देवगणांश्च सर्वशः ।
समन्वजानात् पितरं च तत्र
समागतं गन्तुमियेष चाथ ॥ २२५ ॥

tadaa mrutaan raaghava aaninaaya
yamakshayaad devaganaanshca sarvasha: |
samanwajaanaat pitaram ca tatra
samaagatam gantumiyesha caatha ||225||

At the same time Sri Rama brought back all the dead monkeys from Yama's abode. And then giving permission to depart to all the Devatas who had come and also his father (Dasharatha); Thereafter he wished to leave for Ayodhya.

Special Notes:

1. The Purana says that all the dead were brought back to life by Sushena. Then what about the fact that Hanuman brought the Sanjeevani to revive the dead? Is it false? Both are true..Those who died before bringing the Sanjeevani were brought back to life by its presence. Those who died later to this were revived by Sushena. That means all the monkeys were already revived. Why is it then mentioned that Rama brought them from Yamaloka? Moreover Brahma and Rudra were already present. Whom did Sri Rama bring again? Sri Vadiraja Swami replies: 'It does not refer to the dead monkeys were brought by Sri Rama. Hanuman and Sushena had already revived them. Also 'deva samooha' does not refer to Brahmaadi Devatas.'

Sri Rama wanted to bring Dasharatha who was in 'Swarga loka in 'Yama's assembly. He wanted to give him 'darshan' and make him happy. Just as an ordinary human he did not call only his father but all other kings and gave them His darshan to give them sense of fulfillment. He also called all the Devatas in Yama's 'aasthana Mantapa'. Among all of them was Dasharatha Maharaja also. Then all of them were sent back.

Vibheeshana was crowned – Rama left for Ayodhya

विभीषणेनार्पितमारुरोह
स पुष्पकं तत्सहितः सवानरः ।
पुरीं जगामाऽशु निजामयोध्यां
पुरो हनूमन्तमथ न्ययोजयत् ॥ २२६ ॥

vibheeshanenaarpitamaaruroha
sa pushpakam tatsahita: savaanara: |
pureem jagaama aashu nijaamayodhyaam
puro hanoomamtamatha nyayojayat ||226||

He mounted the aerial chariot Pushpaka presented by Vibheeshana and in it proceeded soon to his own city of Ayodhya along with the monkeys and sent Hanuman in advance (to inform Bharata)

Hanuman prevented Bharata from entering the Fire

ददर्श चासौ भरतं हुताशनं
प्रवेष्टुकामं जगदीश्वरस्य ।
अदर्शनात् तं विनिवार्य्य रामं
समागतं चास्य शशंस मारुतिः ॥ २२७ ॥

dadarsha caasau bharatam hutaashanam
praveshtukaamam jagadeeshwarasya |
adarshanaat tam vinivaarya raamam
samaagatam caasya shashamsa maaruti: ||227||

And he (Hanuman) saw Bharata wishing to enter fire on account of the non appearance of the Lord of the world. He then prevented him, proclaiming the arrival of Sri Rama.

Bharata's respectful warm welcome to Sri Rama

श्रुत्वा प्रमोदोरुभरः स तेन
सहैव पौरैः सहितः समातृकः ।
शत्रुघ्नयुक्तोऽभिसमेत्य राघवं
ननाम बाष्पाकुललोचनाननः ॥ २२८ ॥

shrutwaa pramodorubhara: sa tena
sahaiva paurai: sahita: samaatruka: |
shatrughnayukto abhisametya raaghavam
nanaama baashpaakulalocanaanana: ||228||

Bharata having heard that filled with extreme delight thereby he went to meet Raghava along with citizens, his mothers, and Shatrugna and prostrated with his eyes and face full of joyful tears.

उत्थाप्य तं रघुपतिः सस्वजे प्रणयान्वितः ।
शत्रुघ्नं च तदन्येषु प्रतिपेदे यथावयः ॥ २२९ ॥

utthaapya tam raghupati: saswaje pranayaanvita: |
shatrughnam ca tadanyeshu pratipede yathaavaya: ||229||

The Lord of the Raghus after raising him up embraced him with affection, as also Shatrugna and in respect of others he observed the rules of courtesy according to the age.

Special Notes:

1. Sri Rama descended from the Pushpaka Vimana in garden outskirts and sent it back to Kubera. And then expressing deep respect to the mothers and others according to their age and position and spoke to them and made them happy.

Shri Rama enters the City of Ayodhya

पुरीं प्रविश्य मुनिभिः साम्राज्ये चाभिषेचितः ।
यथोचितं च सम्मान्य सर्वानाहेदमीश्वरः ॥ २३० ॥

pureem pravishya munibhi: saamraajye caabhishecita: |
yathocitam ca sammaanya sarvaanaahedameeshwara: ||230||

Entering the city with sages and having been crowned in soverignity, the Lord honoured them all according to their status and said thus:

Special Notes:

1. Vasishta, Vaamadeva, Jaabaali, Kaashyapa, Kaathyaayana, and Suyajna were six rishis who performed 'Abhisheka' to Sri Rama.

Rama blesses the Monkey clan

सर्वैर्भवद्भिः सुकृतं विधाय
देहं मनोवाक्सहितं मदीयम् ।
एतावदेवाखिलसद्विधेयं
यत् कायवाक्चित्तभवं मदर्चनम् ॥ २३१ ॥

Sarvairbhavadbhi: sukrutam vidhaaya
deham manovaaksahitam madeeyam |
etaavadevaakhilasadvidheyam
yat kaayavaakcittabhavam madarccanam ||231||

All of you have devoted your body, mind and word and served my purpose and all have have offered it as worship to me. This is how all the virtous ones have to do.

Moksha for all

मुक्तिप्रदानात् प्रतिकर्त्तृता मे
सर्वस्य चाथो भवतां भवेत ।
हनूमतो न प्रतिकर्त्तृता स्यात्
स्वभावभक्तस्य निरौपधं मे ॥ २३२ ॥

muktipradaanaat pratikartrutaa me
sarvasya caatho bhavataam bhaveta |
hanoomato na pratikartrutaa syaat
swabhaavabhaktasya niraupadham me ||232||

The only way I can return the fruit (of your actions) is by bestowing 'Mukti' (release from bondage). But to Hanuman who desires not even release, is naturally devoted to me, it will certainly not suffice as my return favour.

Special notes:

1. Those who serve in expectation of returns they will be happy when they are bestowed with the fruit of action. For those for whom service is their nature, no returns will suffice. All have served in expectation of Mukti. Thus it will suffice for them. However Hanuman is not of that sort. Bhagavad Bhakti is natural for him. He does not expect anything in return. Therefore even 'Moksha' will not be sufficient returns for him!

Sri Rama commended Hanuman

मद्भक्तौ ज्ञानपूर्त्तावनुपधिकबलप्रोन्नतौ स्थैर्य्यधैर्य्य-
स्वाभाव्याधिक्यतेजःसुमतिदमशमेष्वस्य तुल्यो न कश्चित् ।
शेषो रुद्रः सुपर्ण्णोऽप्युरुगुणसमितौ नो सहस्रांशतुल्या
अस्येत्यस्मान्मदैशं पदमहममुना सार्द्धमेवोपभोक्ष्ये ॥ २३३ ॥

**madbhaktau jnaanapoortaavanupadhikabalapronnatausthairyadhairya-
swaabhaavyaadhikyateja:sumatidamashameshvasya tulyo na kashcit |
shesho rudra: suparno apyurugunasamitau no sahasraamshatulyaa
asyetyasmaanmadaisham padamahamamunaa saardhamevopabhokshye ||233||**

There is none equal to him in devotion to me, in the fullness of knowledge, in superiority of strength which is intrinsic and not acquired by any boon, in firmness, in courage, natural and far excelling radiance, endurance, sense control, and self surrender (to God). Even Sesha, Rudra and Garuda do not possess even one thousandth of all his excellent qualities put together. Therefore, I shall enjoy with him my abode of Satyaloka.

Special Notes:

1. Till the end of 'kalpa' non stop, Mukhya Praana performs 'shwaasa mantra japa' (breathing in all) and thus there is nothing which can be given in return tio him. Thus when Sri Hari enjoys the 'karma phala rasa' of the jivas he gives it to Brahma also for one 'kalpa.' This is when Vaayu comes to Sathyaloka as Brahma. Special presence of Sri Hari is there at that time. Sri Hari and Brahma enjoy together and is known as 'Sahabhoga'. This is indicated to Hanuman in Ramayatara itself. This is already ordained to

'Moola roopa' for the 'shwaasa mantra japa.' However it is also given in 'avatara roopa' says Vadiraja Swami in 'Vaikunta Varnane.'

Ravana had defeated Karthaveerya and Vaali

पूर्वं जिगाय भुवनं दशकन्धरोऽसा
वब्जोद्भवस्य वरतो नतु तं कदाचित् ।
कश्चिज्जिगाय पुरुहूतसुतः कपित्वाद्
विष्णोर्वरादजयदर्जुन एव चैनम् ॥ २३४ ॥

poorvam jigaaya bhuvanam dashakandharo asaa-
vabjodbhavasya varato natu tam kadaacit |
kashcijjigaaya puruhutasuta: kapitvaad
vishnorvaraadajayadarjuna eva cainam ||234||

Earlier this Ravana had conquered the three worlds by virtue of Brahma's boon. But none was able to conquer him except the son of Indra (Vaali) who by reason that he was a monkey and also Kaarthveeraorjuna who had boon from Vishnu.

दत्तो वरो न मनुजान् प्रति वानरांश्च
धात्राऽस्य तेन विजितो युधि वालिनैषः ।
अब्जोद्भवस्य वरमाश्वभिभूय रक्षो
जिग्ये त्वहं रणमुखे बलिमाह्वयन्तम् ॥ २३५ ॥

datto varo na manujaan prati vaanaraanshca
dhaatra aasya tena vijito yudhi vaalinaisha: |
abjodbhavasya varamaashwabhibhooya raksho
jigye tvaham ranamukhe balimaahwayantam ||235||

Brahma had not bestowed the boon of invincibility against monkeys and humans. Therefore he was vanquished by Vaali as monkey and Kaarthaveeryarjuna as man. However I disregarded Brahma's boon unhesitatingly vanquished the raakshasa when he challenged Bali for fight in the battlefield.

बलेर्द्वारस्थोऽहं वरमस्मै सम्प्रदाय पूर्वं तु ।
तेन मया रक्षोऽस्तं योजनमयुतं पदाङ्गुल्या ॥ २३६ ॥

balerdwaarastho aham varamasmai sampradaaya poorvam tu |
tena mayaa raksho astam yojanamayutam padaangulyaa ||236||

As I had formerly promised a favour to Bali, I had to satnd guarding his door. Therefore the raakshasa was thrown by me beyond one thousand yojanas, by the mere toe of my foot.

Special Notes:

1. Sri Rama further says Ravana had gone to 'Suthala Loka' and called Bali for a fight. Lord Vamana was guarding his door at that time. He pushed Ravana away merely with his toe. Ravana fell ten thousand yojanas away. Ravana never returned after experiencing Lord Vamana's strength.

पुनश्च युद्धाय समाह्वयन्तं
न्यपातयं रावणमेकमुष्टिना ।
महाबलोऽहं कपिलाख्यरूप
स्त्रिकोटिरूपः पवनश्च मे सुतः ॥ २३७ ॥

punashca yuddhaaya samaahwayantam
nyapaatayan raavanamekamushtinaa |
mahaabalo aham kapilaakhyaroopas
trikotirupa: pavanashca me suta: ||237||

When Ravana again came challenging (Bali) for fight I threw him down by a single fist blow. I am extremely strong and have incarnated as Kaplia. Similarly My son 'Pavamana' who has three crore roopas pushed Ravana with his fist.

Special Notes:

1. Ravana being defeated by Vamana Roopi Sri Hari tried to provocate Kapila roopa and was defeated there also. Similarly he was defeated by Pavamana also. Valmiki Ramayana 'Uttara Kanda' gives these details.
2. Vaali is an avatara of Indra. He cannot overlook Brahma's boon. However he was a monkey and therefore could win over Ravana. When Ravana went to Kishkinda to win over Vaali, he was not there. He had gone to bathe in the sea. Everyday he would bathe in all the four seas and give 'arghya.' Vaali was at the south shore performing his japa Ravana came from behind to catch him. However Vaali caught him and placing him under his arm

went to other three shores, offered his oblations and finally went home and tied him as a toy on his son's cradle. Then he let him go. Seeing the valour of Vaali, Ravana made friendship with him with 'agni as saakshi.'

3. Vaali could win over Ravana because of being a monkey in spite of Brahma's boon to Ravana. However in the case of Hanuman it was not so. Hanuman was avataara of Mukhya Praana. He is future Brahma. He won over Ravana by his intrinsic strength and not because he was a monkey.

आवां स्वशक्त्या जयिनाविति स्म
शिवो वरान्मेऽजयदेनमेवम् ।
ज्ञात्वा सुराजेयमिमं हि वव्रे
हरो जयेयाहममुं दशाननम् ॥ २३८ ॥

aavaam svashaktyaa jayinaaviti sma
shivo varaanme ajayadenamevam |
jnaatwaa suraajeyamimam hi vavre
haro jayeyaahamamum dashaananam ||238||

We won over Ravana due to our intrinsic strength. Siva sought my boon and conquered him only by virtue of it. Knowing him to be unconquearable by the Devas, Siva asked for a boon, 'Let me conquer this ten headed Ravana.'

Special Notes:

1. Sri Rama said that he and Hanuman won over Ravana due to their intrinsic strength and not because of any boon. Earlier Siva has also won over Ravana. When Ravana out of arrogance wanted to carry away Kailasa with Siva he tried to lift it with his twenty hands. At that time Siva pressed the mountain with his toe and kept the mountain steady. Ravana fell. Ravana who had Brahma's boon was defeated by Siva due to his boon from Vishnu. Siva had obtained this boon earlier from Vishnu. Therefore Siva also like Kaarthaveeryarjuna had defeated Ravana only with the strength of Vishnu's boon.

Rama and Hanuman's victory in natural to them

अतः स्वभावाज्जयिनावहं च
वायुश्च वायुर्हनुमान् स एषः ।
अमुष्य हेतोस्तु पुरा हि वायुना
शिवेन्द्रपूर्वा अपि काष्ठवत् कृताः ॥ २३९ ॥

ata: swabhaavaajjayinaavaham ca
vaayushca vaayurhanumaan sa esha: |
amushya hetostu puraa hi vaayunaa
shivemdrapoorvaa api kaash thavat krutaa: ||239||

Therefore Vaayu and Myself alone are victorious by our natural strength and this Hanuman is none eles than that Vaayu. It was on this account that earlier Siva, Indra and others also were rendered motionless like a stick by Vaayu.

Special Notes:

1. This has reference to the incident when Hanuman while still a child went to catch the sun thinking it to be some fruit.and was struck by Indra's bolt. The chief Vaayu resented it and made all the Devas motionless.

Hanuman was blessed with equal gratification (Sahabhoga) with Rama

अतो हनूमान् पदमेतु धातु
र्म्मदाज्ञया सृष्ट्यवनादि कर्म्म ।
मोक्षं च लोकस्य सदैव कुर्वन्
मुक्तश्च मुक्तान् सुखयन् प्रवर्त्तताम् ॥ २४० ॥

ato hanoomaan padametu dhaatur

mmadaajnayaa srushtyavanaadi karma
moksham ca lokasya sadaiva kurvan
muktashca muktaan sukhayan pravartataam ||240||

Therefore let Hanuman attain to the status of Brahma by my command, and let him from there go on always doing the creation, susutenance and destruction of the world as well as its release, and at the time of his own release make the other souls enjoy their innate bliss.

Special Notes:

1. Valmiki Ramayana also says,

 Sarvaasu vidyaasu tapovidhaane
 Prasparthate yo hi gurum suraanaam|
 So yam navavyaakaranaarthavethaa
 Brahma bavishyatyapi te prasaadaath || 7.37. 50

Brahma Padavi for Vaayu is clearly stated. Not only creation, as said earlier, 'Vaayushca tatdanujnaya' and as Upanishads say, 'sa enan Vaayu gamayati' Brahma grants moksha to jiva as per the order of Sri Hari. Along with him he takes all the released souls and gives them bliss. He indwells in them and brings out their intrinsic bliss for them to enjoy.

What is 'Sahabhoga?'

भोगाश्च ये यानि च कर्म्मजाता
न्यनाद्यनन्तानि ममेह सन्ति ।
मदाज्ञया तान्यखिलानि सन्ति
धातुः पदे तत् सहभोगनाम ॥ २४१ ॥

bhogaasca ye yaani ca karmajaataa
nyanaadyanantaani mameha santi |
madaajnayaa taanyakhilaani santi
dhaatu: pade tat sahaboganaama ||241||

Multitudes of meritorious works done by all resulting in enjoyment which is endless are all under my command. As per my command it is ensured for the status of Brahma also. This is called 'sahabhoga.'

Special Notes:

1. All the meritorious deeds done by 'jivas' which are performed from time immemorial are all under the command of Sri Hari. And also as per the wish of the Lord it is under the command of Vaayu. That is why the enjoyment of its results is under the control of both Hari and Vaayu. The 'swayoghya rasa' as a result of meritorious deeds is accepted by the Lord. And it is also given to Brahma. Because the Lord enjoys it with Brahma it is known as 'Sahabhoga.'

Boon asked by Hanuman

एतादृशं मे सहभोजनं ते
मया प्रदत्तं हनुमन् सदैव ।
इतीरितस्तं हनुमान् प्रणम्य
जगाद वाक्यं स्थिरभक्तिनम्रः ॥ २४२ ॥

etaarusham me sahabhojanam te
mayaa pradattam hanooman sadaiva |
iteeritastam hanoomaan pranamya
jagaada vaakyam sthirabhaktinamra: ||242||

Oh Hanuman such enjoyment is bestowed upon you along with me for ever. Thus told, Hanuman, after prostration to Him with steadfast devotion, spoke these words submissively.

को न्वीश ते पादसरोजभाजां
सुदुर्लभोऽर्थेषु चतुर्ष्वपीह ।
तथाऽपि नाहं प्रवृणोमि भूमन्
भवत्पदाम्भोजनिषेवणादृते ॥ २४३ ॥

kon veesha te paadasarojabhaajaam
sudurlabho artheshu caturshwapeeha |
tatha aapi naaham pravrunomi bhooman
bhavatpadaambhojanishevanaadrute ||243||

Oh Lord! Which of the four 'purushaarthas' is not easily attainable for the worshippers of thy lotus like feet? Oh Perfect One! But still I do not prefer anything else except service at thy lotus feet.

त्वमेव साक्षात् परमस्वतन्त्र
स्त्वमेव साक्षादखिलोरुशक्तिः ।
त्वमेव चागण्यगुणार्णवः सदा
रमाविरिञ्चादिभिरप्यशेषैः ॥ २४४ ॥

twameva saakshaat paramaswatamtras-
twameva saakshaadakhilorushakti: |
twameva caaganyagunaarnava: sadaa
ramaavirinchaadibhirapyasheshai: ||244||

You are the only Being who is absolute and independent. Thou art the only being endowed with surpassing capacity in respect of all matters. You are the ocean like abode for all the auspicious attributes which are ever immeasurable even by Lakshmi, Brahma and all others.

समेत्य सर्वेऽपि सदा वदन्तोऽ
प्यनन्तकालाच्च नवै समाप्नुयुः ।

गुणांस्त्वदीयान् परिपूर्ण्ण सौख्य
ज्ञानात्मकस्त्वं हि सदाऽतिशुद्धः ॥ २४५ ॥

sametya sarveapi sadaa vadanto
apyanamtakaalaacca na vai samaapnuyuh |
gunaamstwadeeyaan paripoorna
saukhyajnaanaatmakastvam hi sada aatishuddhah ||245||

Even though all of them together describe Your attributes for ever from eternity, still they cannot exhaust them. Therefore You are full of bliss and wisdom and at the same time absolutely free from any defects always.

यस्ते कथासेवक एव सर्वदा
सदारतिस्त्वय्यचलैकभक्तिः ।
स जीवमानो न परः कथञ्चित्
तज्जीवनं मेऽस्त्वधिकं समस्तात् ॥ २४६ ॥

yaste kathaasevaka eva sarvadaa
sadaaratistwayyacalaikabhakti: |
sa jeevamaano na para: kathancit
tajjeevanam me astwadhikam samastaat ||246||

Only he who always delights in hearing Your glories, who is always devoted to You with unswerving devotion, deserves to be called a 'living being.' Let me have such a life indeed over all the rest.

प्रवर्द्धतां भक्तिरलं क्षणे क्षणे
त्वयीश मे ह्रासविवर्जिता सदा ।
अनुग्रहस्ते मयि चैवमेव
निरौपधौ तौ मम सर्वकामः ॥ २४७ ॥

pravardhataam bhaktiralam kshane kshane
twayeesha me hraasavivarjitaa sadaa |
anugrahaste mayi caivameva
nirupadhau tau mama sarvakaamah ||247||

Oh Lord, let my devotion increase to You day by day, without diminishing fo- ever. Let Your grace be on me like this for ever. These are the two desires which should be bestowed without limitation.

ecial Notes:

'Raaga and Dwesha' are two things which taint devotion. Let my devotion grow without any expectation. Similarly let Your grace be on me without any expectation. I should not express devotion to You expecting joys and wealth. You should not grace me expecting 'offerings' from me. What did 'Sanakaadi give You? Duryodhana came to give You. But You refused and went to Vidura to grace him although he did not offer any thing to You. Let devotion be expressed by me naturally and Your grace bestowed on me naturally. They are my two 'Maha purushaarthas' says Hanuman. He neither expects Moksha nor Brahma Padavi.

Special blessings on Hanuman by Rama

इतीरितस्तस्य ददौ स तद् द्वयं
पदं विधातुः सकलैश्च शोभनम् ।
समाश्लिषच्चैनमथाऽर्द्रया धिया
यथोचितं सर्वजनानपूजयत् ॥ २४८ ॥

eeritastasya dadau sa taddvayam
adam vidhaatuh sakalaishca shobhanam |
amaashlishaccainamatha aardrayaa dhiyaa
athocitam sarvajanaanapoojayat ||248||

Thus told, He (Rama) gave him (Hanuman) both these (boons) as also rahma's Padavi, along with all holy enjoyment and embraced him with tender eart, and thereafter duly honoured all the other people.

इति श्रीमदानन्दतीर्थभगवत्पादविरिचिते
श्रीमहाभारततात्पर्य्यनिर्ण्णये श्रीरामचरिते
अष्टमोऽद्ध्यायः

Srimad Ananda Theerta Bhaghavad Paada viracite
Shri Mahabharata Tatparya Nirnaye
(yuddhakaandakathaaniroopanam naama)
ashtamodhyaaya:
Sri Krishnaarpanamastu

SRIMADAANANDA THEERTHA BHAGAVAD PAADA PRANEETHA

SHRI MAHABHAARATA TAATPARYA NIRNAYA

Rama Raajya
Adhyaya 9

The ninth chapter contains the events of Uttara Kanda. After coronation, Shri Rama ruled the kingdom benevolently. The chapter describes 'Reign of Shri Rama' popularly known as 'Ramaraajya' beautifully. Shri Rama wanted Lakshmana to be the 'Yuvaraja.' However Lakshmana said he would be just happy serving the Lord. Therefore Bharata was made 'Yuvaraja'. During Rama's reign the earth was compared to 'Sathyaloka'. People lived healthy long life. There was no sorrow. In this manner Rama ruled for 13,000 years calculated on basis of the 'Nakshatra maasa'. Sita gave birth to Lava and Kusha. They were avatara of 'Indra and Agni' respectively. Shri Rama made Shatrugna kill Lavanasura and Bharata kill several crore asuras. He performed several yajnas.

A much debated episode in Uttara Kanda is that of 'Shambhuka Vada'-killing of Shambhuka. Many are under the impression that Shri Rama killed him because he was a shudra who had undertaken penance for which he was not entitled. But the reason is serious. He was a demon called Jangha. He was born as Shudra and had vows to snatch away the very position of God Shiva. Therefore he was killed.

Then there is the episode of Shweta Raja who was suffering hunger even in Brahmaloka in spite of his several yajnas. The reason was he had not made 'annadhaana'. He was made to present a garland to Shri Rama to overcome his problem.

Shri Rama's banishing Sita also has an episode behind than merely a washerman scandalizing her stay in Ravana's place. There were demons called 'Suranakas'. They had performed penance wanting to gain 'moksha' in spite of all their atrocities. Brahma said that it would be granted to them as long as they do not talk of separation of Lord Vishnu from Lakshmi which is the highest

sin that anyone could commit. The asuras quickly were born during Rama Rajya so that they could perform their penance. However Sita who is embodiment of 'Tamobhimaani Durga' with her 'Maaya' made the asuras feel that Rama and Sita were ordinary humans and Rama accepted Sita back in spite of staying in Ravana's house. Then Sita was banished. Rama kept Sita in the safe custody of Valmiki rishi. Later he invited her and made her enter the mother earth. However the asuras were deceived who mistook it for separation of Rama from Sita who are none else than Vishnu and Lakshmi.

After all the 'avataarakaarya' was finished Shri Rama left for heavenly abode with pomp and glory. While leaving He invited all who were interested in Moksha to join Him. It is said that from grass and ants to humans left with him. While going, Shri Rama bestowed various favours on all those who had served Him during His avatara. He specially blessed Hanuman that he would be a 'chirajeevi' and move around wherever he pleased.

Thus closing the story of Shri Rama Shri Madhvacharya once again informs us that he has given here the sketch of Shri Rama's 'avatara karya' culling out information from 'Pancharathra, Bharata, Moola Raamayana, Vedas' and the entire 'Ithihaasa purana' literature reconciling the apparent differences and bringing out the in depth meaning. Therefore it can be accepted without doubt by all those who seek 'true spiritual knowledge.' Those who hear and narrate this Rama katha will definitely be blessed with Moksha reaching the feet of the Lord.

* * * *

Shri Raghavendra Swami Viracita
Shri Mahabharatataatparyanirnaya
Bhavasangraha:

प्राप्तः साम्राज्यलक्ष्मीं प्रियतमभरतं यौवराज्येऽभिषिच्य
स्वीयान् रक्षन् सुतौ द्वौ जनकदुहितरि प्राप्य यज्ञैर्यजन् स्वम् ।
सीताहेतोर्विमोह्य क्षितिजदितिसुतानर्थितो देवसङ्घैः
सद्भिर्युक्तो हनूमद्वरद उपगतः स्वं पदं पातु रामः ॥

praapta: saamraajyalakshmeem priyatamabharatam yauvaraajyeabhishicya
sveeyaan rakshan sutau dvau janakaduhitari praapya yajnairyajan svam |
seetaahetorvimohya kshitijaditisutaanarthito devasanghai:
sadbhiryukto hanoomadvarada upagata: svam padam paatu rama: || 9 ||

Lord Rama, who obtained His own kingdom;

(The Lord who) coronated His dearest Bhaarata as crown prince;

(The Lord who) protected His own devotees;

(The Lord who) begot two sons (Lava and Kusha), from Janaki Devi;

(The Lord who) performed sacred sacrifices unto Himself (as an example);

(The Lord who) deluded the evil-minded demons by pretending to abandon Sita Devi;

(The Lord who) reached His own abode, as requested by the gods and accompanied by the good beings;

May this Lord, boon-giver to Hanuman, protect us.

Adhyaya 9

(Raama rajya, killing of shambhooka, killing of lavanasura, enacting to renounce Sita, power of dhurvaasa, lakshmana's niryaana, Shri Rama leaving to His abode)

Lakshmana refuses becoming Yuvaraja

ॐ॥ अथाऽप्तराज्यो भगवान् स लक्ष्मणं
जगाद राजा तरुणो भवाऽशु ।
इतीरितस्त्वाह स लक्ष्मणो गुरुं
भवत्पदाब्जान्न परं वृणोम्यहम् ॥ १ ॥

athaaaptaraajyo bhagavaan sa lakshmanam
jagaada raajaa taruno bhavaaashu |
iteeritastwaaha sa lakshmano gurum
bhavatpadaabjaanna param vrnomyaham ||1||

On the assumption of the kingdom, the Lord said to Lakshmana,'Become the crown prince immediately.' Thus told, Lakshmana replied to his preceptor, 'I prefer nothing beyond service at your lotus feet.'

Lakshmana's appeal

न मां भवत्पादनिषेवणैकस्पृहं
तदन्यत्र नियोक्तुमर्हति ।
नहीदृशः कश्चिदनुग्रहः क्वचित्
तदेव मे देहि ततः सदैव ॥ २ ॥

na maam bhavatpaadanishevanaikaspruham
tadanyatra niyoktumarhati |
naheedrisha: kashcidanugraha: kwacit
tadeva me dehi tata: sadaiva ||2||

I am desirous of only serving at your feet and nothing else. Such a favour has never been shown at anytime to anybody. Therefore make this favour to last forever.

Bharata as Yuvaraja

इतीरितस्तस्य तदेव दत्त्वा दृढं
समाश्लिष्य च राघवः प्रभुः ।
स यौवराज्यं भरते निधाय जुगोप
लोकानखिलान् सधर्म्मकान् ॥ ३ ॥

iteeritastasya tadeva dattwaa dhrudham
samaashlishya ca raaghava: prabhu: |
sa yauvaraajye bharate nidhaaya jugopa
lokaanakhilaan sadharmmakaan ||3||

Thus told, Lord Raghava embraced him closely and bestowed that on him. He made Bharata the crown prince and protected the entire world with Dharma.

Description of Raamarajya

प्रशासतीशे पृथिवी बभूव
विरिञ्चलोकस्य समा गुणोन्नतौ ।
जनोऽखिलो विष्णुपरो बभूव
न धर्म्महानिश्च बभूव कस्यचित् ॥ ४ ॥

prashaasateeshe pruthivee babhoova
virincilokasya samaa gunonnatau |
janoakhilo vishnuparo babhoova
na dharmmahaanishca baboova kasyacit ||4||

During the reign of Shri Ramachandra the earth became equal to Brahmaloka in its qualities. All people became devoted to Vishnu and there was no neglect of duty by anyone.

गुणैश्च सर्वैरुदिताश्च सर्वे
यथायथा योग्यतयोच्चनीचाः ।
समस्तरोगादिभिरुज्झिताश्च
सर्वे सहस्रायुष ऊर्ज्जिता धनैः ॥ ५ ॥

gunaishca sarvairuditaashca sarve
yathaayathaa yogyatayocchaneechaa:

samastarogaadibhirujjitaashca
sarve sahasraayusha oorjitaa dhanai: ||5||

All were endowed with all the excellent qualities in gradation of superiority and inferiority according to their innate merit. They were also free from all troubles (physical and mental). All were endowed with a life of thousand years and abundant wealth.

सर्वेजना नित्यबलोपपन्ना
यथेष्टसिद्ध्या च सदोपपन्नाः ।
समस्तदोषैश्च सदा विहीनाः
सर्वे सुरूपाश्च सदामहोत्सवाः ॥ ६ ॥

sarvejanaa nityabalopapannaa
yatheshtasiddhyaa ca sadopapannaa: |
samastadoshaishca sadaa viheenaa:
sarve surupaashca sadaamahotsavaa: ||6||

All people enjoyed undiminished strength and were always endowed with everything desired. They were always free from all kinds of blemish; all were beautiful and were always engaged in big festivities.

सर्वे मनोवाक्तनुभिः सदैव विष्णुं
यजन्ते नतु कश्चिदन्यम् ।
समस्तरत्नोद्भरिता च पृथ्वी
यथेष्टधान्या बहुदुग्धगोमती ॥ ७ ॥

sarve manovaaktanubhi: sadaiva vishnum
yajante natu kancidanyam |
samastaratnodbharitaa ca prithvee
yatheshtadhaanyaa bahudugdhagomatee ||7||

All worshipped only Vishnu always in mind, speech and body and no other deity. The earth was prosperous with gems and yielded abundant grains and contained cows yielding plenty of milk.

समस्तगन्धाश्च सदाऽतिहृद्या
रसा मनोहारिण एव तत्र ।

शब्दाश्च सर्वे श्रवणातिहारिणः
स्पर्शाश्च सर्वे स्पर्शेन्द्रियप्रियाः ॥ ८ ॥

samastagandhaashca sadaaatihrudyaa
rasaa manohaarina eva tatra |
shabdaashca sarve shravanaatihaarina:
sparshaashca sarve sparshemdriyapriyaa: ||8||

There was pleasing smell always and all taste was gratifying to the mind; all sounds were captivating to the ears and all contacts were pleasant to the sense of touch.

न कस्यचिद् दुःखमभूत् कथञ्चिन्न
वित्तहीनश्च बभूव कश्चन ।
नाधर्म्मशीलो नच कश्चनाप्रजो
न दुष्प्रजो नैव कुभार्य्यकश्च ॥ ९ ॥

na kasyaciddu:khamabhooth kathancinna
vittahaanisca babhoova kashcana |
naadharmmasheelo naca kashcanaaprajo
na dushprajo naiva kubhaaryakashca ||9||

No one suffered misery at anytime. No one had loss of money; there was no one devoid of righteousness; no one without issue; no one with undesirable progeny and not one with disagreeable wife.

स्त्रियो नचाऽसन् विधवाः कथञ्चिन्न
वै पुमांसो विधुरा बभूवुः ।
नानिष्टयोगश्च बभूव कस्यचिन्न
चेष्टहानिर्न्नच पूर्वमृत्युः ॥ १० ॥

striyo nacaaasan vidhavaa: kathancinna
vai pumaamso vidhuraa babhoovu: |
naanishtayogashca babhoova kasyacinna
ceshtahaanirnnaca poorvamrityu: ||10||

Women never became widows and men did not become widowers. No one got any undesired end; and no one lost any cherished object; and there was no death of the younger before the elder.

Special Notes:

Women and men had equal life time. In that case how can they be man and wife is a question that arises in the mind. Shri Vadiraja Swami says that women's life was little less than men.

यथेष्टमाल्याभरणानुलेपना
यथेष्टपानाशनवाससोऽखिलाः ।
बभूवुरीशे जगतां प्रशासति
प्रकृष्टधर्म्मेण जनार्द्दने नृपे ॥ ११ ॥

yatheshtamaalyaabharanaanulepanaa:
yatheshtapaanaashanavaasasoakhilaa: |
babhoovureeshe jagataam prashaasati
prakrishtadharmmena janaardhane nrupe ||11||

When Janardhana, the Lord of the universe was reigning as king with utmost righteousness, all the worlds enjoyed with desired garlands, ornaments, smeared sweet smelling perfumes; and had all the desired food, drink and garments.

Shri Rama was worshipped by Brahma and others

स ब्रह्मरुद्रमरुदश्विदिवाकरादि
मूर्द्धन्यरत्नपरिघट्टितपादपीठः ।
नित्यं सुरैः सह नरैरथ वानरैश्च
सम्पूज्यमानचरणो रमते रमेशः ॥ १२ ॥

sa brahmarudramarudashwidivaakaraadi
moordhanyaratnaparighattitapaadapeeta: |
nityam surai: saha narairatha vaanaraishca
sampoojyamaanacarano ramate ramesha: ||12||

Shri Rama had a foot pedestal which was pressed by the gems embedded in the crowns of Brahma, Rudra, Maruth, Ashwini Devathas, Surya and He was being always worshipped by all Devas, men and monkeys.

Special Notes:

1. The term 'Maruth' is interpreted by Shri Vadiraja as meaning either Indra or Prajapathi.
2. The first half of the verse shows that they all prostrated first and later worshipped in special manner. *parighattitapaadapeeta:* and *sampujyamaanacarano* indicate this.

तस्याखिलेशितुरनाद्यनुगैव लक्ष्मीः
सीताभिधात्वरमयत् स्वरतं सुरेशम् ।
नित्यावियोगिपरमोच्चनिजस्वभावा
सौन्दर्यविभ्रमसुलक्षणपूर्वभावा ॥ १३ ॥

tasyaakhileshituranaadhyanugaiva lakshmee:
seetaabhidhaatwaramayat swaratam suresham |
nityaaviyogiparamoccanijaswabhaava
saundaryavibhramasulakshanapoorvabhaavaa ||13||

Mahalakshmi, the eternal consort of supreme Lord, who is eternally His servant and never experiences separation from Him, with her essential characteristics of intrinsic superlative beauty which is eternally associated with her, caused happiness, with the name as Sita, to that Lord Rama who (however) always delights in Himself.

Special Notes:

Sita is none other than 'Saakshaath' Mahalakshmi whose intrinsic beauty is indefinable and she serves the Lord eternally.

रेमे तया स परमः स्वरतोऽपि नित्यं
नित्योन्नतप्रमदभारभृतस्वभावः ।
पूर्णोडुराजसुविराजितसन्निशासु
दीप्यन्नशोकवनिकासु सुपुष्पितासु ॥ १४ ॥

reme tayaa sa parama: swaratoapi nityam
nityonnatapramadabhaarabhritaswabhaava: |
poornnoduraajasuviraajitasannishaasu
deepyannashokavanikaasu supushpitaasu ||14||

Shri Rama is Supreme, possessing supreme bliss, who is resplendent, shining amidst the Ashoka Gardens containing beautiful flowers during pleasant nights shining under the full moon enjoyed with Sita.

Rama worshipped by all

गायन्ति चैनमनुरक्तधियः सुकण्ठा
गन्धर्वचारणगणाः सह चाप्सरोभिः ।
तं तुष्टुवुर्म्मुनिगणाः सहिताः सुरेशै
राजान एनमनुयान्ति सदाऽप्रमत्ताः ॥ १५ ॥

gaayanti cainamanuraktadhiya: sukantaa
gandharvacaaranaganaa: saha chaapsarobhi: |
tam tushtuvurmuniganaa: sahitaa: sureshai
raajaana enamanuyaanti sadaaapramattaa: ||15||

Groups of Gandharvas and Chaaranas along with Apsara women sing for Him in sonorous voices with their hearts devoted to Him. The groups of sages along with the chief devas praised Him. The kings free of pride were always submissive to Him.

Ramarajya for 13,000 years

एवं त्रयोदशसहस्रमसौ समास्तु
पृथ्वीं ररक्ष विजितारिरमोघवीर्य्यः ।
आनन्दमिन्दुरिव सन्दधदिन्दिरेशो
लोकस्य सान्द्रसुखवारिधिरप्रमेयः ॥ १६ ॥

evam trayodashasahasramasau samaastu
prithveem raraksha vijitaariramoghaveeryya: |
aanandaminduriva sandadhadindiresho
lokasya saandrasukhavaaridhiraprameya: ||16||

Thus for thirteen thousand years, He, Lord of Ramaa, who is of unfailing valour, who is unfathomable like an ocean of perfect bliss, Himself causing delight to the world like the moon, protected this earth, with His foes subdued.

Special Notes:

Raamayana and Mahabharata say that Shri Rāma reigned for 11,000

years.However Bhagavata (9.9.17) quotes as 13,000 years. What Raamayana quotes is the number of years that Shri Rama reigned along with Sita. After she disappeared it is said that He ruled for seven hundred years. When it is added and also when the month is calculated according to 'Nakshatra maasa' (27 days representing 27 nakshatras = 1 month) it is said to be 13,000 which tallys with Bhagavata. Skanda Purana alsosays'*Nakshatramaasaganitham trayodashasahasrakam'* (Bha Tatparya 9.9.17).

Birth of Lava Kusha – destruction of Lavanasura

देव्यां स चाजनयदिन्द्रहुताशनौ द्वौ
पुत्रौ यमौ कुशलवौ बलिनौ गुणाढ्यौ ।
शत्रुघ्नतो लवणमुद्बणबाणदग्धं
कृत्वा चकार मधुरां पुरमुग्रवीर्य्यः ॥ १७ ॥

devyaam sa caajanayadindrahutaashanau dwau
putrau yamau kushalavau balinau gunaadyau |
shatrughnato lavanamudbanabaanadagdham
kritwaa cakaara madhuraam puramugraveeryya: ||17||

Through Sita Devi, he had two sons born as twins named Kusha and Lava who are avatars of Indra and Agni who were strong and full of good qualities. Having caused the asura named lavana to be burnt by fierce arrow of Shatrugna, He (Rama) of unbearable prowess had the city of Mathura built by him (Shatrugna).

Special Notes:

1. Birth of Kusha and Lava is going to take place in future in Valmiki Ashrama. Now it has to be understood that Sita had conceived them in her 'Garbha.'

2. Lavanasura was son of Madhu raakshasa. He had killed king Maandhata and others. Shri Rama made Shatrugna to kill him. The same arrow which was used earlier by Shri Rama to kill Madhukaitaba was given to Shatrugna to kill Lavana. After Lavana was killed the 'Madhuvana' where he resided was turned into 'Mathurapuri.' Shatrugna was crowned the king of the place.

Bharata kills three crore raakshasas

कोटित्रयं स निजघान तथाऽसुराणां
गन्धर्वजन्म भरतेन सतां च धर्म्मम् ।

संशिक्षयन्नयजदुत्तमकल्पकैः स्वं
यज्ञैर्भवाजमुखसत्सचिवाश्च यत्र ॥ १८ ॥

kotitrayam sa nijaghaana tathaaasuraanaam
gandharvajanma bharatena sataam ca dharmam |
samshikshayannayajaduttamakalpakai: swam
yajnairbhavaajamukhasatsacivaashca yatra ||18||

He destroyed through Bharata three crore asuras who were born as gandharvas . In order to set example of Dharma to virtuous people He performed sacrifices of the highest order in turn offering worship to Himself. He made Brahma, Rudra and others to assist Him in the sacrifices.

Special Notes:

Shri Rama is said to have done 'Yajna' in the very best manner. He set example to mankind about the performance such Dharmas. Also one should perform them in the best of manner according to one's capacity.

Untimely death of a Brahmin boy

अथ शूद्रतपश्चर्यानिहतं विप्रपुत्रकम् ।
उज्जीवयामास विभुर्हत्वा तं शूद्रतापसम् ॥ १९ ॥

atha shoodratapashcaryaanihatam vipraputrakam |
ujjeevayaamaasa vibhurhatwaa tam shoodrataapasam ||19||

Then the Lord brought back to life the son of a Brahmana who had been dead on account of a Shudra performing penance, after killing the Shudra ascetic.

Background of the Shoodra's story

जङ्घनामाऽसुरः पूर्वं गिरिजावरदानतः ।
बभूव शूद्रः कल्पायुः स लोकक्षयकाम्यया ॥ २० ॥

तपश्चचार दुर्बुद्धिरिच्छन् माहेश्वरं पदम् ।
अनन्यवध्यं तं तस्माज्जघान पुरुषोत्तमः ॥ २१ ॥

janghaanaamaasura: poorvam girijaavaradaanata: |
babhoova shoodra: kalpaayu: sa lokakshayakaamyayaa ||20||

tapashcacaara durbuddhiricchan maaheshwaram padam |
ananyavadhyam tam tasmaajjaghaana purushottama: ||21||

He was formerly an asura named Janga who had a boon from Uma, and was born as Shudra with his life extending over a kalpa. He performed penance with an evil desire of obtaining the place of Shiva. The Supreme Lord thus killed him, one who was assailable by no one.

Special Notes:

Shambuka who was performing penance was killed by Shri Rama not because he was a 'shudra tapasvi.' His intrinsic nature was that of an asura. He did penance to destroy the world. He wanted the 'Rudra Padavi' which was not meant for him. These were the reasons that Shri Rama killed him.

He had Parvathi's boon. He wanted to misuse it and get Shiva's status so that he could get her as his consort. This is also indicated in Valmiki Raamayana.

'devatvam praartaye raama (7.76.2)

'devatva' refers to 'Rudra padavi.'

Shabari and Guha were 'shoodras.' Jataayu was a bird. Vibheeshana is a raakshasa. Devotion has no caste and gender.

Shweta offered Garland

श्वेतदत्तां तथा मालामगस्त्यादाप राघवः ।
अनन्नयज्ञकृच्छ्वेतो राजा क्षुद्विनिवर्त्तनम् ॥ २२ ॥

कुर्वन् स्वमांसैर्द्धात्रोक्तो मालां रामार्थमर्प्पयत् ।
अगस्त्याय न साक्षात्तु रामे दद्यादयं नृपः ॥ २३ ॥

क्षुदभावमात्रफलदं न साक्षाद् राघवेऽर्पितम् ।
क्षुदभावमात्रमाकाङ्क्षन् मामसौ परिपृच्छति ॥ २४ ॥

व्यवधानतस्ततो रामे दद्याच्छ्वेत इति प्रभुः ।
मत्वा ब्रह्माऽदिशन्मालां प्रदातुं कुम्भयोनये ॥ २५ ॥

shwetadattaam tathaa maalaamagastyaadaapa raaghava: |
anannayajnakriccweto raajaa kshudwinivartanam ||22||

kurvan swamaamsairdhaatrokto maalaam raamaarthamaarpayat |
agastyaaya na saakshaat tu raame dadhyaadayam nrupa: ||23||

kshudabhaavamaatraphaladam nasaakshaad raaghavearppitam |
kshudabhaavamaatramaakaankshan maamasau paripruccati ||24||

vyavadhaanatastato raame dadhyaaccweta iti prabhu: |
matwaa brahmaaadishanmaalaam pradaatum kumbhayonaye||25||

Shri Rama received the garland from Agasthya given to him by King Shweta. King Shweta had performed sacrifices without the inclusion of 'Anna dhaana'. Because of this reason he had to satisfy his hunger by eating flesh from his own dead body. Later as advised by Brahma he handed over a garland to Agasthya rishi to be given to Shri Rama. Brahma thought, 'The king should not give the garland directly to Shri Rama because it will not only absolve his hunger but fetch him higher merits. However he has asked only relief from hunger. Therefore it would suffice for Shweta to hand over it through someone.'

Special Notes:

1. Although King Shweta had performed several yajnas, he had not included 'annadhaana'. Therefore although he obtained Brahmaloka he was tormented with hunger. Unable to bear the hunger he would come down to earth and eat flesh from his own body which was floating on a lake and get back. Due to Brahma's boon this body did not become stale and was getting filled up with flesh again! The king prayed to Brahma for a solution to his problem. Brahma gave him a garland and asked him to send it to Shri Rama through Agasthya rishi. Why is it that he could not offer it directly to Shri Rama? It is because this offering was attached with a desire. Therefore it became 'kaamya karma.' Moreover if offered directly he would be bestowed with valuable results which was not required by him. Also, all the fruits thus benefited, had to be enjoyed here, before attaining 'moksha.' A good 'jiva' which is suffering in the 'samsaara,' need to be released as early as possible. By bestowing benefits of 'kaamya karmas' 'Moksha' should not be delayed. Therefore compassionate Brahma decided that the king should offer the garland to Shri Rama through another person and the 'punya' thus obtained would suffice for this meagre benefit.

2. Any good work is incomplete without 'Annadhaana.' One has to do 'annadhaana' according to his capability.
3. Offering Garland to Shri Rama would fetch unlimited 'punya.' However Shweta raja needed only that much 'punya' which would satiate his hunger. Therefore Brahma Deva made him offer the garland through Agasthya rishi. (*Shri Vadiraja Swami*)

Garland was offered through Agasthya

तामगस्त्यकरपल्लवार्प्पितां भक्त एष मम कुम्भसम्भवः।
इत्यवेत्य जगृहे जनार्दनस्तेन संस्तुत उपागमत् पुरम् ॥ २६ ॥

taamagastyakarapallavaarppitaam bhakta esha mama kumbhasambhava: |
ityavetya jagruhe janaardhanastena samstuta upaagamatpuram||26||

Janardhana Rama accepted the garland presented by sage Agasthya with his hand which was tender like leaves, thinking thus, 'This Agasthya is my devotee.' After being praised by Agasthya, Shri Rama returned to Ayodhya.

Story of Suranaka

अथ केचिदासुरसुराः सुराणका
इत्युरुप्रथितपौरुषाः पुरा।
ते तपः सुमहदास्थिता विभुं
पद्मसम्भवमवेक्ष्य चोचिरे ॥ २७ ॥

atha kechidaasurasuraa: suraanakaa
ityuruprathitapaurushaa: puraa |
te tapa: sumahadaasthitaa vibhum
padmasambhavamamekshya cocire ||27||

Formerly there were some asuras named suranakas who had excellent prowess. They performed austere penance and made Lord Brahma appear before them.

Suranakaru asked sought a peculiar boon

भूरिपापकृतिनोऽपि निश्चया
न्मुक्तिमाप्नुम उदारसद्गुण।

इत्युदीरितमजोऽवधार्य्य तत्
प्राह च प्रहसिताननः प्रभुः ॥ २८ ॥

bhooripaapakritinoapi nishcayaa-
nmuktimaapnuma udaarasadguna |
ityudeeritamajoavadhaarya tat
praaha ca prahasitaanana: prabhu: ||28||

'Oh thou of most excellent attributes! In spite of being very sinful let us obtain 'moksha' without fail.' On hearing this Brahma smiled and said,

Special Notes:

1. The smile on Brahma's face indicated his awareness about the evil mind of the asuras. He was also sure that their wishes would not be fulfilled.

यावदेव रमया रमेश्वरं
नो वियोजयथ सद्गुणार्ण्णवम् ।
तावदुच्चमपि दुष्कृतं भव
न्मोक्षमार्ग्गपरिपन्थि नो भवेत् ॥ २९ ॥

yaavadeva ramayaa rameshwaram
no viyojayatha sadgunaarnavam |
taavaduccamapi dushkritam bhava-
nmokshamaargaparipanthi no bhavet ||29||

'As long as you do not envision separation of Lord of Ramaa (Ramaapathi) who is full of auspicious attributes from Ramaa (Sita), till then all your heinous deeds however evil will not stand in the way to your 'moksha.'

Special Notes:

1. To believe that there is separation between Narayana and Lakshmi is the worst sin that anyone can commit is indicated in this sloka.

इत्युदीरितमवेत्य तेऽसुराः
क्षिप्रमोक्षगमनोत्सुकाः क्षितौ ।
साधनोपचयकाङ्क्षिणो हरौ
शासति क्षितिमशेषतोऽभवन् ॥ ३० ॥

ityudeeritamavetya teasuraa:
kshipramokshagamanotsukaa: kshitau |
saadhanopacayakaankshino harau
shaasati kshitimasheshatoabhavan ||30||

Those asuras knowing thus and eager to assimilate 'punya' and anxious to attain moksha quickly, appeared on earth during the reign of Shri Rama.

Rama enacted to renounce Sita in order to deceive these asuras

ताननादिकृतदोषसञ्चयै
म्मोक्षमार्ग्गगतियोग्यतोज्झितान् ।
मैथिलस्य तनया व्यचालय
न्मायया स्वतनुवा स्वमार्ग्गतः ॥ ३१ ॥

taananaadikrutadoshasanchayai
rmmokshamaarggagatiyogyatojjitaan |
maithilasya tanayaa vyacaalaya-
nmaayayaa swatanuvaa swamaarggata: ||31||

Suranakas having been sinful from time immemorial, unfit to tread the path of Moksha were misdirected by daughter of Mithila (Sita) with 'maya' which is her own form; rendered them unfit for moksha leading them away from path of wisdom.

Special Notes:

1. These suranakas who were very sinful from time immemorial were unfit in the path of moksha. Due to their association with bhaktas, their original wickedness was concealed, just as a crystal appears red when a red flower is placed before it. They were not qualified to tread this path of wisdom. 'Swa maarga' is a path leading to Vishnu who is 'swatantra.' Thus Sita made the asuras who were ineligible, to lose their way. Sita is 'abhimaani' of 'maaya.' 'Maaya' in this context means illusion. Due to their association with good souls they possessed the 'tatvajnana' that Sita Rama were 'saakshaath' Lakshmi Narayana which prevented them from falling. Therefore they were made to understand that Sita and Rama were mere humans and also Sita was made to appear tainted in character. Since it was believed so by the asuras, they were deluded and thus fell from the path of salvation. (*Shri Vadhiraja Swami*)

आज्ञयैव हि हरेस्तु मायया
मोहितास्तु दितिजा व्यनिन्दयन् ।
राघवं निशिचराहृतां पुन
र्जानकीं जगृह इत्यनेकशः ॥ ३२ ॥

aajnayaiva hi harestu maayayaa
mohitaastu ditijaa vyanindayan |
raaghavam nishicaraahritaam puna-
rjaanakeem jagruha ityanekasha: ||32||

On the command of Shri Hari, being deluded by Maya, these asuras began to revile Rama saying that He had taken back Sita who was abducted by a raakshasa.

Special Notes:

1. To be overcome with 'maaya' means –they did not have right knowledge about Sita and Rama. They considered them as ordinary humans instead of acknowledging them to be avataras of Lakshmi and Narayana. Wrong knowledge was intrinsic in them. However for a short while due to their association with 'sajjanas' they had overcome this wrong knowledge. Now by the command of the Lord, with Durga Devi's 'maaya' they began to mock at Shri Rama. (Shri Vadiraja Swami)

ब्रह्मवाक्यमृतमेव कारयन्
पातयंस्तमसि चान्ध आसुरान् ।
नित्यमेव सहितोऽपि सीतया
सोऽज्ञसाक्षिकमभूद् वियुक्तवत् ॥ ३३ ॥

brahmavaakyamritameva kaarayan
paatayamstamasi caandha aasuraan |
nityameva sahitoapi seetayaa
soajnyasaakshikamabhood wiyuktavat ||33||

Fulfilling Brahma's words, and to damn the asuras in eternal hell, Rama though eternally in association with Sita, for those ignorant, He appeared to be separated from her.

Special Notes:

1. It is a popular story that Shri Rama on hearing the mock from these asuras, He renounced Sita, Shri Madhvacharya has given the background of this story. 'Only for the ignorant Shri Rama appeared to have renounced Sita. It was not true in the real sense. Shri Rama and Sita are none else than Shri Lakshmi and Narayana. They never have separation. Their avataras are also eternal. They do not part from each other even in their avataras. That is why Shri Lakshmi is also known as 'Samanaa' which means she is equally placed with the Lord in both 'Time and Space.' However Lord is much superior to her in gunas. (Shri Vadiraja Swami)

Sita went into the womb of mother earth

तेन चान्धतम ईयुरासुरा
यज्ञमाह्वयदसौ च मैथिलीम् ।
तत्र भूमिशपथच्छलान्नृणां
दृष्टिमार्ग्गमपहाय सा स्थिता ॥ ३४ ॥

tena caandhatama eeyuraasuraa
yajnamaahwayadasau ca maithileem |
tatra bhoomishapathacchalaannrunaam
drishtimaarggamapahaaya saa sthitaa ||34||

By this the asuras went to eternal hell (andhamtamas). Shri Rama invited Sita to the 'Yajna shaala.' (Sacrificial ground). There under the pretext of challenging mother earth she disappeared before the eyes of ordinary humans but remained with Shri Rama invisibly.

Special Notes:

1. Separation of Lakshmi and Narayana was done by the ignorant and thus it obstructed their path of salvation. Thus they went to eternal hell. Brahma's boon was also honored.

. Earlier Brahma's boon was overlooked by Vaayu also. Then why is Shri Hari giving importance to the boon? Brahma's boon which would benefit only in this world is ignored by Hari and Vaayu . However when the boon is concerned with benefits in the other world, it is not overlooked. If it is overlooked, then 'sajjanas' will lose their faith in Brahma and thus become slack in performing 'saadhana' to obtain benefits in the other world.

3. Shri Valmiki Rishi taught Raamayana to Lava Kusha and brought them for 'ashvamedha yaaga mantapa.' He made them sing the Raamayana. He introduced the children to Shri Rama. Then as per Shri Rama's command Sita was also brought to the 'yajna mantapa.' At that time as directed by Shri Rama Sita asked Mother Earth- 'If I am untainted Oh Mother Earth, accept me in your bosom.' Immediately Bhooma Devi sent a beautiful throne and took her into her lap. In this manner Sita was separted from Shri Rama which was mentioned in earlier slokas also. 'Agni' means Ashvamedha yaaga agni.' This divine trial took place before this 'Yaaga shaala.' Did Sita have the permission to do so? Is it right for a 'pathivrata' to do so? It has to be understood that it was also wished by Shri Rama. In Valmiki Raamayana, Rama acted to be sad. After this event Sita was with Rama invisibly for seven hundred years. Rama then left to heavenly abode.

Greatness of Brahma's boon

गुरुं हि जगतो विष्णुर्ब्रह्माणमसृजत् स्वयम् ।
तेन तद्वचनं सत्सु नानृतं कुरुते कचित् ॥ ३५ ॥

gurum hi jagato vishnurbrahmaanamasrujat swayam |
tena tadwacanam satsu naanrutam kurute kwacit ||35||

Shri Vishnu created Brahma as Jagat Guru. Therefore He (Vishnu)will not overlook his boons to good people at anytime.

नासत्स्वप्यनृतं कुर्य्याद् वचनं पारलौकिकम् ।
ऐहिकं त्वसुरेष्वेव कचिद्धन्ति जनार्दनः ॥ ३६ ॥

naasatswapyanritam kuryaad wacanam paaralaukikam |
aihikam twasureshweva kwaciddhanti janaardana: ||36||

In respect of wicked people also Janardhana does not overlook the words when it relates to other world. However boons related to this world are sometimes ignored.

Special Notes:

1. In respect to good people (sajjanas) boons pertaining to both this world and the other are carried out without fail.

2. Good people (sajjanas) may doubt Brahma's promises and therefore boons pertaining to other world are made to come true even in respect of wicked people.
3. Good people (sajjanas) do not desire things pertaining to this world. Therefore at times such boons with respect to the wicked people are ignored.

Why does Vaayu overlook Brahma's boons?

निजाधिक्यस्य विज्ञप्त्यै क्वचिद् वायुस्तदाज्ञया ।
हन्ति ब्रह्मत्वमात्मीयमद्धा ज्ञापयितुं प्रभुः ॥ ३७ ॥

nijaadhikasya vijnaptai kwacid waayustadaajnayaa |
hanti brahmatwamaatmeeyamaddhaa jnaapayitum prabhu: ||37||

Shri Hari transgresses boons pertaining to this world in respect of wicked people to make known to 'sajjanas' about His supremacy over Brahma. Sometimes Vaayu also under the command of Vishnu does overlook boons of Rudra etc.in this manner to reveal his capacity as future Brahma.

Special Notes:

1. It is clear from this sloka why Hanuman transgressed Brahma's boon to Simhika.
2. Also to make known that he is above in gradation to Sesha and Rudra etc. he does in this manner.

Words of Rudra and others do not take place to full extent

नान्यः कश्चित् तद्वराणां शापानामप्यतिक्रमी ।
अयोग्येषु तु रुद्रादिवाक्यं तौ कुरुतो मृषा ॥ ३८ ॥

naanya: kashcit tadwaraanaam shaapaanaamapyatikramee |
ayogyeshu tu rudraadivaakyam tau kuruto mrishaa ||38||

None else except Vishnu and Vaayu is capable to transgress either the boon or curse of others. In respect to wicked people indeed, they both falsify even the word of Rudra and others.

Vishnu's words are always True

एकदेशेन सत्यं तु योग्येष्वपि कदाचन ।
न विष्णोर्वचनं क्वापि मृषा भवति कस्यचित् ।
एतदर्थोऽवतारश्च विष्णोर्भवति सर्वदा ॥ ३९ ॥

ekadeshena satyam tu yokeshwapi kadaacana |
na vishnorvacanam kwaapi mrishaa bhavati kasyacit |
etadartthoavataarasca vishnorbhavati sarvadaa ||39||

Hari and Vaayu mostly fulfill the boons of Rudra and others in repect to good people. Sometimes only it is overlooked. However Vishnu's promises and boons never fail. Vishnu's avatar is always to show the truth of this law.

Special Notes:

1. Shri Vishnu's words pertaining to both good and wicked people never become false. Although Buddha's words to the wicked people seem untrue it is actually 'true.' However Brahma's words pertaining to this world in respect to wicked people can be false. All the boons given by Rudra and others with respect to the wicked become false. Shri Hari and Vaayu falsify these boons to make known their supremacy. Shri Vishnu takes avatara to carry out these rules.
2. Examples illustrate that Vishnu's words are never false. One need not doubt about Buddha's words were false. Devathas understood these words in the right manner. However the wicked did not understand the spirit of these words and thus misunderstood them and perished. This matter is dealt in later slokas (32.156)
3. Shri Vedavyasa composed 'shaiva and other such puranas'. However they are interpretations of those schools of thought. It is not Vedavyasa's opinion.
4. Asking for three pace of land Vamana made His feet grow. However He did not transgress the number.
5. He promised that he will forgive Sishupaala's one hundred wrong doings and kept his word.
6. In Shrimad Bhagavata when Krishna playfully teases Rukmini and claims Himself to be unfit for her and lists His shortcomings. However Rukmini with the same words from Krishna interprets in different manner and finally says, 'naivaaleekam bhavathyeva vachasthe Madhusudhana' – 'Your words

will never be false. Even if Lord's casual words of teasing do not become false how can His boons become false? (*Shri Vadiraja Swami*)

प्रविश्य भूमौ सा देवी लोकदृष्ट्यनुसारतः ।
रेमे रामेणावियुक्ता भास्करेण प्रभा यथा ॥ ४० ॥

pravishya bhoomau saa devi lokadrishtyaanusaarata:
reme raamenaaviyuktaa bhaaskarena prabhaa yathaa ||40||

Having enetered the earth only as seen by the world, Goddess (Sita) lived happily with Rama, un-separated from Him, just as sunshine from the sun.

Special Notes:

1. 'Ananyaa raaghavenaaham bhaaskarena prabhaa yathaa' (V. Rama. 5.21.15) As quoted from Valmiki Raamayana the sun and the sunrays are never separated. Similarly Sita and Rama have the same relation. Their separation is only in the eyes of the ignorant. Devi was with Rama invisibly.
2. What appears to be the separation of Shri Rama and Sita is to deceive the wicked from right knowledge.

Several Yajnas performed by Shri Rama

एवं रमालालितपादपल्लवः
पुनः स यज्ञैश्च यजन् स्वमेव ।
वराश्वमेधादिभिराप्तकामो
रेमेऽभिरामो नृपतीन् विशिक्षयन् ॥ ४१ ॥

evam ramaalaalitapaadapallava:
punashca yajnaishca yajan swameva |
varaashwamedhaadibhiraaptakaamo
remeabhiraamo nrupateen wishikshayan ||41||

Thus Rama, who is 'aaptakaama' (contented in His self), who's tender feet are caressed by Sita, in order to set example to the kings performed several superior yagas like Ashvamedha in His own Honor and thus lived happily.

Special Notes:

1. Shri Rama appears to have renounced Sita. As the husband is not eligible

to perform any Yajna alone, He gets a golden statue of Sita according to the command of the shaastras.

2. He performs several yagas. Lord is 'swaramana' content in Himself. But to set an example to others He performs such actions.

रामस्य दृश्या त्वन्येषामदृश्या जनकात्मजा ।
भूमिप्रवेशादूर्ध्वं सा रेमे सप्तशतं समाः ॥ ४२ ॥

raamasya drishyaa twanyeshaamadrishyaa janakaatmajaa |
bhoomipraveshaadoordhwam saa reme saptashatam samaa: ||42||

Visible to Rama but unseen by others, Sita lived happily for seven hundred years after her entry into the earth.

Actions performed by Shri Rama are impossible for others

एवंविधान्यगणितानि जनार्दनस्य रामावतारचरितानि तदन्यपुम्भिः ।
शक्यानि नैव मनसाऽपि हि तानि कर्तुं ब्रह्मेशशेषपुरुहूतमुखैः सुरैश्च ॥ ४३ ॥

evamvidhaanyaganitaani janaardhanasya
raamaavataaracaritaani tadanyapumbhi: |
shakyaani naiva manasaaapi hi taani
kartum brahmeshasheshapuruhootamukhai: suraishca ||43||

Such are the innumerable exploits of Janardhana as Shri Rama, which are impossible to be even thought of by other devatas headed by Brahma, Shiva, Sesha, Indra and others.

Special Notes:

1. Shri Rama is all independent. Ramaa, Brahma and others are all dependent. Thus whatever actions were done by Rama who is independent cannot be performed neither physically nor even mentally by others.
2. To understand separation of Sita from Rama means that the Vedas do not propound Shri Hari. Sita is Shruti abhimaani MahaLakshmi. Shri Rama is Hari who is propounded by the Shrutis. – 'Vedaishca sarvairahameva vedya:' - Lord has declared it in the Gita. Thus there is no question of separation of Shaastras and Shri Hari.

Bhu loka was like Brahmaloka

तस्यैवमब्जभवलोकसमामिमां क्ष्मां
कृत्वाऽनुशासत उदीक्ष्य गुणान् धरायाः ।
वैशेष्यमात्मसदनस्य हि काङ्क्षमाणा
वृन्दारकाः कमलजं प्रति तच्छशंसुः ॥ ४४ ॥

tasyaivamabjabhavalokasamaamimaam kshmaam
kritwaaanushaasata udeekshya gunaan dharaayaa: |
vaisheshyamaatmasadanasya hi kaankshamaanaa
vrindaarakaa: kamalajam prati tacchashamsu: ||44||

Thus Rama's rule made the earth equivalent to Brahmaloka . On observing that the earth was superior to their own worlds the Devas wanted to bring back the superiority of their own worlds thus told Brahma about it.

Rudra and others prayed to Rama to complete His avatara and return to His abode

आमन्त्र्य तैः सह विभुर्भगवत्प्रयाणं
स्वीयाय सद्मन इयेष दिदेश चैव ।
रुद्रं स्वलोकगमनाय रघूत्तमस्य
सम्प्रार्थने स च समेत्य विभुं ययाचे ॥ ४५ ॥

aamamtrya tai: saha vibhurbhagavatprayaanam
sweeyaaya sadmana iyesha didesha caiva |
rudram swalokagamanaaya raghoottamasya
sampraarthane sa ca sametya vibhum yayaace ||45||

Brahma consulted with devas and desired that the Lord had to return to Shweta Dweepa (His Abode). He sent Rudra to pray to Rama to return to His abode. Shiva came and prayed to Shri Rama.

Special Notes:

1. When it is said that during Rama's reign the earth was equivalent to Brahma loka, it means it was superior to other lokas but was equal to 'Sathyaloka.' Lord's complete presence is in Sathyaloka(Brahma loka) Thus it has to be understood that no other lokas can rise to its plane.

Rudra prayed to Rama in private

एकान्तमेत्य रघुपेण समस्तकालो
रुद्रो जगाद वचनं जगतो विधातुः ।
वैशेष्यमात्मभवनस्य हि काङ्क्षमाणास्त्वा
मर्थयन्ति विबुधाः सहिता विधात्रा ॥ ४६ ॥

ekaamtametya raghupena samastakaalo
rudro jagaada vacanam jagato vidhaatu: |
vaisheshyamaatbhavanasya hi kaankshamaanaastwaa
marthayanti vibudhaa: sahitaa vidhaatraa ||46||

Rudra who is the destroyer of all, approached in private and told the words of Brahma the creator The Devas along with Brahma pray to You, desirous to establish superiority over their worlds, requesting You to return.

Special Notes:

1. Rudra appeared before Lakshmana in the guise of a sage. He said, 'I am sage Kaala, messenger of a mahamuni.' I have come to speak to Rama in private. He meant that he was Shiva destroyer of the world and he was messenger of Mahamuni Brahma. Then Rudra told Shri Rama, I have to speak to some secrets. We should be alone. Shri Rama called Lakshmana and told him, None should enter when we are in conversation including you. Death is penalty if it is transgressed.

   Then Rudra spoke in private, Lord if you are on earth it is better than the heavens. Then those who are here will give up practices like performing 'jyothishtoma' etc. to seek the heavens. Moreover it is but right for the devas to desire to bring back the glory of their worlds. Brahma will not feel jealous if Bhooloka becomes equivalent to Brahmaloka. Earth has been created by him. When his daughter is doing well will father be envious. However devas have a legitimate desire. Thus if not for himself, but for the devas, Brahma has sent me to you as a messenger. Although I have come with a task given by the devas, my work of destruction has also to take place. Your 'laya' is to disappear from this world. I have come requesting this. You have given this task to me and I offer it as your worship. Thus 'Kala muni's words are pregnant with meaning. (*Shri Vadiraja Swami*)

The secret behind sending Shiva

पुत्रस्तवेश कमलप्रभवस्तथाऽहं
पौत्रस्तु पौत्रकवचो यदपि ह्ययोग्यम् ।
सम्भावयन्ति गुणिनस्तदहं ययाचे
गन्तुं स्वसद्म नतिपूर्वमितो भवन्तम् ॥ ४७ ॥

putrastavesha kamalaprabhavastathaaham
pautrastu pautrakavaco yadapi hyayogyam |
sambhaavayanti guninastadaham yayaace
gantum swasadma natipoorvamito bhavantam ||47||

Oh Lord, Brahma born from the lotus is your son, I am Your grandson; Although words of grandson may not be fit yet people of wisdom will accept it; Therefore I pray to You with respect that You have to return to Your abode.

Special Notes:

1. 'Although words of grandson may not be fit yet people of wisdom will accept it'. These words bring out the special affection which a grandfather has towards his grandson. However it does not indicate that this affection is more than that towards his son.
2. Bhrigu Narada are also Lord's grandsons. However Shiva is higher in gradation due to his qualities(gunas). This is indicated by the word 'tu'. (Shri Vadiraja Swami)

Shiva's prayer to Shri Rama

यत्कार्य्यसाधनकृते विबुधार्त्थितस्त्वं
प्रादुश्चकर्त्थ निजरूपमशेषमेव ।
तत् साधितं हि भवता तदितः स्वधाम
क्षिप्रं प्रयाहि हर्षं विबुधेषु कुर्वन् ॥४८॥

yatkaaryasaadhanakrite vibudhaartthitastwam
praadushcakarttha nijaroopamasheshameva |
tat saadhitam hi bhavataa tadita: swadhaama
kshipram prayaahi harsham vibudheshu kurvan ||48||

The object for the accomplishment of which Thou manifested at the request of the Devas has been fulfilled by Thee. Therefore return quickly to Your own abode from here, thereby causing delight to the Devas.

Coming of Durvaasa

ओमित्युवाच भगवांस्तदशेषमेव
श्रुत्वा रहस्यथ तनुस्त्वपरा हरस्य ।
दुर्वासनामयुगिहाऽगमदाशु राम
मां भोजय क्षुधितमित्यसकृद् ब्रुवाणा ॥ ४९ ॥

omityuvaaca bhagavaanstadasheshameva
shrutwaa rahasyatha tanustwaparaa harasya |
doorvaasanaaamayugihaaagamadaashu raamam
maam bhojaya kshudhitamityasakrid bruvaanaa ||49||

As Rama heard the words of Rudra in private, immediately agreed and said 'yes' to his request. At that time Durvaasa another form of Rudra entered with speed and said, 'Rama I am hungry feed me.'

Rama fulfilled Durvaasa's strange request

सिद्धं न देयमथ साध्यमपीति वाचं
श्रुत्वाऽस्य वाक्समयजातमुरु स्वहस्तात् ।
अन्नं चतुर्गुणमदादमृतोपमानं
रामस्तदाप्य बुभुजेऽथ मुनिः सुतुष्टः ॥ ५० ॥

siddham na deyamata saadhyamapeeti vaacam
shrutwaaasya vaaksamayajaatamuru swahastaat |
annam caturgunamadaadamritopamaanam
raamastadaapya bubhujeatha muni: sutushta: ||50||

'Do not feed me with food which is already prepared nor feed me with which is going to be prepared.' As Durvaasa was speaking Rama fed him with four types of nectar like food which getting it ready from his own hand. Durvaasa having eaten it was greatly satisfied and went away pleased.

Special Notes:

1. When Durvaasa put forward a strange request that he should be fed with food which was not already prepared nor food that will be prepared in future. Even before Durvaasa could finish his words, Shri Rama stretched His hand and from the four fingers He poured four types of food. Durvaasa was fed and he became immensely satisfied. (*Shri Vadiraja swami*)

तृप्तो ययौ च सकलान् प्रति कोपयानः
कश्चिन्न मेऽर्थितवरं प्रतिदातुमीशः ।
एवम्प्रतिज्ञक ऋषिः स हि तत्प्रतिज्ञां
मोघां चकार भगवान् नतु कश्चिदन्यः ॥५१ ॥

trupto yayau ca sakalaan pratikopayaana:
kashcinna meartthitavaram pratidaatumeesha: |
evampratijnaka rishi: sa hi tatpratijnaam
moghaam cakaara bhagavaan na tu kashcidanya: ||51||

'No one is able to satisfy my desire' and with these words Durvaasa expressed his dissatisfaction towards all. However now he left much satisfied. Only Shri Rama was able to break such a vow. None else could do it.

Special Notes:

1. The term 'Hi' indicates the supremacy of the Lord by His being able to break the vows of several others who are inferior to Him.

Kunti won Durvaasa merely due to the boon

कुन्ती तु तस्य हि मुनेर्वरतोऽजयत् तु
रामः स कृष्णतनुवा स्वबलाज्जिगाय ।
तस्मिञ्छिवे प्रतिगते मुनिरूपके च
याहीति लक्ष्मणमुवाच रमापतिः सः ॥ ५२ ॥

kuntee tu tasya hi munervaratoajayat tu
raama: sa krushnatanuvaa swabalaajjigaaya |
tasmincchave pratigate muniroopake ca
yaaheeti lakshmanamuvaaca ramaapati: sa: ||52||

Kunti was indeed able to win over his grace through his boon. Shri Rama as also Krishna subdued him with His own strength. Thus after 'moola roopa Shiva' and Shiva as Sage Dhurvasa left, Shri Rama asked Lakshmana 'to leave.'

Special Notes:

1. Durvaasa who had come to Kuntibhoja's palace during Caathurmasya and had told him (Kuntibhoja) that he would leave if he was not satisfied. Durvaasa who was known for his anger was taken care of by Kunti in the best manner which made her win his grace. She was given 'mantropadesha' However Kunti did not win his grace with her own efforts. Knowing her fear she was given a boon by the sage himself that he would not get angry with her. (Shri Vadiraja swami)
2. Similarly during Krishnavatara Durvaasa approached Krishna and asked him for food in the same manner. At that time Krishna with his own capacity like Rama fed him and satisfied his wish.

Lakshmana as dwarapalaka

एकान्ते तु यदा रामश्चक्रे रुद्रेण संविदम् ।
द्वारपालं स कृतवांस्तदा लक्ष्मणमेव सः ॥ ५३ ॥

यद्यत्र प्रविशेत् कश्चिद्धन्मि त्वेति वचो ब्रुवन् ।
तदन्तराऽऽगतमृषिं दृष्ट्वाऽमन्यत लक्ष्मणः ॥ ५४ ॥

ekaante tu yadaa raamashcakre rudrena samvidam |
dwaarapaalam sa kritavaanstadaa lakshmanameva sa: ||53||

yadyatra pravishet kashciddhanmi tweti vaco bruvan |
tadantaraaaagatamrishim drishtwaaamanyata lakshmana: ||54||

When Rama was talking to Rudra in private, he had appointed Lakshmana to guard his door and said that if someone entered then he would be killed. Meanwhile when Durvaasa came Lakshmana thought to himself.

Reason why Lakshmana did not prevent Durvaasa from enetering

दुर्वाससः प्रतिज्ञा तु रामं प्राप्यैव भज्यताम् ।
अन्यथा त्वयशो रामे करोत्येष मुनिर्ध्रुवम् ॥ ५५ ॥

राघवो घ्नन्नपि तु मां करोत्येव दयां मयि ।
इति मत्वा ददौ मार्ग्गं स तु दुर्वाससे तदा ॥ ५६ ॥

**durvaasasa: pratijnaa tu raamam praapyaiva bhajyataam |
anyathaa twayasho raame karotyesha munirdhruvam ||55||**

**raaghavo ghnannapi tu maam karotyeva dayaam mayi |
iti matwaa dadau maarggam sa tu durvaasase tadaa | |56||**

'Durvaasa's vow has to be broken only by Shri Rama. Otherwise sage will surely bring bad reputation to Shri Rama. Even if Rama should kill me He will be doing a favour to me. Thinking thus Lakshmana allowed Durvaasa to enter.

Special Notes:

1. No one can satisfy my conditions and feed me' was Durvaasa's proclamation. Lakshmana thought that if he did not allow him inside it would mean that Rama is also incapable. Therefore he would rather die instead of bringing dishonor to Shri Rama. That is why he allowed Durvaasa to enter.
2. Why was Durvaasa so stubborn? Why did he not possess any tolerance? He came as Kaala roopa and made Shri Rama declare such severe punishment to Lakshmana. Lakshmana had to finish his avatara. Therefore he had to be renounced in this manner. Then Shri Rama also would leave. This was the plan by him. This is clearly stated in Valmiki Raamayana. Earlier it is said that when Dasharatha asked about the future of his children, 'Durvaasa himself had told him that Shri Rama would renounce Sita and Lakshmana. (V. Raamayana 7.50.12). Thus Durvaasa's anger is not like ours. It has a meaning.

The secret behind renouncing Lakshmana

स्वलोकगमनाकाङ्क्षी स्वयमेव तु राघवः ।
इयं प्रतिज्ञा हेतुः स्यादिति हन्मीति सोऽकरोत् ॥ ५७ ॥

swalokagamanaakaankshee swayameva tu raaghava: |
iyam pratijnaa hetu: syaaditi hanmeeti soakarot ||57||

Raghava Himself desirous of leaving for Heavenly abode (Vaikunta) and also desirous of enabling Lakshmana to reach his place namely Seshaloka made this vow that he would kill (thinking) that this vow would be a reason thereof.

Special Notes:

1. The reason why Shri Rama cursed Lakshmana in such a harsh manner was to send Lakshmana back to his abode so that Shri Rama could also get back completing His avatara. Even before 'Kaala naamaka Rudra' asked Him, Rama had decided on His own regarding the completion of His avatara and leave to His abode. If Shri Rama would ask Lakshmana to leave earlier he would refuse not wanting to give up his service to Shri Rama. Also Shri Rama did not want to send him forcefully. Therefore Shri Rama undertook this vow. Shri Rama knew that Lakshmana would not retort but accept it in good faith. This was Shri Rama's plan.

   Shri Rama could have taken Lakshmana along with Him while He left. He could have made him His bed. Why did he send him earlier? Shri Vadiraja Swami replies: Sesha is present in one amsha in the three abodes of Vishnu (Dhaamatraya namely Ananthaasana, Shwetha Dweepa and Vaikunta) as His bed. He is present in Nagaloka in his Moolaroopa. Avataras like Laksmana is from the moola roopa at Nagaloka and not the amsha roopas from 'Dhaamatraya'. Therefore Sesha had to go to his 'swaloka' which was 'Nagaloka.' (Shri Vadiraja Swami)

   अत्यन्तबन्धुनिधनं त्याग एवेति चिन्तयन् ।
   याहि स्वलोकमचिरादित्युवाच स लक्ष्मणम् ॥ ५८ ॥

atyamtabandhunidhanam tyaaga eveti cintayan |
yaahi swalokamaciraadityuvaaca sa lakshmanam || 58||

Thinking of abandonment of a dear one is equal to his killing. Thus He told Lakshmana, 'go at once to your abode.'

Special Notes:

1. After making a vow that 'he would kill' it has to be carried out. However Shri Rama did not kill Lakshmana. He discussed with his ministers and Vasisihta rishi and decided to send him back to his abode. This is equivalent to killing. This has to be followed when it concerns close relatives. This is stated clearly in Bhagavata: '*Marthyaavataarastu marthya sikshanam*'

   This is Lord's ways to punish. Similarly in Mahabharata Karna Parva when Dharmaraja taunted the Gandeeva, Arjuna prepared himself to kill him in view of his vow. However Shri Krishna stopped him and asked Arjuna to abuse Dharmaraja which is equivalent to killing him. (*Shri Vadiraja Swami*)

Lakshmana left to his abode

इत्युक्तः स ययौ जगद्भवभयध्वान्तच्छिदं राघवं
ध्यायन्नाप च तत्पदं दशशतैर्युक्तो मुखाम्भोरुहैः ।
आसीच्छेषमहाफणी मुसलभृद् दिव्याकृतिर्लाङ्गली
पर्य्यङ्कत्वमवाप यो जलनिधौ विष्णोः शयानस्य च ॥ ५९ ॥

**ityukta: sa yayau jagadbhavabhayadhwaantacchidam raaghavam
dhyaayannaapa ca tatpadam dashashatairyukto mukhaambhoruhai: |
aaseeccheshamahaaphanee musalabhrid divyaakritirlaangalee
paryyankatwamavaapa yo jalanidhau vishno: shayaanasya ca ||59||**

When Rama said this Lakshmana left. Contemplating on Shri Rama who removes the darkness of fear of this worldly sasmsaara he attained his body in moola roopa as Sesha.He merged with his original form of the big hooded Sesha serpent with onethousand lotus like faces which in its divine image held the pestle and the plough and which serves as the bed for Vishnu lying on the ocean.

Special Notes:

1. Lakshmana did not give up his body. With grace of Shri Rama he merged with his body in moola roopa. Says Satya Dharma Teertharu. (V. Raamayana 7.106.17)

Shri Rama invited all to the abode of Mukti

अथ राघवः स्वभवनोपगतौ
विदधे मतिं सह जनैरखिलैः ।

समघोपयच्च य इहेच्छति तत्
पदमक्षयं सपदि मैत्विति सः ॥ ६० ॥

atha raaghava: swabhavanopagatau
vidadhe matim saha janairakhilai: |
samaghoshayacca ya ihecchati tat
padamakshayam sapadi maitwiti sa: ||60||

Then Shri Rama decided to leave to His abode with all His subjects. He proclaimed that all those desirous of attaining 'Moksha' to go with Him at once

Special Notes:

1. Shri Rama is said to be Vasudeva's saakshaath avatara. Vasudeva roopa is a roopa which grants 'Moksha.' Thus such a proclamation is apt by Him.
2. Some object Rama as cruel to Lakshmana in spite of his services during Rama's exile.

   However it has to be noted that Shri Rama decided to leave to His abode soon after Lakshmana left. He did not continue ruling. Thus He cannot be considered cruel.
3. Shri Rama is so compassionate that He who had stopped His subjects from following Him to the forest as he did not want them to experience hardship then. But now He invited them to follow Him to 'Moksha. However we are of opposite nature. We want everyone to be with us during sorrow but enjoy happiness alone.

Jivas who left desiring Moksha

श्रुत्वा तु तद् य इह मोक्षपदेच्छवस्ते
सर्वे समाययुरथाऽतृणमापिपीलम् ।
रामाज्ञया गमनशक्तिरभूत् तृणादेर्य्ये
तत्र दीर्घभविनो नहि ते तदैच्छन् ॥ ६१ ॥

shrutwaa tu tad ya iha mokshapadecchavaste
sarve samaayayurathaaaatrunamaapipeelam |
raamaajnayaa gamanashaktirabhoot trunaaderyye
tatra deerghabhavino na hi te tadaicchan ||61||

Having heard this, all those on this earth from grass from an ant who wished for salvation came (to Ayodhya). By Shri Rama's grace even the grass obtained the power to move. But those who were destined to live longer in this 'samsaara' did not wish to go with Him.

Special Notes:

1. During Shri Rama's reign 'tamo yogya jivas' like Suranakas were sent to eternal hell. All the 'mukti yogya jivas' who had completed their 'saadhana' went with him to Moksha. Those who were 'nithya samsaaris' did not wish to go with Him. Also those who had not completed their 'moksha saadhana' did not go with Him.

Kusha took over Ramarajya and Angada took over Kapirajya

संस्थापयामास कुशं स्वराज्ये तैः
साकमेव च लवं युवराजमीशः ।
संस्थाप्य वालितनयं कपिराज्य आशु
सूर्य्यात्मजोऽपि रघुवीरसमीपमायात् ॥ ६२ ॥

sansthaapayaamaasa kusham swaraajye tai:
saakameva ca lavam yuvaraajameesha: |
samsthaapya vaalitanayam kapiraajya aashu
sooryaatmajoapi raghuveerasameepamaayaat ||62||

Amidst those who did not leave with Him Kusha was coronated their king. He made Lava as 'yuvaraja'. Sugreeva also came to Shri Rama soon having established the son of Vali in the kingdom of monkeys.

Hanuman was given special orders by Shri Rama

अथाऽह वायुनन्दनं स राघवः समाश्लिषन् ।
तवाहमक्षगोचरः सदा भवामि नान्यथा ॥ ६३ ॥

athaaaha vaayunandanam sa raaghava: samaashlishan |
tavaahamakshagocara: sadaa bhavaami naanyathaa ||63||

Then Shri Rama embraced son of Vaayu (Hanuman) and said:
'I will always be visible before your eyes, never otherwise.'

त्वया सदा महत् तपः सुकार्य्यमुत्तमोत्तमम् ।
तदेव मे महत प्रियं चिरं तपस्त्वया कृतम ॥ ६४ ॥

**twayaa sadaa mahat tapa: sukaaryamuttamottamam |
tadeva me mahatpriyam ciram tapastwayaa kritam ||64||**

You must always keep performing great penance which is superlative. This will alone please Me. This is what you have been doing always.

Hanuman was made Chirajeevi

दशास्यकुम्भकर्णकौ यथा सुशक्तिमानपि ।
जघन्थ न प्रियाय मे तथैव जीव कल्पकम् ॥ ६५ ॥

**dashaasyakumbhakarnakau yathaa sushaktimaanapi |
jaghantha na priyaaya me tathaiva jeeva kalpakam ||65||**

Although you have full capability, you did not choose to kill Ravana and Kumbhakarna only to please Me. Therefore you will live till the end of this 'kalpa.'

Hanuman can move about in all lokas

पयोब्धिमद्ध्यगं च मे सुसद्म चान्यदेव वा ।
यथेष्टतो गमिष्यसि स्वदेहसंयुतोऽपि सन् ॥ ६६ ॥

**payobdhimadhyagam ca me susadma caanyadeva vaa |
yatheshtato gamishyasi swadehasamyutoapi san ||66||**

Even with this same body you will be able to go to My abode which is amidst the milky ocean or elsewhere as per your wish.

Special Notes:

1. Although Bali had gone to 'Shweta Dweepa' it was 'amukta sthaana'. Whereas Hanuman can go even to 'Muktha sthaana.'

Hanuman always in front of Shri Rama

यथेष्टभोगसंयुतः सुरेशगायकादिभिः ।
समीड्यमानसद्यशा रमस्व मत्पुरः सदा ॥ ६७ ॥

**yatheshtabhogasamyuta: sureshagaayakaadibhi: |
sameedyamaanasadhyashaa ramaswa matpura: sadaa ||67||**

Enjoying whatever is desired by you, being praised by the gandharvas, You will always remain in front of Me.

Hanuman True to His words

तवेप्सितं न किञ्चन क्वचित् कुतश्चिदेव वा ।
मृषा भवेत् प्रियश्च मे पुनःपुनर्भविष्यसि ॥ ६८ ॥

tavepsitam na kincana kwacit kutashcideva vaa |
mrishaa bhavet priyashca me puna: punarbhavishyasi ||68||

Your wishes will never at any time become futile. You shall become dear to me in every Kalpa.

Special Notes:

1. 'I am always visible before you. All your penance are superlative. You are such a great devotee that in spite of having the strength to kill Ravana and Kumbhakarna you did not choose to do so for my sake. You will be able to enter all the 'muktha sthaanas' in Shweta Dweepa, Ananthaasana and Vaikunta' always. You can enjoy in full capacity (poorna bhoga). Your glories will be sung by Devas and Gandharvas. You will always be before me. Your desires will never go futile. You will always be dear to me.' These are heartfelt words of Shri Rama to Hanuman. Shri Rama has not spoken in this manner about anyone else including Lakshmana. This brings out the 'jivottamatva' of Hanuman.
2. Ravana and others performed penance for ten thousand years. Yet they were not blessed as 'Chirajeevi.' Hanuman was blessed even though he had not asked for it. This proves that our attitude is important. A life dear to the Lord is essential to gain His blessings.
3. Rudra and others cannot go to 'muktha sthaana' without getting rid of their 'linga deha.' However Hanuman can go in both 'moola roopa' and 'avatara roopa.' His 'lingadeha' is like a burnt cloth.

Ramasthavana by Hanuman

इतीरितो मरुत्सुतो जगाद विश्वनायकम् ।
विधेहि पादपङ्कजे तवेश भक्तिमुत्तमाम् ॥ ६९ ॥

iteerito marutsuto jagaada vishwanaayakam |
vidhehi paada pankaje tavesha bhaktimuttamaam ||69||

Having heard this Maruthi told the master of the universe thus: 'Oh Lord increase my devotion and keep it steadfast at Your lotus feet.'

सदा प्रवर्द्धमानया तया रमेऽहमञ्जसा ।
समस्तजीवसञ्चयात् सदाऽधिका हि मेऽस्तु सा ॥ ७० ॥

**sadaa pravardhamaanayaa tayaa rameahamanjasaa |
samastajeevasanjcayaat sadaaadhikaa hi meastu saa ||70||**

I shall without doubt delight in its constant increase from time to time. Let it always remain supreme among all groups of souls (other than those fit for Brahma's place. Shri Vadiraja).

नमोनमो नमोनमो नतोऽस्मि ते सदा पदम् ।
समस्तसद्गुणोच्छ्रितं नमामि ते पदं पुनः ॥ ७१ ॥

**namo namo namo namo natoasmi te sadaa padam |
samastasadgunocchritam namaami te padam puna: ||71||**

Repeated Salutations to thee! Let me always prostrate at Thy feet which excel in all auspicious attributes. I again prostrate at Thy feet.

इतीरिते तथेति तं जगाद पुष्करेक्षणः ।
जगाम धाम चाऽत्मनस्तृणादिना सहैव सः ॥ ७२ ॥

**iteerite tatheti tam jagaada pushkarekshana: |
jagaama dhaama caaatmanastrunaadinaa sahaiva sa: ||72||**

Thus addressed, the lotus eyed Lord told him 'let it be so.' He then departed to His abode with grass and others.

Alll who followed Shri Rama

खगा मृगास्तृणादयः पिपीलिकाश्च गर्दभाः ।
तदाऽऽसुरुत्तमा यतो नृवानरास्तु किम्पुनः ॥ ७३ ॥

**khagaa mrigaastrunaadaya: pipeelikaashca gardabhaa: |
tadaaaasuruttamaa yato nrivaanaraashca kim puna: ||73||**

When it is said birds, beasts, asses and ants including grass attained their supreme divine form what need be said of monkeys and men?

All who followed Shri Rama were all Brahmjnanis

सदैव रामभावनाः सदा सुतत्त्ववेदिनः ।
यतोऽभवंस्ततस्तु ते ययुः पदं हरेस्तदा ॥ ७४ ॥

sadaiva raamabhaavanaa: sadaa sutattwavedina: |
yatoabhavanstatastu te yayu: padam harestadaa ||74||

They were all who were 'Brahmajnanis' (who were aware of tatvas). They were in constant contemplation on Shri Rama. They were those who had direct perception of the Lord. Thus when Shri Rama called they immediately left with Him.

Special Notes:

1. *'Aatma vaa are drashtavya: shrothavyo manthavyo nidhidhyasithavya:'* is a rule. Thus if one has to attain 'Moksha' he has to listen, reflect and contemplate and be blessed with the direct perception (aparoksha jnana) of the Lord. Subjects of Ayodhya were learned and had learnt from Gurus the 'tatva shaastras' in a perfect manner. 'Raamabhaavane' means they were always on contemplation about Shri Rama. 'tu' means those who have had 'aparoksha.' Their 'moksha saadhana' is complete. Those for whom it was not complete they did not opt tp follow Shri Rama. Those who went with him have overcome all their 'prarabdha karmas.' Also they are in their final birth. The body of the final birth is in accordance with their intrinsic form. Therefore it has to be known that the ants, grass etc. are those who have this form intrinsically. (*anthya deho yathaa nija: Gita Tatparya* 9/34)
2. Some of them have had the birth to experience their 'praarabdha'

Shri Rama's astonishing form

स तैः समावृतो विभुर्य्ययौ दिशं तदोत्तराम् ।
अनन्तसूर्य्यदीधितिर्दुरन्तसद्गुणार्णवः ॥ ७५ ॥

sa tai: samaavruto vibhuryayau disham tadottaraam |
anantasooryadeedhitirdhurantasadgunaarnnava: ||75||

Lord Shri Rama surrounded by all walked towards the North. His effulgence was more than infinite suns put together; He possessed ocean of infinite attributes.

Shining crown – beautiful Face

सहस्रसूर्य्यमण्डलज्वलत्किरीटमूर्द्धजः ।
सुनीलकुन्तलावृतामितेन्दुकान्तसन्मुखः॥ ७६ ॥

sahasrasooryamandalajwalatkireetamoordhaja: |
suneelakuntalaavritaamitendukaantisanmukha: ||76||

With the Hair on His head covered with a crown which had the brilliance of thousand solar orbs; His beautiful face lustrous like infinite moon rays was covered with dark hair.

His ear rings, splendor of His lips and tongue

सुरक्तपद्मलोचनः सुविद्युदाभकुण्डलः ।
सुहासविद्रुमाधरः समस्तवेदवाग्रसः ॥ ७७ ॥

suraktapadmalochana: suvidhyudaabhakundala: |
suhaasavidrumaadhara: samastavedavaagrasa: ||77||

Eyes like beautiful red lotus; Ear rings luminous like the lightning; charming smile on his tender red lips; and a tongue which always recites the entire Vedas.

Appealing shoulders

दिवाकरौघकौस्तुभप्रभासकोरुकन्धरः ।
सुपीवरोन्नतोरुसज्जगद्भरांसयुग्मकः ॥ ७८ ॥

divaakaraughakaustubhaprabhaasakorukandhara: |
supeevaronnatorusajjagadbharaamsayugmaka: ||78||

A neck which brings charm to the 'Kaustubha Mani' which has effulgence of thousand suns; Shoulders strong and big which supports the entire universe.

Exclusive arms and arrow on the right Hand

सुवृत्तदीर्घपीवरोल्लसद्भुजद्वयाङ्कितः ।
जगद् विमथ्य सम्भृतः शरोऽस्य दक्षिणे करे ॥ ७९ ॥

suvruttadeerghapeevarollasadbhujadwayaankita: |
jagad wimathya sambhrita: sharoasya dakshine kare ||79||

His two illustrious arms which are round, long and stout, bearing on His right hand the arrow which was raised by churning the entire universe

Special Notes:

1. Arrow which is obtained by churning the entire universe means Shri Vadiraja Swami says: The toughest things in the creation is Meru, Mandara and Himalaya mountains and metals like iron and stones. The sturdiness of all this put together is churned like churning the curd to obtain butter so as to obtain the sturdiest most powerful arrow which was made by Vishnu Himself. It is with Shri Hari from time immemorial.
2. Janardhaneeya says: 'Panchaatmako maarutha eve baana:' The essence of the entire world means Mukhya Praana. The arrow for which Mukhya Praana is abhimaani is held by Vishnu. Mukhya Praana is Sutra naamaka. Shri Rama who is holding it is 'Sutra daara.'

Vaayu deva as Shri Rama's arrows

स्वयं स तेन निर्म्मितो हतौ मधुश्च कैटभः ।
शरेण तेन विष्णुना ददौ च लक्ष्मणानुजे ॥ ८० ॥

swayam sa tena nirmmito hatau madhusca kaitabha: |
sharena yena vishnunaa dadau ca lakshmanaanuje ||80||

This arrow is made by Vishnu Himself. It was used to kill Madhu Kaitabha. It was given to Lakshmana's younger brother Shatrugna.

Shatrugna kills Lavanasura – creation of Madhura

स शत्रुसूदनोऽवधीन्मधोः सुतं रसाह्वयम् ।
शरेण येन चाकरोत् पुरीं च माधुराभिधाम् ॥ ८१ ॥

sa shatrusoodanoavadheenmadho: sutam rasaahwayam |
sharena yena caakarot pureem ca maadhuraabhidhaam ||81||

Shatrugna killed the son of Madhu and built a city of Madhura.

Vaayu as arrow and Saraswathi was Shaarnga

समस्तसारसम्भवं शरं दधार तं करे।
स वामबाहुना धनुर्दधार शार्ङ्गसञ्ज्ञितम्॥ ८२ ॥

**samastasaarasambhavam sharam dadhaara tam kare |
sa vaamabaahunaa dhanurdadhaara shaarnggasanjnitam ||82||**

This arrow which was created with the essence of the entire universe was held by Shri Rama in His right hand. In the left hand He was holding 'Saarnga.'

Special Notes:

1. Vaayu Deva is abhimaani for the arrow. For Sharnga Saraswati is abhimaani (3/74)

Decoration on Rama's arms

उदारबाहुभूषणः शुभाङ्गदः सकङ्कणः।
महाङ्गुलीयभूषितः सुरक्तसत्कराम्बुजः ॥ ८३ ॥

**udaarabaahubhooshana: shubhaangada: sakankana: |
mahaanguleeyabhooshita: suraktasatkaraambuja: ||83||**

He was wearing superior armlets and kadaga. His fingers wear decorated with precious finger rings. His palms were red like lotus.

अनर्घरत्नमालया वनाख्यया च मालया।
विलासिविस्तृतोरसा बभार च श्रियं प्रभुः ॥ ८४ ॥

**anarghyaratnamaalayaa vanaakhyayaa ca maalayaa |
vilaasivistrutorasaa babhaara ca shriyam prabhu: ||84||**

His broad chest shining with garland called Vanamala consisting of priceless gems bears goddess ShriDevi.

Waist band

स भूतिवत्सभूषणस्तनूदरे वलित्रयी।
उदारमद्ध्यभूषणो लसत्तटित्प्रभाम्बरः ॥ ८५ ॥

sa bhootivatsabhooshanastanoodare valitrayee |
udaaramadhyabhooshano lasattatitprabhaambara: ||85||

Adorned with Shrivatsa on His chest, having three lines on His slender stomach, He wears radiant waistband along with lustrous silken pitambhara around His waist.

His thighs, knees and feet are extrordinary

करीन्द्रसत्करोरुयुक् सुवृत्तजानुमण्डलः ।
क्रमाल्पवृत्तजङ्घकः सुरक्तपादपल्लवः ॥ ८६ ॥

kareendrasatkaroruyuk suvrittajaanumandala: |
kramaalpavrittajanghaka: suraktapaadapallava: ||86||

His thighs are like tusks of elephant and yet soft, round knees and ankles becoming gradually slender and His feet are red like tender leaves.

Shri Rama's complexion is blue

लसद्धरिन्मणिद्युती रराज राघवोऽधिकम् ।
असङ्ख्यसत्सुखार्ण्णवः समस्तशक्तिसत्तनुः ॥ ८७ ॥

lasaddharinmanidhyutee raraaja raaghavoadhikam |
asankhyasatsukhaarnnava: samastashaktisattanu: ||87||

Raghava who is ocean of immeasurable bliss and embodiment of all prowess,shone supremely above all like the colour of 'Indraneelamani' (a gem with blue hue).

Grandeur of Shri Rama exit

ज्ञानं नेत्राब्जयुग्मान्मुखवरकमलात् सर्ववेदार्थसारां-
स्तन्वा ब्रह्माण्डबाह्यान्तरमधिकरुचा भासयन् भासुरास्यः ।
सर्वाभीष्टाभये च स्वकरवरयुगेनार्त्थिनामादधानः
प्रायाद् देवाधिदेवः स्वपदमभिमुखश्चोत्तराशां विशोकाम् ॥ ८८ ॥

jnaanam netraabjayugmaa-
nmukhavarakamalaat sarvavedaarthasaaraan-
stanwaa brahmaandabaahyaan-
taramadhikaruchaa bhaasayan bhaasuraasya: |

sarvaabheeshtaabhaye ca
swakaravarayugenaarthinaamaadadhaana:
praayaad devaadhideva:
swapadamabhimukhashcottaraashaam vishokaam ||88||

With knowledge emnating from His two lotus like eyes, with the essence of all Vedic Truths emanating from His lotus like face, illuminating the universe from both inside and outside with the radiance from His body, holding out His two hands with succur and desired happiness to those in need, Shri Rama who is God of Gods with a resplendent face proceeded towards the Northern direction to His abode which is free from all misery.

Hanuman held the umbrella and Sita was seen in person

दध्रे च्छत्रं हनूमान् स्रवदमृतमयं पूर्णचन्द्रायुताभं
सीता सैवाखिलाक्ष्णां विषयमुपगता श्रीरिति ह्रीरथैका ।
द्वेधा भूता दधार व्यजनमुभयतः पूर्णचन्द्रांशुगौरं
प्रोद्यद्भास्वत्प्रभाभा सकलगुणतनुर्भूषिता भूषणैः स्वैः ॥ ८९ ॥

dadhre cchatram hanoomaan
sravadamritamayam poornnacamdraayutaabham
seetaa saivaakhilaakshnaam
vishayamupagataa shreeriti hreerathaikaa |
dwedhaa bhootwaa dadhaara
vyajanamubhayata: poornacandraamshugauram
prodhyadbhaaswatprabhaabhaa
sakalagunatanurbhooshitaa bhooshanai: swai: ||89||

Hanuman held the umbrella which was shining with the radiance of ten thousand moons spreading the nectar of coolness; The self same Sita who was embodiment of all auspicious attributes and having the radiance of the rising sun appeared bedecked with all ornaments before everyone; assumed two roopas as Shri and Hri and swaying fans on both sides which were white like rays of the full moon.

Special Notes:

1. Sita who was invisible to all till now was once again visible to everyone's eyes. Valmiki Raamayana documents Sita with two roopas (67/109/ 6).

Therefore 'renouncement of Sita' which was said was merely to deceive the wicked.

Bharata Shatrugna held Chakra and Shanka

साक्षाच्चक्रतनुस्तथैव भरतश्चक्रं दधद् दक्षिणे-
नाऽयात् सव्यत एव शङ्खवरभृच्छङ्खात्मकः शत्रुहा ।
अग्रे ब्रह्मपुरोगमाः सुरगणा वेदाश्च सोङ्कारकाः
पश्चात् सर्वजगज्जगाम रघुपं यान्तं निजं धाम तम् ॥ ९० ॥

**saakshaaccakratanustathaiva bharatashcakram dadhad dakshine -
naaayaat savyata eva shankhavarabhricchankhaatmaka: shatruhaa |
agre brahmapurogamaa: suraganaa vedaashca sonkaarakaa:
pashcaat sarvajagajjagaama raghupam yaantam nijam dhaama tam ||90||**

Bharata who is 'Chakraabhimani' held the 'chakra' and walked on Shri Rama's right side. Shatrugna who was 'abhimaani of Shanka' walked to His left holding the best of conchs. In front were groups of Devas headed by Brahma and deities presiding over the Vedas along with the sacred 'Pranava Om' while the entire world followed behind Shri Rama who was going to His abode.

On the left were men and on the right monkeys

तस्य सूर्य्यसुतपूर्ववानरा दक्षिणेन मनुजास्तु सव्यतः ।
रामजन्मचरितानि तस्य ते कीर्त्तयन्त उच्चथैर्द्रुतं ययुः ॥ ९१ ॥

**tasya sooryasutapoorvavaanaraa dakshinena manujaastu savyata: |
raamajanmacaritaani tasya te keertayanta ucathairdrutam yayu: ||91||**

On His right side the monkeys headed by son of Surya (Sugreeva) and on the left humans quickly proceeded chanting loudly the glories of of Vishnu in His avatara as Shri Rama.

Shri Rama left for His Heavenly Abode

गन्धर्वैर्गीयमानो विबुधमुनिगणैरब्जसम्भूतिपूर्वै-
र्वेदोदारार्थवाग्भिः प्रणिहितसुमनः सर्वदा स्तूयमानः ।
सर्वैर्भूतैश्च भक्त्या स्वनिमिषनयनैः कौतुकाद् वीक्ष्यमाणः

gandharvairggeeyamaano
vibudhamuniganairabjasambhootipoorvai-
rvedodaaraartthavaagbhi: pranihitasumanaa: sarvadaa stooyamaana: |
sarvairbhootaishca bhaktyaa swanimishanayanai:
kautukaad weekshyamaana:
praayaaccheshagarutmadaadikanijai: samsevita: swam padam ||92||

With the heavenly ministrels (Gandharvas) singing, being praised by the Devas and rishis with Vedas and showered with flowers; and being gazed without even blinking by all the beings with devotion, He proceeded to His own Abode where He is served by Sesha, Garuda and others devoutly.

ब्रह्मरुद्रगरुडैः सशेषकैः प्रोच्यमानसुगुणोरुविस्तरः ।
आरुरोह विभुरम्बरं शनैस्ते च दिव्यवपुषोऽभवंस्तदा ॥ ९३ ॥

brahmarudragarudai: sasheshakai:
procyamaanasugunoruvistara: |
aaruroha vibhurambaram shanaiste ca
divyavapushoabhavanstadaa ||93||

The Lord gradually ascended as He was extolled in detail by Brahma, Rudra, Garuda, Sesha and others. All those who followed Him assumed heavenly bodies.

अथ ब्रह्मा हरिं स्तुत्वा जगादेदं वचो विभुम् ।
त्वदाज्ञया मया दत्तं स्थानं दशरथस्य हि ॥ ९४ ॥

atha brahmaa harim stutvaa jagaadedam vaco vibhum |
twadaajnayaa mayaa dattam staanam dasharathasya hi ||94||

Thereafter Brahma praised Shri Hari and spoke these words to the Lord: - 'As per your command I have given Dasaratha his due place.'

Kaikeyi was given Sat gati – Nikruthi Mantare were given Durgati

मातॄणां चापि तल्लोकस्त्वयुताब्दादितोऽग्रतः ।
अनर्हायास्त्वयाऽऽज्ञप्ता कैकेय्या अपि सद्गतिः ॥ ९५ ॥

maatrunaam caapi tallokastwayutaabdaaditoagrata: |
anarhaayaastwayaaaajnaptaa kaikeyyaa api sadgati: ||95||

Your mothers have been given the same place as early as ten thousand years before. Kaikeyi who is undeserving has also been given Sathgathi as per Your command.'

Special Notes:

1. Three mothers did not die at the same time. They lived three thousand years after Shri Rama's coronation and one by one died within some time span. Therefore the time is approximately ten thousand years. Kousalya and Sumitra were given the same place as their husband . However Kaikeyi was not eligible. It was not that she was not intrinsically ineligible. If it was so then it would be wrong on Shri Rama to give her a high place. She was temporarily ineligible due to a 'dosha for stopping the coronation of Shri Rama. When this is overcome Brahma would give her higher lokas. (Shri Vadiraja Swami)

सूत्वा तु भरतं नैषा गच्छेत निरयानिति ।
तथाऽपि सा यदावेशाच्चकार त्वय्यशोभनम् ॥ ९६ ॥

निकृतिर्नाम सा क्षिप्ता मया तमसि शाश्वते ।
कैकयी तु चलान् लोकान् प्राप्ता नैवाचलान् क्वचित् ॥ ९७ ॥

पश्चाद् भक्तिमती यस्मात् त्वयि सा युक्तमेव तत् ।
मन्थरा तु तमस्यन्धे पातिता दुष्टचारिणी ॥ ९८ ॥

sootwaa tu bharatam naishaa gacceta nirayaaniti |
tathaaapi saa yadaaveshaaccakaara twayyashobhanam ||96||

nikrutirnaama saa kshiptaa mayaa tamasi shaashwate |
kaikeyi tu calaan lokaan praaptaa naivaachalaan kwacit ||97||

pashcaad bhaktimatee yasmaat twayi saa yuktameva tat
mantharaa tu tamasyandhe paatitaa dushtacaarinee ||98||

'Kaikeyi was not sent to hell because she had a son like Bharata. However under whose influence Kaikeyi was made to behave in this manner that 'asuri' named 'Nikruthi' has been sent to eternal hell by me. Kaikeyi has attained transient world 'swarga' from where there is return. She has not attained a place in the permanent world till today. As she had devotion to You later, Your command to give her 'sathgathi' is but right. Manthara whose nature is wicked has been sent to eternal hell.'

Special Notes:

1. Although there was Manthara to externally influence Kaikeyi there need be an influence from within to taint the mind. In spite of influence of 'Maayavaada' talking firmly about 'Jiva Brahma Aikya' (oneness of Jiva and Brahma) a 'tatva vaadi' does not accept it. That is because the mind is pure. The evil influence from within is required, as otherwise outside advice however strong cannot persuade a naturally well disposed soul to act up to it. If the mind is polluted then it can get easily diverted. Similarly a force is required to taint Kaikeyi's mind by prompting evil. She was 'Nikruthi.' Kaikeyi on her own, will not draw Dasaratha in the path of 'adharma.' That is why an external force was also required to push her into asking for the boons. Outside influence was Manthara another 'asuri spirit in flesh and blood. Both were given eternal hell. (Shri Vadiraja Swami)

2. Kaikeyi did not stop the coronation of Shri Rama due to her intrinsic nature. She was influenced by the evil forces. Therefore this defect in her was temporary. As her 'punya' for being Bharata's mother was strong that this sin prevented her from going to hell. However she was unable to go to the place where her husband was. She was given 'heavens' which were temporary. – (Shri Vadiraja Swami)

3. Kaikeyi finally regretted her action and sought forgiveness and expressed devotion to Shri Rama. Therefore Shri Rama ordered Brahma to send her to that place where her huband was.

Suranaka and other Daityas were given eternal hell

सीतार्त्थं येऽप्यनिन्दंस्त्वां तेऽपि याता महत् तमः ।
प्रायशो राक्षसाश्चैव त्वयि कृष्णत्वमागते ॥ ९९ ॥

शेषा यास्यन्ति तच्छेषा अष्टाविंशे कलौ युगे ।
गते चतुस्सहस्राब्दे तमोगास्त्रिशतोत्तरे ॥ १०० ॥

seetaartham yeapyanindanstwaam teapi yaataa mahattama: |
praayasho raakshasaashcaiva twayi krushnatwamaagate ||99||

seshaa yaasyanti taacheshaa ashtavimshe kalau yuge |
gate catursahasraabdhe tamogaastrishatotare ||100 ||

Those who reviled You on account of Sita and most of the raakshasas also have gone to permanent hell. Others will go during your incarnation as Krishna. The rest will go at the end of 28[th] Kaliyuga after four thousand and three hundred years.

Special Notes:

1. All 'tamo yoghyas' also do not complete their saadhana simultaneously. Therefore they are sent step by step.

Sathgati to all those who followed Shri Rama

अथ ये त्वत्पदाम्भोजमकरन्दैकलिप्सवः ।
त्वया सहाऽगतास्तेषां विधेहि स्थानमुत्तमम् ॥ १०१ ॥

atha ye twatpadaambojamakaramdaikalipsava: |
twayaa sahaaagataasteshaam vidhehi sthaanamuttamam ||101||

'Command me as to which place I should give for those who have come with mere desire of Your lotus feet'.

अहं भवः सुरेशाद्याः किङ्कराः स्म तवेश्वर ।
यच्च कार्य्यमिहास्माभिस्तदप्याज्ञापयाऽशु नः ॥ १०२ ॥

aham bhava: sureshaadyaa: kinkaraa: sma taweshwara |
yacca kaaryyamihaasmaabhistadapyaajnaapayaaashu na: ||102||

'Myself, Rudra and other Devas are Thy servants. Oh Lord! Command us soon as to what has yet to be accomplished by us here.'

इत्युदीरितमाकर्ण्य शतानन्देन राघवः ।
जगाद भावगम्भीरसुस्मिताधरपल्लवः ॥ १०३ ॥

ityudeeritamaakarnnya shataanandena raaghava: |
jagaada bhaavagambheerasusmitaadharapallava: ||103||

Hearing this from Brahma, Raghava spoke words of sublime thoughts, with smile on His lips which resembled tender leaves.

जगद्गुरुत्वमादिष्टं मया ते कमलोद्भव ।
गुर्वादेशानुसारेण मयाऽऽदिष्टा च सद्गतिः ॥ १०४ ॥

jagadgurutwamaadishtam mayaa te kamalodbhava |
gurvaadeshaanusaarena mayaaaadishtaa ca sadgati: ||104||

Oh lotus born one! I have ordained to be Jagad Guru (teacher for the entire world). As per the Guru's grace they should get good destiny is my rule.

अतस्त्वया प्रदेया हि लोका एषां मदाज्ञया ।
हृदि स्थितं च जानासि त्वमेवैकः सदा मम ॥ १०५ ॥

atastwayaa pradeyaa hi lokaa eshaam madaajnayaa |
hridi sthitam ca jaanaasi twamevaika: sadaa mama ||105||

Thus give them proper places that they deserve according to my rule. You are the only person who always understand my mind.

Saantaanika Loka was given to those who came with Shri Rama

इतीरितो हरेर्भावविज्ञानी कञ्जसम्भवः ।
पिपीलिकातृणान्तानां ददौ लोकाननुत्तमान् ।
वैष्णवान् सन्ततत्वाच्च नाम्ना सान्तानिकान् विभुः ॥ १०६ ॥

iteerito harerbhaavavijnaanee kanjasambhava: |
pipeelikaatrunaantaanaam dadau lokaananuttamaan |
vaishnavaan santatatwaacca naamnaa saantaanikaan vibhu: ||106||

Thus told by Shri Rama, the lotus born Brahma who understands correctly Hari's intentions, awarded to all from humans to an ant to grass supreme worlds of Vishnu called 'Saanthanika Loka' which means it is 'permanent.'

Special Notes:

1. Santaanika Loka does not get destroyed even during 'pralaya'. They are Vishnu lokas. Valmiki Raamayana (7.110.18) also states this.

Glory of Santaanika Loka

ते जरामृतिहीनाश्च सर्वदुःखविवर्ज्जिताः ।
संसारमुक्ता न्यवसंस्तत्र नित्यसुखाधिकाः ॥ १०७ ॥

te jaraamrutiheenaashca sarvadu:khavivarjjitaa: |
samsaaramuktaa nyavasanstatra nityasukhaadhikaa: ||107||

They thus were released from rebirths and thus were freed from old age, death and were devoid of all miseries. They enjoyed their innate bliss permanently.

Devas attained their 'Moola Roopa'

ये तु देवा इहोद्भूता नृवानरशरीरिणः ।
ते सर्वे स्वांशितामापुस्तन्मैन्दविविदावृते ॥ १०८ ॥

ye tu devaa ihodbhutaa nrivaanarashareerina: |
te sarve swaamshitaamaapustanmaindavividaavrite ||108||

Those Devas who had been born as humans and monkeys all of them returned to their original bodies, excepting Mainda and Vividha.

असुरावेशतस्तौ तु न राममनुजग्मतुः ।
पीतामृतौ पुरा यस्मान्ममृतुर्न्नच तौ तदा ॥ १०९ ॥

asuraaveshatastau tu na raamamanujagmatu: |
peetaamritau puraa yasmaanmamruturnna ca tau tadaa ||109||

They had not followed Shri Rama due to 'asura spirit' in them. But since they had drunk 'Amrutha'earlier they also did not die.

Offense performed by Mainda and Vividha

तयोश्च तपसा तुष्टश्चक्रे तावजरामरौ ।
पुरा स्वयम्भूस्तेनोभौ दर्प्पादमृतमन्थने
प्रसँह्यापिबतां देवैर्देवांशत्वादुपेक्षितौ । ॥ ११० ॥

tayoshca tapasaa tushtashcakre taavajaraamarau |
puraa swayambhoostenobhau darppaadamritamanthane |
prasahyaapibataam devairdhevaamshatwaadupekshitau ||110||

Brahma earlier being pleased with their penance had made them immune from old age and death. Thus out of pride during the churning of nectar they forcefully drank the 'amruta.' Devatas overlooked it because they were of divine origin.

पीतामृतेषु देवेषु युद्ध्यमानेषु दानवैः
तैर्दत्तमात्महस्ते तु रक्षायै पीतमाशु तत् ।
तस्माद् दोषादापतुस्तावासुरं भावमूर्जितम् ॥ १११ ॥

peetaamriteshu deveshu yuddhyamaaneshu daanavai: |
tairdhattamaatmahaste tu rakshaayai peetamaashu tat |
tasmaad doshaadaapatustaavaasuram bhaavamoorjjitam ||111||

Devas after having taken 'amruta,' while fighting the asuras had given the bowl with leftover 'amrutha' to Maindha and Vividha' to protect it. However these two drank the 'amruta' forcefully. As a result they had to face strong influence from 'asuras.'

Special Notes:

1. Acharya Madhva said that they did not follow Shri Rama due to their 'asuravesha' and in this sloka gives the reason for their 'asuravesha.

Angada and Kusha were given Sadgati

अङ्गदः कालतस्त्यक्त्वा देहमाप निजां तनुम् ।
रामाज्ञयैव कुर्वाणो राज्यं कुशसमन्वितः ॥ ११२ ॥

angada: kaalatastyaktwaa dehamaapa nijaam tanum |
raamaajnayaiva kurvaano raajyam kushasamanwita: ||112||

Angada and Kusha who were ruling under Shri Rama's command in the course of time gave up their bodies and reached their original form.

Special Notes:

1. Kusha is Indravatara and Angada Chandravatara.

Vibheeshana as Kubera's senadhipati

विभीपणश्च धर्म्मात्मा राघवाज्ञापुरस्कृतः ।
सेनापतिर्द्धनेशस्य कल्पमावीत् स राक्षसान् ॥ ११३ ॥

vibheeshanashca dharmmaatmaa raaghavaajnaapuraskrita: |
senaapatirdhanesasya kalpamaaveet sa raakshasaan ||113||

The noble souled Vibheeshana with due respect to Shri Rama's command became the commander of Kubera's army and ruled the raakshasa(his followers) for a kalpa.

Special Notes:

1. 'Ashvatthaamaah balirvyaso hanumanshca vibheeshana;
   Kripa: parashuraamashca sapthaite chirajeevina:

Jambhavan remained for Jambhavati to be born

रामाज्ञया जाम्बवांश्च न्यवसत् पृथिवीतळे ।
उत्पत्त्यर्थं जाम्बवत्यास्तदर्थं सुतपश्चरन् ॥ ११४ ॥

raamaajnayaa jaambavaanshca nyavasat prithaveetale |
utpattyartham jaambavatyaastadartham sutapashcaran ||114||

As directed by Shri Rama, Jambhavan also lived on this earth for the birth of his daughter Jambhavati, performing austere penance thereof.

Shri Rama's Roopas

अथो रघूणां प्रवरः सुरार्चितः
स्वयैकतन्वा न्यवसत् सुरालये ।
द्वितीयया ब्रह्मसदस्यधीश्वर
स्तेनार्चितोऽथापरया निजालये ॥ ११५ ॥

atho raghunaam pravara: suraarcita:
swayaikatanwaa nyavasat suraalaye |
dwiteeyayaa brahmasadasyadheeshwara-
stenaarccitoathaaparayaa nijaalaye ||115||

Thereafter the foremost of the Raghus was in the abode of the Devas (swarga) being worshipped by them and in His second form stayed in the 'assembly of Brahma being worshipped by Him, and in another form remained in His own abode(Shwetha Dweepa).

तृतीयरूपेण निजं पदं प्रभुं
व्रजन्तमुच्चैरनुगम्य देवताः ।
अगम्यमर्य्यादमुपेत्य च क्रमाद्
विलोकयन्तोऽतिविदूरतोऽस्तुवन् ॥ ११६ ॥

triteeyaroopena nijam padam prabhum
vrajantanuccairanugamya devataa: |
agamyamaryyaadamupetya ca kramaad-
wilokayamtoatividooratoastuvan ||116||

As the Lord was proceeding to His abode Shwetha Dweepa the Devas who followed Him , gradually reached places furthest to their access and stopped and remained there looking on and praising Him loudly as far as they could see.

ब्रह्मा मरुन्मारुतसूनुरीशः
शेषो गरुत्मान् हरिजः शक्रकाद्याः ।
क्रमादनुव्रज्य तु राघवस्य
शिरस्यथाऽऽज्ञां प्रणिधाय निर्य्ययुः ॥ ११७ ॥

brahmaa marunmaarutasoonureesha:
shesho garutmaan harija: shakrakaadhyaa: |
kramaadanuvrajya tu raaghavasya
shirasyathaaajnaam pranidhaaya niryyayu: ||117||

Bahma, Maruth (chief Vaayu) the son of Vaayu (Hanuman) Rudra, Sesha, Garuda, Kama, Indra (Daksha) and others followed one after another and after taking leave returned.

Hanuman in Badari

स्वंस्वं च सर्वं सदनं सुरा ययुः
पुरन्दराद्याश्च विरिञ्चपूर्वकाः ।

मरुत्सुतोऽथो बदरीमवाप्य
नारायणस्यैव पदं सिषेवे ॥ ११८ ॥

**swam swam ca sarve sadanam suraa yayu:
purandaraadyaashca virincapoorvakaa: |
marutsutoatho badareemavaapya
naaraayanasyaiva padam sisheve ||118||**

The devas headed by Brahma, Purandara and others all proceeded to their own abodes. The son of Maruth (Hanuman) after proceeding to Badari stayed there only for worshipping the feet of Narayana (as Vedavyasa).

Special Notes:

1. There is a Badari above Shatasringa mountain. There is another at the peak of Himalayas. There ia one more Badari near Meru.Badari Narayana is present in all three places. Hanuman remained in the Badari near Meru to serve the Lord.

Hanuman's service to Shri Rama

समस्तशास्त्रोद्भरितं हरेर्वचो
मुदा तदा श्रोत्रपुटेन सम्भरन् ।
वदंश्च तत्वं विबुधर्षभाणां
सदा मुनीनां च सुखं ह्युवास ॥ ११९ ॥

**samastashaastrodbharitam harervacho
mudaa tadaa shrotraputena sambharan |
vadamshca tattwam vibudharshabhaanaam
sadaa munInaam ca sukham hyuvaasa ||119||**

Listening always through his ears with delight to the words of Hari on settled views of shaastras, and himself always expounding the truths to the devas and rishis he lived happily.

Hanuman in Kimpurusha

रामाज्ञया किम्पुरुषेषु राज्यं
चकार रूपेण तथाऽपरेण ।
रूपैस्तथाऽन्यैश्च समस्तसद्म
न्युवास विष्णोः सततं यथेष्टम् ॥ १२० ॥

raamaajnayaa kimpurusheshu raajyam
cakaara roopena tathaaaparena |
rupaistathaaanyaishca samastasadma-
nyuvaasa vishno: satatam yatheshtam ||120||

As per Shri Rama's command he ruled in the continent of Kimpurusha in another form. Similarly he also lived permanently in all Vishnu lokas just as he desired.

Special Notes:

1. Bhagavata in the 5[th] Skanda gives details of Hanuman ruling the Kimpurusha Kanda.
2. Hanuman's three crore roopas have been mentioned earlier (8/238). He remains in all Vishnu mandira with these roopas. (*Shri Vadiraja Swami*)

Hanuman sings glories of Raamayana

इत्थं स गायञ्छतकोटिविस्तरं
रामायणं भारतपञ्चरात्रम् ।
वेदांश्च सर्वान् सहितब्रह्मसूत्रान्
व्याचक्षाणो नित्यसुखोद्भरोऽभूत् ॥ १२१ ॥

ittham sa gaayancchatakotivistaram
raamaayanam bhaaratapancaraatram |
vedaanshca sarvaan sahitabrahmasootraan
vyaachakshaano nityasukhodbharoabhoot ||121||

In this manner chanting Moola Raamayana comprising of one hundred crore slokas, Bhaarata, and Pancharatra, all Vedas along with Brahmasutras, he was filled with eternal bliss.

Special Notes:

1. Hayagreeva roopi Lord expounded the Raamayana to Brahma with one hundred crore slokas. That is known as Moola Raamayana. That was preached to Narada by Brahma, and Narada to Valmiki. Valmiki compiled it in 24,000 slokas. This is given in Matsya Purana. (Matsya Purana 53 - 5,7,70,71)

Shri Rama in Ksheera Saagara

रामोऽपि सार्द्धं पवमानात्मजेन
स सीतया लक्ष्मणपूर्वकैश्च ।
तथा गरुत्मत्प्रमुखैश्च पार्षदैः
संसेव्यमानो न्यवसत् पयोब्धौ ॥ १२२ ॥

raamoapi saardham pavanaatmajena
sa seetayaa lakshmanapoorvakaishca |
tathaa garutmatpramukhaishca paarshadai:
samsevyamaano nyavasat payobdhau ||122||

Shri Rama was in Ksheera Saagara being served by Hanuman, Sita, Lakshmana, and His followers, Garuda and his attendants.

Special Notes:

1. It must be understood according to Janardhana Bhatta that though Lakshmana and others were said to have attained their original forms, still by their desire they retained these forms for service of Shri Rama.
2. Shri Vadiraja Swami interprets that all good souls who follow different paths namely Sesha Marga and Garuda marga, are referred by names 'lakshmanapoorvaka' and 'garutmatpramukha.' Lakshmana is already said to have reverted to his 'moola roopa'. Hence by name 'Lakshmana' we have to take 'Sesha' only but not Lakshmana. It would be inconsistent with the previous statement that all the devas who had incarnated with Shri Rama had reverted to their original form.

कदाचिदीशः सकलावतारानेकं
विधायाहिपतौ च शेते ।
पृथक् च संव्यूह्य कदाचिदिच्छया
रेमे रमेशोऽमितसद्गुणार्णवः ॥ १२३ ॥

kadaachideesha: sakalaavataaraanekam
vidhaayaahipatau hi shete |
prithak ca samvyoohya kadaacidicchayaa
reme rameshoamitasadgunaarnnava: ||123||

Sometimes the Omnipotent Lord rests on the king of serpents by merging all His incarnations in one and sometimes Lord of Ramaa (Lakshmi) who is

ocean of good attributes amuses Himself by making them in separate order according to His will.

Several formats

इत्यशेषपुराणेभ्यः पञ्चरात्रेभ्य एव च ।
भारताच्चैव वेदेभ्यो ३महारामायणादपि ॥ १२४ ॥

परस्परविरोधस्य हानान्निर्णीय तत्वतः ।
युक्त्या बुद्धिबलाच्चैव विष्णोरेव प्रसादतः ॥ १२५ ॥

बहुकल्पानुसारेण मयेयं सत्कथोदिता ।
नैकग्रन्थाश्रयात् तस्मान्नाऽशङ्क्याऽत्र विरुद्धता ॥ १२६ ॥

ityasheshapuraanebhya: pancaraatrebhya eva ca |
bhaarataaccaiva vedebhyo mahaaraamaayanaadapi ||124||

parasparavirodhasya haanaannirneeya tattwata: |
yuktyaa buddhibalaaccaiva vishnoreva prasaadata: ||125||

bahukalpaanusaarena mayeyam satkathoditaa |
naikagranthaashrayaat tasmaannaaashankyaaatra viruddhataa ||126||

This sublime story has been told by me in coherence with the different stories of various kalpas, by collaborating from all the puranas Pancharatras, Bhaarata, Vedas, and Moola Raamayana and by reconciling the various contradictions therein and by settling the truths therein with aid of reason, intellect and all solely by the grace of Vishnu. No inconsistency need be apprehended therein by reason of its non-dependence upon any single book.

Special Notes:

1. Shri Rama's story has been based on several Puranas, (Bhagavata, Skanda, Padma etc.) several samhitas from Pancharatra, From Vana Parva of Mahabharata, Shruthis, Moola Raamayana by Shri Madvacharya.

2. Reasoning out the episodes from different angles based on such several sath shaastras and finally giving the right conclusion is the greatness of this 'Nirnaya Grantha.'

3. The stories said here are related to several kalpas.
4. As it is based on several books, one should not find opposing facts in this by merely reading one book.

कचिन्मोहायासुराणां व्यत्यासः प्रतिलोमता ।
उक्ता ग्रन्थेषु तस्माद्धि निर्ण्णयोऽयं कृतो मया ॥ १२७ ॥

**kwacinmohaayaasuraanaam vyatyaasa: pratilomataa |
uktaa grantheshu tasmaaddhi nirnnayoyam krito mayaa ||127||**

In some works different versions (either in respect of time or person) have been stated for the delusion of the 'asuras.' Different interpretations have also been given. Therefore this settlement of truths has been made by me.

एवं च वक्ष्यमाणेषु नैवाऽशङ्क्या विरुद्धता ।
सर्वकल्पसमश्चायं पारावर्य्यक्रमः सदा ॥ १२८ ॥

**evam ca vakshyamaaneshu naivaaashankyaa viruddhataa |
sarvakalpasamashcaayam paaraavaryakrama: sadaa ||128||**

The same consistency must be understood also in respect of what follows the order of creation is one and the same in all the kalpas

पुंव्यत्यासेन चोक्तिः स्यात् पुराणादिषु कुत्रचित् ।
कृष्णामाह यथा कृष्णो धनञ्जयशरैर्हतान् ॥ १२९॥

शतं दुर्य्योधनादींस्ते दर्शयिष्य इति प्रभुः ।
भीमसेनहतास्ते हि ज्ञायन्ते बहुवाक्यतः ॥ १३०॥

**pumvyatyaasena cokti: syaat puraanaadishu kutracit |
krushnaamaaha yathaa krishno dhananjayasharairhataan ||129||**

**shatam duryodhanaadeenste darshayishya iti prabhu:|
bheemasenahataaste hi jnaayamte bahuvaakyata: ||130||**

In Mahabharata Raamayana and puranas the variation as to personage appears. For instance Shri Krishna tells Draupadi: 'I will show you how the

hundred Kauravas will be killed by Arjuna's arrows.' However it is known from several texts that Duryodhana and others are killed by Bheema.

विस्तारे भीमनिहताः सङ्क्षेपेऽर्ज्जुनपातिताः ।
उच्यन्ते बहवश्चान्ये पुंव्यत्याससमाश्रयात् ॥ १३१ ॥

vistaare bheemanihataa: sankshepearjjunapaatitaa: |
ucyante bahavashcaanye pumvyatyaasasamaashrayaat ||131||

What is said briefly as killed by Arjuna is said in detail as killed by Bheema. Similarly several differences as to personages or incidents also appear.

विस्तारे कृष्णनिहता बलभद्रहता इति ।
उच्यन्ते च क्वचित् कालव्यत्यासोऽपि क्वचिद् भवेत् ॥ १३२ ॥

vistaare krishnanihataa: balabhadrahataa iti |
ucyante ca kwacit kaalavyatyaasoapi kwacidbhavet ||132||

What is said in detail as killed by Krishna is said in brief as killed by Balabadra.

In some works variations of time also occur.

यथा सुयोधनं भीमः प्राहसत् कृष्णसन्निधौ ।
इति वाक्येषु बहुषु ज्ञायते निर्णयादपि ॥ १३३ ॥

yathaa suyodhanam bheema: praahasat krishnasannidhau |
iti vaakyeshu bahushu jnaayate nirnnayaadapi ||133||

For instance when (it is said) that Bheema laughed at Duryodhana it has been concluded from several texts that it was in Krishna's presence.

अनिर्णये तु कृष्णस्य पूर्वमुक्ता गतिस्ततः ।
व्यत्यासास्त्वेवमाद्याश्च प्रातिलोम्यादयस्तथा ॥ १३४ ॥

दृश्यन्ते भारताद्येषु लक्षणग्रन्थतश्च ते ।
ज्ञायन्ते बहुभिर्वाक्यैर्न्निर्ण्णयग्रन्थतस्तथा ॥ १३५ ॥

तस्माद् विनिर्णयग्रन्थानाश्रित्यैव च लक्षणम् ।
बहुवाक्यानुसारेण निर्णयोऽयं मया कृतः ॥ १३६ ॥

**anirnnaye tu krushnasya poorvamuktaa gatistata: |
vyatyaasaastwevamaadyaashca praatilomyaadayastathaa ||134||**

**drisyante bhaarataadhyeshu lakshanagranthatashca te |
jnaayante bahubhirvaakyainirnnayagranthatastathaa ||135||**

**tasmaad vinirnnayagranthaanaashrityaiva ca lakshanam |
bahuvaakyaanusaarena nirnnayoayam mayakrita: ||136||**

When it is read before given such conclusion, it would appear that Krishna had already left for Dwaraka. Such variations appear in Bharata and other works. They must be properly concluded after examining Lakshana granthas, other numerous sayings along with Nirnayaka Granthas (Brahma Sutra and Pancharatras). Therefore this authoritative treatise has been written by me with reference to the Nirnayaka and lakshana granthas and also with other numerous sayings.

Special Notes:

1. "Lakshana Granthas' expound the 'basha traya ' as well as one hundred ways of annotation that need be followed (reethishatakaadigalu like vaidarbhi, gaudi, panchaali etc.).
2. Changes may occur with time or person in narration. Sometimes mere episode is described without reference to the time of its happening. The later episode would have been described in the beginning and the beginning episode described later. For example in Mahabharata Uttara Gograahana story is narrated before Dakshina Gograahana episode. As no 'tense' is used the difference is not visible. As the stories are true there is no question of untruth. It also does not indicate the inadequacy of the author. For the versatile when the latter story which is elaborate is told first, and the earlier smaller story next, it will be understood easily. In some places to facilitate the less intelligent smaller story is told first. Thus it does not indicate the incapacity of the author. (*Shri Vadiraja Swami)*

उक्तं लक्षणशास्त्रे च कृष्णद्वैपायनोदिते ।
'त्रिभाषा यो न जानाति रीतीनां शतमेव च ॥ १३७ ॥

'व्यत्यासादीन् सप्त भेदान् वेदाद्यर्थं तथा वदेत् ।
स याति निरयं घोरमन्यथाज्ञानसम्भवम्' ॥ १३८ ॥

uktam lakshanashaastre ca krishnadwaipaayanodite |
'tribhaashaam yo na jaanaati reeteenaam shatameva ca ||137||

'vyatyaasaadeen sapta bhedaan vedaadhyartham tathaa vadet |
sa yaati nirayam ghoramanyathaajnaanasambhavam ||138||

It is said that in the 'Lakshana Grantha' written by Shri KrishnaDwaipayana (Shri Vedavyasa) that anyone who expounds the meanings of Vedas and Puranaswithout knowing the three modes of interpretation, one hundred ways of annotation, and the seven kinds of differences, goes to eternal hell due to their result of their perverted understanding.

Special Notes:

1. To write in a straight forward manner which can be understood by all is 'samadhi Basha.' Eg. 'Naasti narayana samam na bhootam na bhavishyati.'
2. When it is secretively told it is known as 'Guhya Basha.' Eg. Nadee jalam keshava naarikethu | nagaahvayo naama nagaari soonu: || which means 'Nadi ja' referring to Bheeshma; one who was enemy in lanka's forest – Hanuman; one who kept him on the flag = Arjuna.
3. Darshana Basha means to explain what is told in other shaastras as 'quotes.' (1 – 3 Shri Vadiraja Swami)

इत्यन्येषु च शास्त्रेषु तत्रतत्रोदितं बहु ।
'व्यत्यासः प्रातिलोम्यं च गोमूत्री प्रघसस्तथा ॥ १३९ ॥

'उक्षणः सुधुरः साधु सप्त भेदाः प्रकीर्त्तिताः' ।
इत्यादि लक्षणान्यत्र नोच्यन्तेऽन्यप्रसङ्गतः ॥ १४० ॥

ityanyeshu ca shaastreshu tatra tatroditam bahu
'vyatyaasa: praatilomyam ca gomootree praghasastathaa ||139||

'ukshana: sudhura: saadhu: saptabhedaa: prakeertitaa:'
ityaadilakshanaanyatra nocyanteanyaprasamgata: ||140||

The same thing has been stated in detail in several other works here and there. The seven kinds of difference are stated to be 'vyathyasa, pratilomya, gomootra, praghasa, ookshana,sudhura and sadhu.' However these have not been dealt her as being irrelevant.

Special Notes:

1. The seven differences are given briefly here.

Vyathyasa : Time and persons and place are made to differ. That which happened during a particular time is quoted to have happened at a different time. Persons are changed. Place is also changed.

Pratilomya : the sequence of the story is changed.

Go Mootra : To interrupt the flow of the story with some other episode and then continue the previous story.

Praagasa : That which is opposed to shaastras is narrated to be correct.

Ookshana : To narrate both 'tatvas' and atatva' together.

Sudhura : To narrate without any sequence

Saadhu : Same stories and episodes narrated differently due to 'kalpa bedha' because stories occur little differently in different kalpas.

अनुसारेण तेषां तु निर्ण्णयः क्रियते मया ।
तस्मान्निर्ण्णयशास्त्रत्वाद् ग्राह्यमेतद् बुभूषुभिः ॥ १४१ ॥

**anusaarena teshaam tu nirnnaya: kriyate mayaa |
tasmaannirnnayashaastratwaad graahyametad bubhooshubhi: || 141 ||**

This nirnaya (authoritative exposition) has been made by me in accordance with them. Being therefore 'Nirnaya ' treatise this deserves acceptance from seekers of knowledge.

Benefits of Ramakaatha

इतीरिता रामकथा परा मया
समस्तशास्त्रानुसृतेर्भवापहा ।
पठेदिमां यः शृणुयादथापि वा
विमुक्तबन्धश्चरणं हरेर्व्रजेत् ॥ १४२ ॥

iteeritaa raamakathaa paraa mayaa
samastashaastraanusriterbhavaapahaa |
patedimaam ya: shrunuyaadathaapi vaa
vimuktabandhashcaranam harervrajet ||142||

Thus this sublime story of Shri Rama which destroys samsaara has been narrated by me in accordance with all the shaastras. He who reads this or listens to it reaches the feet of Shri Hari after release from the bondage of this samsaara.

इति श्रीमदानन्दतीर्थभगवत्पादविरचिते
श्रीमहाभारततात्पर्य्यनिर्ण्णये श्रीरामचरिते
श्रीरामस्वधामप्रवेशो नाम
नवमोऽद्ध्यायः

Iti Srimadaanandateerthabhaghavadpaadaviricite
Shri Mahabhaarata Taatparya Nirnaye
Shreeraamaswadhaamapravesho naama
Navamoadhyaaya:
Sri Krishnaarpanamastu

SHRIMADAANANDA THEERTHA BHAGAVAD PAADA PRANEETHA

SHRI MAHABHAARATA TAATPARYA NIRNAYA

Samudra Mathana

Adhyaya 10

The description of Vedavyasavatara is the theme of the tenth chapter. However Samudra mathana episode is narrated preliminary to this. The purpose of Vyasaavatara was to remove ignorance and confusion caused by the curse of Gautama muni in respect of the knowledge enshrined in the Vedas, Pancharatra, Itihaasa Purana and other sacred literature. Kali is said to be responsible for such an ignorance and confusion. He emerged at the time of Samudra Mathana with poison. Not only the personality of Kali was Kali but the ignorance and confusion caused by him was also Kali. Vyasavatara was meant to destroy this Kali. That is why the narration of this episode preceded Vyasavatara in the tenth chapter.

Taatparya highlights only those episodes which has deep religious significance. At the close of 28th Dwapara Yuga, Chaturmuka Brahma, Shiva, Indra and other deities approached Lord Vishnu present at Shweta Dweepa situated in centre of Ksheera samudra. They offered prayers to Him and informed Him about Durvaasa's curse due to which Indra had lost all his glory and power and sought protection from Him.

As per the command of the Lord they entered into an agreement with the asuras. They were told to churn the milky ocean with the Mandara Mountain. When they were unable to do so Lord lifted it for them and placed it on Ananta i.e. Garuda. Devatas wanted to test their strength and therefore lifted it. However it fell on them and they were all crushed. Lord once again with His grace lifted the mountain and saved them. Vasuki was made the churning rope while Mandara was the rod. Asuras preferred to stand on the side of the mouth which made them exhausted due to the poison that emanated from Vasuki's mouth.

While churning the mountain began to sink. Lord as Koorma had to lift it on His back and support it from sinking. In the course of churning deadliest poison called 'Haalahala' emerged first. On instruction Vaayu took it, and rubbed a very little portion in his hand removed its vigour and gave it to Shiva. Shiva unable to bear even this became unconscious and his throat became blue making him 'Neelakanta.' The remaining portion which Shiva had became body of kali. Cruel objects and reptiles and animals were born out of it.

Later very precious things like Ucchaishravas horse, Airavata elephant, Kaustubha Mani, Kalpavruksha, Kamadhenu and thousands of Apsaras emerged from the Churning.

MahaLakshmi and Dhanvantri also emerged with Amruta kalasha. Asuras snatched it away from Him breaking the agreement of sharing with all. Then God had to take Mohini avatara and entice them to deceive them finally. She then assumed the form of 'Purusha' again and killed Rahu who tried to get the amruta on the sly.

Rahu's head which had taken the amruta became the abode of both Rahu and Kethu planets. Along with Rahu several Kethu devatas are present who accept holy offerings while the Rahu asura who is present gets only unholy offerings. He also obstructs the Sun and Moon causing eclipse. When Rahu's head was cut all the demons rushed with their weapons but were killed. However Kali was not killed. He found place in humans and began influencing them. Kali can never enter Lakshmi,Brahma, Vaayu, Saraswati and Bharati. However his influence works on Rudra and other Devas. But in these Devas, his influence is short lived. Alakshmi is his wife who is 'abhimaani' of poverty and ill gotten wealth.

Laksmi who emerged from the ocean made Lord Narayana's chest her abode.

Kali influenced Shiva which made him distort the scriptures. None could subdue him. He is invincible. The confusion and ignorance caused by him can be removed only with the help of 'pure right knowledge' of the scriptures. In view of this Chaturmuka appealed to the Lord to incarnate appropriately and restore the lost glory of the scriptures. Lord Hari took avatara as Sri Vedavyasa.

Avatara of Vedavyasa:

Parashara grandson of Vasishta performed penance to beget God as his son. God informed him that King Vasu of Puru royal family known as Uparichara got twins a boy and a girl through a fish. He kept the boy and gave the girl to the fishermen chief. She grew into a beautiful girl called Sathyavati. Therefore He wished to appear through her and asked Parashara to marry her. Accordingly Parasahara married her and the marriage took place in a Yajna shaala where Vasishta, Yajnavalkhya and others were present. King Vasu himself gave Satyavati in marriage. God then appeared as Vedavyasa from her. **Note:** God is never born like the ordinary humans by the union of male and female. God was born to an unmarried girl Satyavati is incorrect. Vedavyasa revealed himself midst the island in river Yamuna. He was brilliant like sun. His palms and feet were marked with line of conch and disc. His hand posture was that of 'abhaya mudra and jnana mudra.' His father performed Upanayana within seven days. He then went to Meru mountain followed by Chaturmuka Brahma and others. He classified the Vedas, composed Brahmasootras, Mahabhaarata and Puranas. He wandered all over the cosmos and instructed the noble souls. Once he made a worm rule the kingdom. However He said that it would attain salvation only as being born as Brahmana. **Note:** The soul gets liberated and enjoys its intrinsic nature after liberation with the help of saadhana as Brahmana. However the liberation is from its intrinsic body.

Birth of Shuka:

Shiva performed penance to become the son of Vyasa. Vedavyasa also pretended to perform penance to get Shiva as His son. This was done to mislead undeserving people. Shiva was born to Vedavyasa through Ghritachi who had arrived in the form of a parrot while He was churning the 'arani'(two sticks when rubbed produces fire). Shuka was actually born from the Arani. Since Gritachi desired to name him Shuka he was given that name. Vyasa never had any sensual attraction either towards Gritachi or any other woman. As soon as Shuka was born Vaayu entered into him. It was only Vaayu who was entitled for the instruction directly from Lord Hari. Shuka received direct instructions from Vyasa because of the presence of Vaayu in him. Similarly while receiving instructions Sesha entered Paila, Garuda entered Sumantu, Brahma entered Vaishampayana, and Indra entered Jaimini. This enabled these sages, to receive the instructions in the respective areas of knowledge.

Disciples of Sri Vedavyasa:

Sri Vyasa taught Rig Veda to Paila, Krshna Yajur Veda to Vaishampayana, Shukla Yajurveda to Surya, Samaveda to Jaimini, Atharvana Veda to Sumantu. He taught all puranas to His son Shuka and Narada. Then Sri Vyasa created Romaharshana as Soota by caste and made him instruct and propogate Itihasa, Purana, and Pancharatra.He instructed Sanath Kumaras, Bhrigu and Jaimini to propagate 'Dhyana Yoga, Karmayoga, and Karma meemaamsa' repectively. Sri Vyasa Himself composed the first and last sootras of Deva Meemamsa and asked Sesha and Paila to compose the rest of the text. Then He edited the six 'saatvika puranas' viz Narada, Vishnu, Bhagavata, Garuda, Padma and Varaha based on Pancharathras; Six Raajasa Puranas viz. Brahma, Brahmanda, Brahmavaivarta, Markandeya, Bhavishya and Vamana which are based on superficial reference of the Vedas which are misleading and six Tamasa Puranas viz. Matsya, Koorma, Linga, Siva, Skanda, and Agni based on Pashupathagama.

Through this above literature Brahma and other devatas and Sanat Kumara and all sages regained their knowledge.

* * * *

Sri Raghavendra Swami Viracita
Shri Mahabharatataatparyanirnaya
Bhavasangraha:

क्षीराब्ध्युन्मथनादिकात्मचरितं देवैर्गृणद्भिः स्तुतः
सज्ज्ञानाय पराशराख्यमुनिना यः सत्यवत्यामभूत्
व्यासत्वेन विधाया वेदविवृतिं शास्त्राणि सर्वाण्यपि
ज्ञानं सत्सु निधाय तद्गतकलिं निघ्नन् स नोऽव्याद्धरिः ॥१०॥

ksheeraabdhyunmathanaadikaatmacaritam
devaigrinaadbhi: stuta:
sajnaanaaya paraasharaakhyamuninaa ya:
satyavatyaamabhoot |
vyaasatvena vidhaaya vedavivritim shaastraani
sarvaanyapi
jnaanam satsu nidhaaya tadgatakalim nighnan sa
noavyaaddhari: |10|

Lord Hari, who was extolled (even) by gods for His glories;

(Lord Hari who) removed obstacles and helping to churn the ocean of milk

(Lord Hari who) is praised by the gods for establishing correct knowledge;

(Lord Hari who) incarnated as Vedavyasa in Satyavati through Paraasara Muni;

(Lord Hari, who as Vedavyasa) established the classification of the Vedas;

(Lord Hari, who as Vedavyasa) authored many shastras

(such as the Brahma-Sootras and Mahabhaarata);

(Lord Hari, who as Vedavyasa) imparts right knowledge in good people;

(Lord Hari, who as Vedavyasa) destroyed the evil Kali present in the hearts of good people;

May this Vedavyasatmaka Sri Hari, protect us.

Adhyaya 10

(Churning of milky ocean, Shree Vyaasaavataara, classification of Vedas)

Devatas prayed for Vyasaavatara

ॐ ॥द्वापरेऽथ युगे प्राप्ते त्वष्टाविंशतिमे पुनः ।
स्वयम्भुशर्वशक्राद्या दुग्धाब्धेस्तीरमाययुः ॥ १ ॥

dwaapareatha yuge praapte twashtaavimshatime puna:|
swayambhusharvashakraadhyaa dugdhaabdhesteeramaayayu:||1||

Sri Vedavyasa had taken avatara in several earlier Dwapara Yugas. Sri Brahma, Rudra and others came to shores of Ksheera Saagara (Milky ocean) to pray for the avatara of Sri Vedavyasa once again towards the end of twenty eighth Dwapara Yuga.

Special Notes:

1. Earlier during the 3rd, 7th, 16th and 25th Dwapara Yuga of Vaivaswatha Manvantara, Sri Hari appeared as Sri Vedavyasa. The Devas desired that He should take this avatara once again during the end of 28th Dwapara Yuga. (*Bhagavata Taatparya*)
2. 'Dwapare praapte' does not mean beginning of 'Dwapara Yuga' but towards the end says Sri Janardhaneeya.

पयोब्धेरुत्तरं तीरमासाद्य विबुधर्षभाः ।
तुष्टुवुः पुण्डरीकाक्षमक्षयं पुरुषोत्तमम् ॥ २ ॥

payobdheruttaram teeramaasaadhya vibudharshabhaa:|
tushtuvu: pundareekaakshamakshayam purushottamam ||2||

They reached the northern side of the 'Ksheera sagara' and praised the Lord who is Supreme (Purushottama) with lotus eyes and one who cannot be destroyed.

Special Notes:

1. Shweta Dweepa is at the centre of the 'Ksheera Saagara' which has an expanse of thirty two lakh yojanas. Therefore it is said to be in the Northern side of Southern banks.

नमोनमोऽगण्यगुणैकधाम्ने
समस्तविज्ञानमरीचिमालिने ।
अनाद्यविज्ञानतमोनिहन्त्रे
परामृतानन्दपदप्रदायिने ॥ ३ ॥

namonamoaganyagunaikadhaamne
samastavijnaanamareecimaaline |
anaadhyavijnaanatamonihantre
paraamrutaanandapadapradaayine ||3||

Resort for countless good attributes, wearing a garland of resplendent knowledge, destroyer of darkness called ignorance existing from time immemorial, bestower of Moksha the highest and eternal abode of bliss to best of 'jivas;' to such a Hari my repeated salutations.

Special Notes:

1. The word 'anaadi' is used to indicate - Is it difficult for someone who can remove the ignorance that exists from time immemorial, to remove the ignorance caused by Gautama Muni's curse? *Sri Vadiraja Swami*

Indra loses his wealth due to curse of Durvaasa

स्वदत्तमालाभुविपातकोपतो
दुर्वाससः शापत आशु हि श्रिया ।
शक्रे विहीने दितिजैः
पराजिते पुरा वयं त्वां शरणं गताः स्म ॥ ४ ॥

swadattamaalaabhuvipaatakopato
durvaasasa: shaapata aashu hi shriyaa |
shakre viheene ditijai:
paraajite puraa vayam twaam sharanam gataa: sma: ||4|

Durvaasa seeing the garland which was given by him (to Indra) being thrown on the ground became angry and cursed. Immediately, Indra lost all his wealth and was defeated by the demons. Therefore we have come surrendering at Your feet.

Special Notes:

1. Durvaasa's curse is described in the Vishnu Purana in this manner – Indra was seated on the Airavata (elephant) Durvaasa threw a garland on Indra. Indra due to arrogance in dishonor, threw it on the Airavata. Airavata lifted it with its trunk and threw it on the ground. Durvaasa who became angry and cursed, 'Devendra, You are arrogant. Let all your wealth disappear from you.' Immediately Lakshmi who had pervaded in all the three worlds disappeared.
2. Durvaasa had given the garland which was Sri Hari's 'nirmalya.' Dishonor to Hari Nirmalya can steal away all wealth from us.

Mandaroddara

त्वदाज्ञया बलिना सन्दधाना वराद् गिरीशस्य परैरचाल्यम् ।
वृन्दारका मन्दरमेत्य बाहुभिर्न शेकुरुद्धर्तुमिमे समेताः ॥ ५ ॥

तदा त्वया नित्यबलत्वहेतुतो योऽनन्तनामा गरुडस्तदंसके ।
उत्पाट्य चैकेन करेण मन्दरो निधापितस्तं स सह त्वयाऽवहत् ॥ ६ ॥

twadaajnayaa balinaa sandadhaanaa varaad gireeshasya parairacaalyam |
vrundaarakaa mandarametya baahubhirnna shekuruddhartumime sametaa: ||5||

tadaa twayaa nityabalatwahetuto yoanantanaamaa garudastadamsake |
utpaatya caikena karena mandaro nidhaapitastam sa saha twayaaavahat ||6||

Under Your command Devas compromised with Bali. Along with the daityas they tried to lift the Mandara Mountain, which was unshakable by anyone due to boon from Shiva. However they failed in their attempt. At that time You, who are eternally mighty uprooted the Mandara Mountain with Your left hand and kept it on the Garuda who was known as 'Ananta.' He lifted the mountain with You.

Special Notes:

1. Brahma Purana says, 'In Raivata Manvantara alone Garuda lifts the Mandara. In Vaivasvata Manvantara Ananta lifts it.' Mahaabharata also says

that in Vaivasvata Manvantara 'Ananta' lifts the Mountain. Bhagavata says Garuda lifts it. Nirnaya gives the right answer to this contradiction. 'Ananta' means Garuda, his another name. However the doubt regarding Mahabhaatrata still remains in Aadi Parva it is said – '**acodayadameyaatmaa paneendram padmalocana:**' – Sri Hari commanded Paneendra to lift the Mountain.' Even if it is agreed that 'Ananta' relates to Garuda who has infinite strength due to the aavesha of the Lord; how does the name 'Paneendra' relate to Garuda.? Sri Vadiraja Swami in Lakshalankara says, Pani = snakes, Eem = wealth of their strength, dra = one who removes. Therefore Garuda is Phaneendra.

2. According to Bhagavata the Mountain was uprooted by the Devas. The contradiction is solved in the next sloka of the Nirnaya. After the Mandara was uprooted and kept on Garuda by Sri Hari, the Devas enroute took the mountain from his back to test whether they have the strength to carry it.

पुनः परीक्षद्भिरसौ गिरिः सुरैः
सहासुरैरुन्नमितस्तदंसतः ।
व्यचूर्णयत् तानखिलान् पुनश्च ते
त्वदीक्षया पूर्ववदुत्थिताः प्रभो ॥ ७ ॥

puna: pareekshadbhirasau giri: surai:
sahaasurairunnamitastadamsata: |
vyacoornayat taanakhilaan punashca te
twadeekshayaa poorvavadutthitaa: prabho ||7||

Once again to test their strength the devas and the asuras lifted the Mandara from Garuda's back. However the mountain fell and crushed them. Later they regained their self due to Your compassionate glance.

Special Notes:

1. Bhagavata says, '**vijnaaya bhagavaanstatra bhaboova garudhwaja:**' Therefore it appears that after noticing the trouble faced by the devas enroute, Garudhwaja Hari came there. It is also said, '**vivashaa vijahu: pati**' it also appears that the devas and the asuras left the mountain there itself and there the Lord kept it on Garuda and not during uprooting of the mountain.

   However, Bharata clearly states that '**samuddharthuma-shaktaa vai sarve devaganaasthadaa**'- the devas did not possess the strength to lift

the mountain, even here it has to be understood that Sri Hari uprooted the mountain and kept it on Garuda. If Garuda needed Sri Hari's help in keeping the mountain which had fallen on the ground to be lifted on his back, will he not need help while uprooting it? Therefore Lord Hari named 'Anantha' commanded Garuda and had come there riding on him. Then seeing the status of the devas enroute He became compassionate. Thus 'Anantha' is used in this sense also. (Laksha Alankara Sri Vadiraja Swami)

पुनश्च वामेन करेण वीश्वरे
निधाय तं स्कन्धगतस्त्वमस्य ।
अगाः पयोब्धिं सहितः सुरासुरै
र्मत्थ्ना च तेनाब्धिमथाप्यमत्थ्नाः ॥ ८ ॥

punasca vaamena karena veesware
nidhaaya tam skandhagatastwamasya |
agaa: payobdhim sahita: suraasurai-
rmathnaaca tenaabdhimathaapyamathnaa: ||8||

Once again You kept the Mountain on king of birds, climbing on him, along with deva and asuras went to 'Ksheera Saagara.' The mountain was made the churning rod and along with the devas and asuras You also churned the ocean.

The ocean was churned with several medicinal herbs

कृतश्च कद्रो्वास्तनयोऽत्र वासुकिर्नेत्रं
त्वया कश्यपजः स नागराट् ।
ममन्थुरब्धिं सहितास्त्वया सुराः
सहासुरा दिव्यपयो घृताधिकम् ॥ ९ ॥

krutashca kadrostanayoatra vaasukirnnetram
twayaa kashyapaja: sa naagaraat |
mamamthurabdhim sahitaastwayaa suraa:
sahaasuraa divyapayo ghritaadhikam ||9||

For this churning You made Kadru Devi and Kashyapa's son Nagaraja known as Vasuki as the rope. Devas and asuras along with You began churning the great milky ocean which was filled with ghee and that which never gets spoilt.

Special Notes:

1. Bhagavata sloka (8.8.17) **'Mathnan Manthnaa pratigiririvaasho bataasau gritaabdim'** –In this sloka it appears that ocean of 'ghee' was churned. Taamraparaneeya vyakhyana explains that 'it is 'Ksheera Samudra' which has a lot of 'ghee.'

नैच्छन्त पुच्छं दितिजा अमङ्गलं
तदित्यथाग्रं जगृहुर्विषोल्बणम् ।
श्रान्ताश्च तेऽतो विबुधास्तु पुच्छं
त्वया समेता जगृहुस्त्वदाश्रयाः ॥ १० ॥

naicchanta puccam ditijaa amangalam
tadityathaagram jagrihurvisholbanam |
shraantaashca teato vibudhaastu puccham
twayaa sametaa jagrihustwadaashrayaa: ||10||

Considering the tail of the snake to be inauspicious, the asuras did not agree to hold it. They held the head which was filled with poison. Thus they became weary and exhausted. Devatas who had taken shelter in You held the tail along with You.

Special Notes:

1. The heavy breathing from Vasuki's mouth made the clouds get blown towards the tail and there it showered cool water on the Devatas. However due to the heat from the poison from the mouth of the Vasuki made the asuras exhausted.

Shree Hari's koormaavataara

अथातिभारादविशत् सुकाञ्चनो
गिरिः स पाताळमथ त्वमेव ।
तं कच्छपात्मा त्वभरः स्वपृष्ठे
ह्यनन्यधार्य्यं पुरुलीलयैव ॥ ११ ॥

athaatibhaaraadavishat sukaancano
giri: sa paataalamatha twameva |
tam kacchapaatmaa twabhara: swaprushte
hyananyadhaaryam puruleelayaiva ||11||

Later the Mountain due to its overweight began to sink to the bottom. When others were unable to bear its weight, You as Koorma effortlessly held the mountain on Your back.

Churning of the Ocean with Ajita Roopa

उपर्य्यधश्चाऽत्मनि नेत्रगोत्रयो
स्त्वया परेणाऽविशता समेधिताः ।
ममन्थुरब्धिं तरसा मदोत्कटाः
सुरासुराः क्षोभितनक्रचक्रम् ॥ १२ ॥

uparyyadhashcaaatmani netragotrayo-
stwayaa parenaaavishataa samedhitaa: |
mamanthurabdhim tarasaa madotkataa:
suraasuraa: kshobhitanakracakram ||12||

You who are Supreme entered the rope Vasuki, the Mandara Mountain and also was above and below and in all of us which strengthened the Devas and the asuras. This made them churn rapidly with arrogance which disturbed the creatures in the water.

Special Notes:

1. Just as the seed from an over ripe mango when squeezed will fly out, the rapid churning made the mountain to fly. Lord Sri Hari took a big form like the mountain and pressed it with His hand. This was not visible to the devas and the asuras. (Vishnu Purana 1-9-89-91). Earlier he had already taken the form of a Tortoise (Koorma) and held the mountain on His back. Thus Sri Hari held it in place from above and below. In the middle Vasuki was very tightly tied. Therefore this could have caused the mountain to break into pieces. Therefore the Lord entered the mountain. He did not want Vasuki to be strained. Therefore He also enetered Vasuki. With one of His forms not only did He churn with the Devas, He also entered the Devatas and strengthened them. Thus the churning took place in great vigour. All the water creatures were disturbed.

Emeregence of the Poison 'Kaalakoota'

श्रान्तेषु तेष्वेक उरुक्रम त्वं
सुधारसाप्त्यै मुदितो ह्यमन्थ्नाः ।

तदा जगद्ग्रासि विषं समुत्थितं
त्वदाज्ञया वायुरधात् करे निजे ॥ १३ ॥

shraanteshu teshweka urukrama twam
sudhaarasaaptai mudito hyamathnaa: |
tadaa jagadgraasi visham samutthitam
twadaajnayaa vaayuradhaat kare nije ||13||

When all of them were churning with exhaustion, it is You, who is omnipotent blissfully kept churning to get the nectar (Amruta). At that time poison that would destroy the entire world began to emerge. On Your command, Vaayu took it in his hand.

Special Notes:

1. This roopa of the Lord is described as 'Ajita' in Bhagavata.

कलेः स्वरूपं तददतीव दुःसहं
वराद् विधातुः सकलैश्च दुःस्पृशम् ।
करे विमथ्यास्तबलं विधाय
ददौ स किञ्चिद् गिरिशाय वायुः ॥ १४ ॥

kale: swaroopam tadateeva du:saham
varaad widhaatu: sakalaishca du:sprusham |
kare vimathyaastabalam vidhaaya
dadau sa kincid girishaaya vaayu: ||14||

This poison is embodiment of Kali. Due to boon from Brahma it was impossible to tolerate it by anyone. None possessed even the capacity to touch it. Vaayu took a very small quantity in his palm and removed all the essence from it before giving it to Shiva.

Special Notes:

1. The fact that the Lord commanded Vaayu is quoted from Brahmanda Purana by Acharya in Bhagavata Taatparya (8/7/19)

Shiva came to be known as Neelakanta

स तत् पिबत् कण्ठगतेन तेन
निपातितो मूर्च्छित आशु रुद्रः ।

हरेः करस्पर्शबलात् स सञ्ज्ञा
मवाप नीलोऽस्य गळस्तदाऽसीत् ॥ १५ ॥

sa tat pibat kantagatena tena
nipaatito moorchita aashu rudra: |
hare karasparshabalaat sa sanjnaa-
mavaapa neeloasya galastadaaaseet ||15||

When Shiva drank this 'Haalahala' poison it remained in his throat. It made him unconscious. He woke up with the touch of Sri Hari. His throat became blue.

Special Notes:

1. Shiva had taken a very minute portion of the poison. The quantity was so little that it could not even reach the stomach. Yet he fell unconscious. It remained in his neck and turned it blue. Thus Shiva became Neelakanta. He is also known as Nanjunda.

Poison was from Vaayu Deva

अथ त्वदाज्ञां पुरतो निधाय
निधाय पात्रे तपनीयरूपे ।
स्वयं च निर्म्मथ्य बलोपपन्नं
पपौ स वायुस्तदु चास्य जीर्ण्णम् ॥ १६ ॥

atha twadaajnaam purato nidhaaya
nidhaaya paatre tapaneeyaroope |
swayam twanirmatthya balopapannam
papau sa vaayustadu taasya jeernnam ||16||

Then respecting Your command Vaayu kept the poison in a golden bowl and drank that poison with full potency and digested it.

Special Notes:

1. Shiva is popularly known as Nanjunda and Neelakanta. In Bharata and Bhagavata it appears that Shiva drank the poison. However Sri Vadiraja Swami says that Rig Veda Vaayu Suktha mantra it clearly states that Vaayu only drank the 'haalahala' poison.

'Vaayurasmaa upaamantat pinashtismaa kunannama |
Keshi vishasya paatrena yad rudrenaa pibhat ṡaha ||

'Vaayu: rudrena saha apibat' – Vaayu drank the poison, Rudra also. 'Saha' is used to denote 'less important.' Therefore the usage of 'saha' brings out the importance of Vaayu and less importance of Rudra. It is just like saying that the Guru came with the 'sishya' (disciple). Vaayu: asmai upamanthaat'- Vaayu squeezed the poison for Shiva; which means he removed the essence and made it mild. Shiva drank very little of the mild poison. Vaayu drank all the poison as it was. 'Kunnaamaa' – For Vaayu who puts 'Ku' wicked Kali and others in 'nannamaa' (special hells) it is no big deal to digest the 'haalahala' poison which although is 'abhimanya' (symbolizes) by Kali. 'Vaayu' means 'always on the move.' Unlike Shiva Vaayu did not fall unconscious after drinking the poison, but was on the move. Shiva came to be known as 'Rudra' - which means he was unable to bear the potency of the poison and began to wail. 'Vaayu is described as 'Keshi' – 'ka' - embodiment of bliss; Eesha – Master Sri Hari who was always within him. Thus in spite of drinking the poison, Vaayu was serene. Although 'Shrutis' clearly state this Puranas do not disclose it to maintain secrecy. As Devas are enlightened souls, they with due respect worship the Lord with these statements.

अत्यल्पपानाच्च बभूव शूला
शिवस्य शीर्ष्णश्च करावशिष्टम् ।
अभूत् कलिः सर्वजगत्सु पूर्णो
पीत्वा विकारो न बभूव वायोः ॥ १७ ॥

atyalpapaanaacca babhoova shoolaa
shivasya sheershnashca karaavashishtam |
abhoot kali: sarvajagatsu poornnam
peetwaa vikaaro na babhoova vaayo: ||17||

In spite of drinking very little poison Shiva developed headache. He still had some poison left in his hand. It spread in this world everywhere as Kali's body. Later Vaayu who drank all the remaining poison remained totally unaffected.

Special Notes:

1. The poison given to Shiva was very very little. Even that was very much diluted by Vaayu Deva. Moreover Shiva did not consume the entire portion given to him. The consequences on Shiva were bad even with that little

amount. Therefore Shiva kept 'chandra' on his head and came to be known as Chandramouli. He also came to be known as 'Abhisheka priya' as he constantly likes water to be poured on his head for cooling. However Vaayu Deva who drank the major portion without any dilution remained unaffected. He digested it completely. This brings out the hierarchy 'tatva' among Shiva and Vaayu.

2. 'Kaalakoota' abhimaani daitya is Kali. He had boon from Brahma. That is why Shiva was affected. However Vaayu is 'future Brahma' (Bhavi Brahma). Therefore he could digest it easily.

कलेः शरीरादभवन् कुनागाः
सवृश्चिकाः श्वापदयातुधानाः ।
अथ त्वयाऽब्धौ तु विमथ्यमाने
सुराऽभवत् तामसुरा अवापुः ॥ १८ ॥

kale: shareeraadabhavan kunaagaa:
savrushcikaa: shwaapadayaatudhaanaa: |
atha twayaaabdhau tu vimathyamaane
suraaabhavat taamasuraa avaapu: ||18||

The poison which was Kali's body was born poisonous creatures like serpents, scorpions, tigers, etc. Raakshasas were born. Also as You churned 'alcohol' emerged. Asuras took it.

Special Notes:

1. The asuras accepted the 'alcohol' that is why they did not succeed in getting the 'amruta.' (nectar of longevity).

Ucchaisravas and Airavata were born

उच्चैःश्रवा नाम तुरङ्गमोऽथ
करी तथैरावतनामधेयः ।
अन्ये च दिक्पालगजा बभूवुर्वरं
तथैवाप्सरसां सहस्रम् ॥ १९ ॥

uccai:shravaa naama turangamoatha
karee tathairaavatanaamadheya: |
anye ca dikpaalagajaa babhoovurvaram
tathaivaapsarasaam sahasram ||19||

The horse called 'Ucchaishravas' emerged. 'Airavata' elephant also emerged. Other elephants belonging to devatas of various directions emerged. Then thousand apsaras were born.

Special Notes:

1. As the name indicates 'Ucchaishravas' the horse has ears which are upright and long. It is white with seven faces. It is the best among the horses. It has Lord's vibhooti roopa.
2. Airavata is a white elephant which stands in the East direction holding the Earth. It has four tusks. It sucks air from its trunk and blows it in a well calculated way in all directions and protects the world. Similarly there are elephants on all other directions. 'Pundareeka' in Aagneya (South east); Vaamana , dakshina (South); Kumuda, Nirutya (South West); Anjana, Pashchima (West); Pushpa danta, Vaayavya (North west); Supratheeka, uttara, (North); and Saarvabhauma, Eeshaanya, (North East). They also emerge during the churning of the Ocean.
3. It is said that Indra who was seated on the Airavata was cursed by Durvaasa. Then how did it emerge from the ocean now? Similarly Chandra is said to have emerged from Atri muni's eyes. Now how did he emerge from the ocean? Airavata, Chandra are all Devatas. They are born several times in different 'amshas.' Therefore there is no contradiction. Also Airavataa etc. are names of high quality species of elephants. Also not all Apsaras are born during Churning of the ocean. As Vaayu Purana says Brahma's Manasaputris belong to a kula called 'Aahoota.' Agni kanyas belong to 'Oorjaa kula.' Likewise there are 14 Apsara kulas. Those who have come from the milky ocean are known as 'Amrutaa'. Some of the Apsaras also belong to 'asuras.' They are born as Apsara due to penance and boon. Those who are natural are 'Brahmavaadinis.' Thay are Mahayogis. They do not have any body as their particular husband. They are 'aniyata patis.'

तथाऽयुधान्याभरणानि चैव
दिवौकसां पारिजातस्तरुश्च ।
तथैव साक्षात् सुरभिर्निशेशो
बभूव तत् कौस्तुभं लोकसारम् ॥ २० ॥

tathaaayudhaanyaabharanaani caiva
divaukasaam paarijaatastarushca |
tathaiva saakshaat surabhirnnishesho
babhoova tat kaustubham lokasaaram ||20||

In similar manner weapons of Devatas, ornaments, Paarijata tree, also emerged. Mukhya Kamadhenu also was born. Chandra and the most precious gem Kaustubha also emerged.

Special Notes:

1. 'Mukhya Kaamdhaenu' means 'Surabhi.' Nandini who was with Vasishta and several other such kamadhenus belong to this lineage.

Manifestation of Lakshmi and Dhanvantri

अथेन्दिरा यद्यपि नित्यदेहा बभूव तत्रापरया स्वतन्वा ।
ततो भवान् दक्षिणबाहुना सुधाकमण्डलुं कलशं चापरेण
प्रगृह्य तस्मान्निरगात् समुद्राद् धन्वन्तरिर्नाम हरिन्मणिद्युतिः ॥ २१ ॥

athendiraa yadhyapi nityadehaa babhoova tatraaparayaa swatanwaa |
tato bhavaan dakshinabaahunaa sudhaakamandalum kalasham caaparena |
pragrihya tasmaanniragaat samudraad dhanwantarirnnaama harinmanidhyuti: ||21||

Later, MahaLakshmi, who although eternally present in her form (Nithyaswaroopaa) appeared from Ksheera samudra . Then You emerged from the Ksheera samudra as Dhanvantri with the effulgence of 'Indraneela mani', holding 'Kamandalu to serve the Amruta' in your right palm and 'kalasha filled with Amruta' in Your left palm.

Special Notes:

1. 'The 'Sudhakamandalu' referred in the sloka is not the 'kalasha' filled with 'Amruta' the divine nectar. As expressed in the next sloka, the demons snatch away the 'kalasha' filled with 'amruta' and not the 'sudhakamandalu.' Therefore it denotes that it is a vessel which is used only to serve the 'amruta' and not the one which is filled with 'amruta.' If it was filled, then the demons would have definitely snatched it away. It is later said, 'sudhaabaram kalasham' – nectar filled kalasha. *(Sri Vadiraja Swami)*

2. Although Acharya's 'Tantrasaara' describes 'Chandraugakaanteem' as 'effulgence equivalent to several moon' it is not contradictory to "effulgence of Indraneelamani.' Coluor is 'Indrameelamani' and the effulgence is like several moons.' – **'shyaamavadhaate jagadekasaare swanantaadika**

kaanti kaante' has been described earlier in Nirnaya (4-12) *Taamraparneeya*

Dhanvantri once again appears in Puroorava vamsha. Both are Ayurveda shaastra pravartakas. (propagaters).

Asuras snatch away the 'amruta kalasha'

ततो भवद्धस्तगतं दितेःसुताः
सुधाभरं कलशं चापजह्रुः ।
मुक्तं त्वया शक्तिमताऽपि दैत्यान्
सत्यच्युतान् कारयता वधाय ॥ २२ ॥

tato bhavaddhastagatam dite: sutaa:
sudhaabharam kalasham caapajahru: |
muktam twayaa shaktimataaapi daityaan
satyachyutaan kaarayataa vadhaaya ||22||

Then the 'kalasha filled with amruta' which was held in your palm was snatched away by the asuras. Although You have the capability, You chose to let it go to bring out their true nature of 'not keeping their word' (satya brashtaru) so that You could kill them in future.

Special Notes:

1. Devas and asuras had made an agreement earlier that they would 'share' the 'amruta' equally among themselves. However the 'asuras' according to their true intrinsic nature did not keep up the promise. The Lord remained neutral in spite of having the capacity to stop them to expose their real colour to the world. This is quoted in the 'Brahmanda Purana.'

Sri Hari's Mohini Roopa

ततो भवाननुपममुत्तमं वपु
बर्भूवदिव्यप्रमदात्मकं त्वरन् ।
श्यामं नितम्बार्पितरत्नमेखलं
जाम्बूनदाभाम्बरभृत् सुमद्ध्यमम् ॥ २३ ॥

tato bhavaananupamamuttamam vapurbabhoova
divyapramadaatmakam twaran |

shyaamam nitambaarppitaratnamekhalam
jaamboonadaabhaambarabhrit sumadhyamam ||23||

At that time You immediately became a lady with unparalleled beauty. That form was 'blue' had a slim waist wearing a gem studded waist band. You were wearing a golden hued saree.

Special Notes:

1. Instead of saying, **'stree roopamadbhutam kritvaa'** 'He took the form of a Lady' as in Mahabhaarata, it is said – 'He became a lady' which shows there is no difference from Him and His body. *Sri Vadiraja swami*
2. Lord did not disguise as a lady. He became a lady! He has both male and female forms.

बृहन्नितम्बं कलशोपमस्तनं
सत्पुण्डरीकायतनेत्रमुज्ज्वलम् ।
समस्तसारं परिपूर्णसद्गुणं
दृष्ट्वैव तत् सम्मुमुहुः सुरारयः ॥ २४ ॥

brihannitambam kalashopasamastanam
satpundareekaayatanetramujjwalam |
samastasaaram paripoornnasadgunam
drishtvaiva tat sammumuhu: suraaraya: ||24||

The Lord's lady form having broad waist, breasts like 'kalasha' lotus like wide eyes, bright, unmatched, full of auspiciousness on seeing which the 'asuras' were enticed.

परस्परं तेऽमृतहेतुतोऽखिला विरुद्ध्यमानाः प्रददुः स्म ते करे ।
समं सुधायाः कलशं विभज्य निपाययास्मानिति वञ्चितास्त्वया ॥ २५ ॥

parasparam teamritahetutoakhilaa
virudhyamaanaa: pradadu: sma te kare |
samam sudhaayaa: kalasham vibhajya
nipaayayaasmaaniti vancitaastwayaa ||25||

All those who were deceived by You were fighting for the 'amruta.' They gave the 'kalsha' in your hands asking You to distribute it among them.

Special Notes:

1. The asuras were fighting among themselves as to who would have it first. But did not drink it. It is clear that one needs to have God's grace for everything. What has been got cannot be enjoyed without God's grace is the 'tatva' of this episode.

धर्म्मच्छलं पापजनेषु धर्म्म इति त्वया ज्ञापयितुं तदोक्तम्।
यद्यत् कृतं मे भवतां यदीह संवाद एवोद्विभजे सुधामिमाम्॥ २६॥

dharmacchalam paapjaneshu dharma
iti tvaya jnaapayitum tadoktam |
yadyat kritamme bhavataam yadeeha
samvaada evodvibhaje sudhaamimaam || 26 ||

In order to show that 'Deceiving the undeserving in order to protect 'Dharma' is 'Dharma'. You said, 'If You agree to whatever I do then I will distribute it.'

Special Notes:

1. 'Dharmachalam' means to deceive in order to protect 'Dharma.'

यथेष्टतोऽहं विभजामि सर्वथा न विश्वसध्वं मयि केनचित् कचित्।
इति प्रहस्याभिहितं निशम्य स्त्रीभावमुग्धास्तु तथेति तेऽवदन् ॥ २७॥

yatheshtatoaham vibhajaami sarvathaa
na vishwasadhwam mayi kenacit kwacit |
iti prahasyaabhihitam nishamya
streebhaavamugdhaastu tatheti teavadan ||27||

Asuras being enticed by female charm agreed when You smiled and said 'I will distribute it according to my wish. For any reason do not repose any faith in Me.'

Special Notes:

1. Mohini did not speak the truth when she said she will distribute the 'amruta' among the asuras. It was done to preach to the world that Straight forward behavior will not help with the wicked. Later she also said 'Do not repose faith in Me' – These words were spoken to tell that 'Vishnu's words never fail.' *Sri Vadiraja Swami*
2. Asuras agreed because they were overcome with female charm.

ततश्च संस्थाप्य पृथक् सुरासुरां
स्तवातिरूपोच्चलितान् सुरेतरान् ।
सर्वान् भवद्दर्शिन ईक्ष्य
लज्जिताऽस्म्यहं दृशो मीलयतेत्यवोचः ॥ २८ ॥

tatashca samsthaapya pruthak suraasuraan-
stawaatiroopoccalitaan suretaraan |
sarvaan bhavaddarshana eekshya lajjitaa-
asmyaham drusho meelayatetyavoca: ||28||

Then the Devas and asuras were made to sit separately, and You spoke to asuras whose minds were agitated with Your matchless beauty, 'I feel shy by the way you are all sensually gazing at me. So close your eyes.'

Specail Notes:

1. It is but right to say that Sri Hari felt shy when asuras looked at Him sensually. It is good quality if someone feels diffident being looked at by the wicked. Therefore Sri Hari feeling 'Shy' cannot be construed as 'false'. Devas perceive this form as 'Jagan maatha' – Mother of the entire Universe. Therefore Mohini does not instruct them to close their eyes. *Sri Vadiraja Swami*

Rahu lost his head

निमीलिताक्षेष्वसुरेषु देवता
न्यपाययः साध्वमृतं ततः पुमान्
क्षणेन भूत्वा पिबतः सुधां शिरो
राहोर्न्यकृन्तश्च सुदर्शनेन । ॥ २९ ॥

nimeelitaaksheshwasureshu devataa
nyapaayaya: saadhwamrutam tata: pumaan |
kshanena bhootwaa pibata: sudhaam shiro
raahornyakrintashca sudarshanena ||29||

While the asuras had closed their eyes, You gave the 'amruta' nicely to the Devas. Then within second You became 'purusha' (Male form) and with the Sudarshana beheaded Rahu who was drinking the 'amruta.'

Special Notes:

1. Rahu was born to Kashyapa Muni through his wife Simhika. He was an 'asura'. Asuras had taken the 'alcohol' which had emerged during the churning of the ocean. Asuras are eligible only for that. However Rahu disguised as Devas sat in their row desirous of 'amruta.' He was of course scared. He sat at the end. The Lord became 'Purusha' and beheaded him. *Sri Vadiraja Swami*

तेनामृतार्थं हि सहस्रजन्मसु प्रतप्य भूयस्तप आरितो वरः ।
स्वयम्भुवस्तेन भवान् करेऽस्य बिन्दुं सुधां प्रास्य शिरो जहार ॥ ३० ॥

tenaamrutaartham hi sahasrajanmasu
pratapya bhooyastapa aarito vara: |
swayambhuvastena bhavaan kareasya
bimdum sudhaam praasya shiro jahaara ||30||

Rahu had done penance in thousand births and had received boon from Brahma. That is why You served him a drop of 'amruta' and then beheaded him.

Special Notes:

1. Instead of serving the 'amruta' and cutting his head, Lord could have avoided serving him. This doubt can be cleared in this sloka that Rahu had done rigorous penance over several births and had gained a boon from Brahma that the 'amruta' should fall in his mouth .

2. Lord never fails Brahma's boons. That is why Amruta was dropped in his hands but beheaded before it went down the gullet. The boon was to get 'amruta' not to drink it'! Therefore Brahma's boon also was made to come true.

3. This is an example of asuras being deceived. It also shows their foolishness. He thought 'After getting 'amruta' is it difficult to drink?' Nevertheless one should be aware that God's grace is absolutely essential 'to get', 'to drink' and even 'to digest.'

Rahu Graha

शिरस्तु तस्य ग्रहतामवाप सुरैः
समाविष्टमथो सबाहुः ।

क्षिप्तः कबन्धोऽस्य शुभोदसागरे
त्वया स्थितोऽद्यापि हि तत्र सामृतः ॥ ३१ ॥

shirastu tasya grahataamavaapa surai:
samaavishtamatho sabaahu: |
kshipta: kabandhoasya shubhodasaagare
twayaa sthitoadyaapi hi tatra saamrita: ||31||

Rahu's head alone with Devatas 'aavesha' became 'Graha.' Then You threw the body with the hands into the ocean. Since it had 'amruta' it remains even today without being destroyed.

Special Notes:

1. Devatas entered Rahu's head . Since a drop of amruta had entered his body it also remained without being destroyed. It is but Lord's feat to have killed Rahu and yet made his body and head remain without dying!
2. The head is the representation for both the grahas 'Rahu and Kethu.' In the head of Rahu along with 'Rahu' there are hundred devas known as 'Kethu'. 'Rahu' and 'kethu' both the grahas are present in 'rahu' itself. Only the 'head' is known as the 'Graha' says Srimadhacharya.
3. The 'havis' offered during 'yajna' are accepted by "Kethu Devatas.' 'asuras' do not have right over these offerings. His special presence is only during 'full moon' (Pournami) and 'New moon' (Amavasya). He shows hatred towards Sun and Moon. He gets offerings from 'Avaishnavas.' *Sri Vadiraja Swami*
4. Shiva who drank the 'haalahala' poison did not die. He became popular as 'Neelakanta' and became worthy of worship. However 'rahu' who drank 'amruta' died within seconds. Shiva did not die because it was given by Vaayu. Is not Vaayu embodiment of 'Amruta!' To Rahu 'Amruta' had come from 'Mohini.' Devas also received the 'amruta' from Mohini. But the difference was in their perception. Thus while it became a curse on Rahu, it elevated the Devas.

The influence of kali

अथासुराः प्रत्यपतन्नुदायुधाः समस्तशस्ते च हतास्त्वया रणे ।
कलिस्तु स ब्रह्मवरादजेयो ह्युते भवन्तं पुरुषेषु संस्थितः ॥ ३२ ॥

athaasuraa: pratyapatannudaayudhaa:
samastashaste ca hataastwayaa rane |
kalistu sa brahmavaraadajeyo
hyrite bhavantam purusheshu samsthita: ||32||

Later the asuras came to attack with weapons. They all died in Your hands. Because of boon from Brahma, Kali alone cannot be defeated by anyone else except You. Therefore he has made a permanent place in humans.

Special Notes:

1. Lakshmi, Brahma- Vaayu, and their consorts Saraswati – Bharati are known as 'Para Shukla Trayaru. They win over Kali with the grace of God. That is why it is not mentioned separately. Kali is present in 'Rudra and other Devatas. But it is temporary. He permanently resides only in humans. That is why it is mentioned separately. *Sri Vadiraja Swami*

तस्यार्द्धदेहात् समभूदलक्ष्मी स्तत्पुत्रका दोषगणाश्च सर्वशः ।
अथेन्दिरा वक्षसि ते समास्थिता त्वत्कण्ठगं कौस्तुभमास धाता ॥ ३३ ॥

tasyaardhadehaat samabhoodalakshmee-
statputrakaa doshaganaashca sarvasha: |
athendiraa vakshasi te samaasthitaa
twatkantagam kaustubhamaasa dhaataa ||33||

Kali's better half who is 'Alakshmi' and their children who are all 'abhimaanis' of all 'doshas' (defects) came out of the milky ocean. Later Mahalakshmi emerged and resided in Your chest. Kaustubha gem for which 'abhimaani' is Brahma decorated Your neck.

Special Notes:

1. She is known as 'A-Lakshmi' and is 'abhimaani' for Poverty. Her children are all bad and 'abhimaani' for defects like 'kaama, krodha etc.' However those who have taken shelter in Lakshmi Narayana, this 'alakshmi' and her sons will not cause any harm.
2. While Mahalakshmi is 'abhimaani' for good wealth, 'Alakshmi' is abhimaani' for wealth got by wrong means. In Ramayana she was born as,Manthara, and stopped Sri Rama's coronation. Mahalakshmi is consort of Supreme Narayana and 'Alakshmi' is consort of the worst soul Kali.

The spirit of 'amruta praashana.'

यथाविभागं च सुरेषु दत्तास्त्वया तथाऽन्येऽपि हि तत्र जाताः ।
इत्थं त्वया साध्वमृतं सुरेषु दत्तं हि मोक्षस्य निदर्शनाय ॥ ३४ ॥

yathaavibhaagam ca sureshu dattaa-
stwayaa tathaaanyeapi hi tatra jaataa: |
ittam twayaa saadhwamrutam sureshu
dattam hi mokshasya nidarshanaaya ||34||

All the other gems which emerged from the ocean were distributed by You to all in a fitting manner. Thus You made only the Devatas partake the 'amruta' as a forerunner to Moksha.

Special Notes:

1. Other gems means Airavata, Uchaishravas, Paarijatha, Apsaras, were given to Indra. The seven elephants were given to Agni and other seven 'Dig paalaka devatas. Similarly all the ornaments, and weapons were given to the Devatas according to what they deserve. Knowing the mind of his son in law Sri Hari, Varuna Deva, father of Lakshmi, during her marriage distributed all the gems as gifts to the Devatas says Sri Vadiraja Swami.

भवेद्धि मोक्षो नियतं सुराणां नैवासुराणां स कथञ्चन स्यात् ।
उत्साहयुक्तस्य च तत् प्रतीपं भवेद्धि राहोरिव दुःखरूपम् ॥ ३५ ॥

bhaveddhi moksho niyatam suraanaam
naivaasuraanaam sa kathancana syaat |
utsaahayuktasya ca tatprateepam
bhaveddhi raahoriva du:kharoopam ||35||

The Devas are assured of Moksha. Those with wickedness like the 'asuras' will never attain 'Moksha.' There is no point in them striving for 'Moksha.' They will also become like Rahu and suffer sorrow.

Special Notes:

1. 'Maayabhiruthsisrupasta Indra dhyaamarurukshata:||
   Ava dasyum rathoonuthaa: || *(Rig Veda)*
2. Aarurukshanti maayaabhiruthsisripsanti ye divam |
   Than dasyoon vidhunomyagna
   poorvasmaaccha padaadada: || *(Bhagavata)*

If one tries to attain divine positions and also desires to attain heavens by deceitful means, such demons will be pushed by Me to even much lower status than what they are in.

Aasureem yonimaapanna moodaa janmani janmani |
Maamapraapyaiva kounteya tato yaantyaadhamam gatim || BG

Those with demonic qualities will be born in every birth as 'asuras' and harbor hatred for Me and unable to reach Me will fall into deep hells.

Paraa poorveshaam sakhyaa vrinakti vitarturaano apariebhireti | (Rig Veda)

Although Daithyas possess Bhakti it will be destroyed by Sri Hari and Devas will be given Moksha.'

'Truth' lost due to Kali

कलिस्त्वयं ब्रह्मवरादिदानीं
विबाधतेऽस्मान् सकलान् प्रजाश्च ।
अज्ञानमित्थ्यामतिरूपतोऽसौ
प्रविश्य सज्ज्ञानविरुद्धरूपः ॥ ३६ ॥

kalistwayam brahmavaraadidaaneem
vibaadhateasmaan sakalaan prajaashca |
ajnaanamitthyaamatiroopatoasau
pravishya sajnaanaviruddharoopa: ||36||

Kali who is opposed to 'True knowledge,' due to Brahma's boon enters all people in the form of 'ajnaana' (ignorance) and 'mityajnaana' (false knowledge) and misleads them.

Special Notes:

1. 'Now he influences' means Kali like a devil enters the mind of all except the 'para shukla trayaru' and spoils them. He has Brahma's boon. On top of it there is curse by Gautama Muni. He also has got 'halahala poison.' It is like feeding a monkey with alcohol, which stung by a scorpion and top of it possessing 'pishaacha aavesha' - how would it behave? Is it possible to describe? Similarly Kali is like a monkey. Brahma's boon is like giving him alcohol. Gautama's curse is like scorpion's sting. Spreading of the poison is like 'pishaachi aavesha.'

त्वदाज्ञया तस्य वरोऽब्जजेन दत्तः स आविश्य शिवं चकार ।
कदागमांस्तस्य कुयुक्तिबाधान् नहि त्वदन्यश्चरितुं समर्थः ॥ ३७ ॥

twadaajnayaa tasya varoabjajena
datta: sa aavishya shivam cakaara |
kadaagamaamstasya kuyuktibaadhaan
na hi twadanyashcaritum samartha: ||37||

Brahma granted him the boon on Your command. Therefore he entered Shiva and made shaastras deceptive. There is none else than You who is capable of opposing Him.

Special Notes:

1. Vaayu deva is capable of destroying Kali. That is why in Kali yuga he takes avatara in Kaliyuga as per Lord's command and opposes him. However he cannot do it independently. Only Hari is capable of this.

वेदाश्च सर्वे सहशास्त्रसङ्घा उत्सादितास्तेन न सन्ति तेऽद्य ।
तत् साधु भूमाववतीर्य्य वेदानुद्धृत्य शास्त्राणि कुरुष्व सम्यक् ॥ ३८ ॥

vedaasca sarve sahashaastrasanghaa
utsaaditaastena na santi teadhya |
tat saadhu bhoomaavavateeryya vedaa-
nuddhrutya shaastraani kurushwa samyak ||38||

Along with the 'shaastras' the entire Vedas are also corrupted by Kali. The pure form is unavailable today. Therefore you take avatara on earth and set right everything that is misleading by composing 'sat shaastras' – True facts as they are.

Special Notes:

1. The curse that was given by Gautama rishi, who is gem among the Vaideekas that 'true knowledge should go into oblivion' was due to 'kali's influence. Therefore it can be said that kali was the cause for the disappearance of 'true knowledge. Gautama could have cursed his disciples directly. Instead he tainted the 'shaastras' by saying 'let 'true knowledge disappear.' This was due to Kali's influence on him.
2. Corruption of Vedas means to insert wrong information in the original text or to remove certain portions of the original text etc. It also means showing indifference in its study.

3. Shaastra samooha means works composed by Badarayana (Vedavyasa) which are Brahma Sootra, Bharata, Puranas, Vedas means Rig veda and others, including Pancharatras. Pancharaatras are not 'anaadi' They were composed. It was composed by the Lord during the beginning of creation and therefore he does not re do it as Vedavyasa. 'At present times Vedas and Pancharatras' are not available' means they are not known in its true format. Therefore Vyasa had to restore them along with composition of Bhaarata, Puranas and Brahma Sootras.

अदृश्यमज्ञेयमतर्क्यरूपं
कलिं निलीनं हृदयेऽखिलस्य ।
सच्छास्त्रशस्त्रेण निहत्य शीघ्रं
पदं निजं देहि महाजनस्य ॥ ३९ ॥

adrushyamajneyamatarkyaroopam
kalim nileenam hrudayeakhilasya |
sacchaastrashastrena nihatya sheeghram
padam nijam dehi mahaajanasya ||39||

Kali is invisible. He cannot be comprehended nor his form imagined. He is in everyone's heart. Kick him out with Your 'satshaastras' and grace Your abode quickly to Your devotees.

Special Notes:

1. With the help of 'shaastras' if 'ajnana' (ignorance) and 'mityajnaana' (wrong knowledge) is removed kali who is embodiment of ignorance will get destroyed. That is destruction of Kali.

Devatas prayer to the Lord

ऋते भवन्तं नहि तन्निहन्ता
त्वमेक एवाखिलशक्तिपूर्णः ।
ततो भवन्तं शरणं गता वयं
तमोनिहत्यै निजबोधविग्रहम् ॥ ४० ॥

rute bhavantam nahi tam nihantaa
twameka evaakhilashaktipoornna: |
tato bhavantam sharanam gataa vayam
tamonihatyai nijabodhavigraham ||40||

None else other than You who can kill Kali. Only You are Omnipotent. Therefore we have surrendered to You who are embodiment of jnaana for removing ignorance.

Special Notes:

1. Sri Hari as Kalki is popularly known to be destroyer of Kali. Therefore only He can kill him. *Sri Vadiraja Swami.*

इतीरितस्तैरभयं प्रदाय
सुरेश्वराणां परमोऽप्रमेयः ।
प्रादुर्बभूवामृतभूरिळायां
विशुद्धविज्ञानघनस्वरूपः ॥ ४१ ॥

iteeritastairabhayam pradaaya
sureshwaraanaam paramoaprameya: |
praadurbabhoovaamrutabhoorilaayaam
vishuddhavijnaanaghanaswaroopa: ||41||

When Devatas prayed in this manner the Lord who is the embodiment of 'pure knowledge' and one who is the shelter to all 'muktas' and one who is unparalleled, Supreme Sri Hari blessed all the Devas and incarnated on this earth.

Special Notes:

1. According to the prayers from the Devatas in order to destroy Kali Sri Hari incarnated as Sri Vedavyasa. He was not born like others. Is it possible for Sri Hari who is the shelter for all the Muktas to be born? That is why it is referred as 'avataara.' That is why it is said 'Praturbhaava.' *Sri Vadiraja Swami*

वसिष्ठनामा कमलोद्भवात्मजः
सुतोऽस्य शक्तिस्तनयः पराशरः ।
तस्योत्तमं सोऽपि तपोऽचरद्धरिः
सुतो मम स्यादिति तद्धरिर्ददौ ॥ ४२ ॥

vasishthanaamaa kamalodbhavaatmaja:
sutoasya shaktistanaya: paraashara: |
tasyottamam soapi tapoacaraddhari:
suto mama syaaditi taddharirddadau ||42||

Brahma's son is Vasishta. Vasishta's putra is Shakthi. Shakthi's son is Paraashara. Paraashara wanted Sri Hari as his son and thus performed penance. Sri Hari gave him that boon.

Special Notes:

1. Vasishta is Brahma's 'manasa putra.' He is husband of Arundati who is daughter of Kardama Prajaapati. Among his hundred sons Shakthi is the eldest. Due to enmity with Vishwamitra he lost his hundred sons. When Shakti muni died his wife Adhrishyanti was pregnant. She gave birth to Paraashara Muni.

उवाच चैनं भगवान् सुतोषितो
वसोर्म्मदीयस्य सुताऽस्ति शोभना ।
वने मृगार्त्थं चरतोऽस्य वीर्य्यं
पपात भार्य्यां मनसा गतस्य ॥ ४३ ॥

uvaaca chainam bhagavaan sutoshito
vasormadeeyasya sutaaasthi shobanaa |
vane mrigaartham carathoasya veeryyam
papaatha baaryyam manasaa gatasya ||43||

The Lord being pleased with Paraashara told him: 'My devotee Vasu Chakravarthi has a blessed(punyavathi) daughter. While he was roaming in the forest during hunting he was reminded of his wife and therefore semen got ejaculated.

Special Notes:

1. Vasu Chakravarthy was king of 'Puru Vamsha.' Having developed sense of renouncement he relinquished his weapons and began to live in an ashram , Indra and other devas came and changed his mind and made him the king of Chedi desha.They said, **'oodhaa: prithivyaa yo deshastamaavasa naraadipa'** – Kingdom of Chedi is like the 'milking udder' of the Earth. You remain there and rule the kingdom.' 'Being the udder of the earth' is referred to as 'Parashurama Bhoomi' which is facing North is in the shape of a cow and its 'udder' is area around 'Basarooru' which was 'Chedi Kingdom describes Sri Vadiraja Swami in Lakshalankara.
2. Being pleased with his 'dharmic' inclination Indra gifted him with an excellent aerial vehicle, and Vaijayanti Mala. He was also given a divine stick which

came to be known as 'Indradwaja.' Thus he was flying high on the aerial vehicle and came to be known as 'Uparichara Vasu.'

3. Daughter of River Shukthimathi was Girikaa and she was Vasu's consort. One day when he wanted to enjoy union with his wife, on command from Pitru Devatas and request from his people, he was forced to leave to the forest to hunt some wild animals which were causing trouble. Even while hunting he was thinking of his wife and thus his semen got ejaculated.

Sathyavati's history

तच्छ्येनहस्ते प्रददौ स तस्यै दातुं
तदन्येन तु युद्ध्यतोऽपतत् ।
जग्रास तन्मत्स्यवधूर्य्यमस्वसु
र्जलस्थमेनां जगृहुश्च दाशाः ॥ ४४ ॥

taccyenahaste pradadau sa tasyai
daatum tadanyena tu yudhyatoapatat |
jagraasa tanmatsyavadhooryamasvasu-
rjalasthamenaam jagruhushca daashaa: ||44||

He sent the semen to his wife through a vulture. However that vulture due to fight with another vulture the semen got dropped in the river Yamuna. It was swallowed by a female fish. The fish was caught by fishermen.

Special Notes:

1. It was no ordinary fish. An apsara by name Adrikaa was born as a fish due to curse by Brahma. She was Amaavasu's wife. The semen which was swallowed by her began to grow in her. She was caught by the fishermen. Knowing her to be pregnant, the fishermen took care of her.

तद्गर्भतोऽभून्मिथुनं स्वराज्ञे
न्यवेदयन् सोऽपि वसोः समर्प्पयत् ।
पुत्रं समादाय सुतां स तस्मै
ददौ सुतोऽभूदथ मत्स्यराजः ॥ ४५ ॥

tadgarbhatoabhoonmithunam swaraajne
nyavedayan soapi vaso: samarppayat |
putram samaadaaya sutaam sa tasmai
dadau sutoabhoodatha matsya raaja: ||45||

Twins, a boy and a girl were born from the fish. The fishermen handed over the babies to their king. He in turn gave the babies to Vasu Raja. The king kept the boy baby for himself and gave the girl baby to the fisherman.

Specail Notes:

1. The king identified them to be his children. Being pleased with the fisher man's honesty the king gave him the girl baby as a gift. The Apsra who was a fish due to the curse regained her original form and left to her abode.

कन्या तु सा दाशराजस्य
सद्मन्यवर्द्धतातीव सुरूपयुक्ता ।
नाम्ना च सा सत्यवतीति तस्यां
तवाऽत्मजोऽहं भवितास्म्यजोऽपि ॥ ४६ ॥

kanyaa tu saa daasharaajasya
sadmanyavardhataateeva suroopayuktaa |
naamnaa tu saa satyavateeti tasyaam
tavaaatmajoaham bhavitaasmyajoapi ||46||

That girl grew up as a beauty in the chief fisherman's house. Her name was Sathyavati. Although I am devoid of any birth I will appear as her son' promised Sri Hari to Paraashara muni.

Union between Satyavati and Parashara

इतीरितश्चक्रधरेण तां मुनिर्जगाम
मार्त्तण्डसुतां समुद्रगाम् ।
उत्तारयन्तीमथ तत्र विष्णुः
प्रादुर्बभूवाऽशु विशुद्धचिद्घनः ॥ ४७ ॥

Iteeritashcakradharena taam munirjagaama
maartaandasutaam samudragaam |
uttaarayamteematha tatra vishnu:
praadurbabhoovaaashu vishuddhacidghana: ||47||

When Sri Chakradaari Hari said this, Paraashara went to meet Satyavati who was (in the job of) rowing boat across the Yamuna which was flowing towards the ocean.He married her and Sri Hari immediately appeared in her who was embodiment of pure knowledge.

Special Notes:

1. In Shankara Bashya of Brahma Sootra an ordinary rishi by name 'Apantaratama' on Sri Hari's command was born as Krishna Dwaipayana. However Nirnaya says that it is 'saakshaat' Lord's avatara. Sri Vadiraja says even Apantaratama was not ordinary rishi but 'saakshaat avataara.'
2. Sri Vadiraja says the word 'ata' in 'nirnaya' indicates the marriage that took place in between. The marriage took place amidst Vasishta, Yajnavalkhya rishis on a dias with 'homa kunda'. King Vasu himself came and performed the 'kanyadaana' as per formalities. It is said so in Bharata. However without knowing this people out of ignorance say that Vyasa was born to virgin Satyavati (without marriage). Therefore Vyasaru is referred as 'Kaaneena.'They have not seen the episode described in Mahabhaarata itself regarding their wedding.

   Kriyaaheenam tu gandharvam na kartavyamanaapadi
   Yadasyaam jaayate putro vedavyaso bhavedrishi:
   Kriyaaheena: katham vipro bhavedcrishirudaaradee: ||

   (MB Adi 64 – 16)

3. Vyasa was born on an island in Yamuna. As soon as he appeared.He became a seven year old boy. His father performed His upanayanam immediately.

Sri Vyasaavatara

विदोपविज्ञानसुखैकरूपोऽ
प्यजो जनान् मोहयितुं मृषैव ।
योषित्सु पुंसो ह्यजनीव दृश्यते
न जायते क्वापि बलादिविग्रहः ॥ ४८ ॥

vidoshavijnaanasukhaikaroopo-
apyajo janaan mohayitum mrishaiva |
yoshitsu pumso hyajaneeva drishyate
na jaayate kwaapi balaadivigraha: ||48||

Sri Hari who is defectless and full of bliss and is never born, appears to be born due as a result of male female union. He is an embodiment of auspicious qualities. He is never born.

Special Notes:

1. It is said 'balaadi vighraha' which means He is embodiment of strength which means that He has the command over everything and thus can make anything to happen. He is immune to all faults.

यथा नृसिंहाकृतिराविरासीत्
स्तम्भात् तथा नित्यतनुत्वतो विभुः ।
आविर्भवद् योषिति नो मलोत्थ
स्तथाऽपि मोहाय निदर्शयेत् तथा ॥ ४९ ॥

yathaa nrusimhaakritiraaviraaseet
stambhaat tathaa nityatanutwato vibhu: |
aavirbhaved yoshiti no malottha-
stathaaapi mohaaya nidarshayet tathaa ||49||

Just as Lord Hari as Narasimha appeared from the pillar He appears from a female as Vyasa. He is not born with the union of reproductive cells. He is 'sarvashakta' Omnipotent. His body is eternal. Yet He appears to be born. It is to deceive the undeserving people.

स्त्रीपुम्प्रसङ्गात् परतो यतो हरिः
प्रादुर्भवत्येष विमोहयन् जनम् ।
अतो मलोत्थोऽयमिति स्म मन्यते
जनोऽशुभः पूर्णगुणैकविग्रहम् ॥ ५० ॥

streepumprasangaat parato yato hari:
praadurbhavatyesha vimohayan janam |
ato malotthoayamiti sma manyate
janoashubha: poornnagunaikavigraham ||50||

Sri Hari to mislead the undeserving appears as is born after union between male and female. This makes sinful people believe that He who is personification of all auspicious qualities to be possessing a body formed due to union for reproduction.

Description of Sri Vedavyasa

द्वीपे भगिन्याः स यमस्य विश्वकृत् प्रकाशते ज्ञानमरीचिमण्डलः ।
प्रभासयन्नण्डबहिस्तथाऽन्तः सहस्रलक्षामितसूर्यदीधितिः ॥ ५१ ॥

dweepe bhaginya: sa yamasya vishvakrit
prakaashate jnaanamareecimandala: |
prabhaasayannandabahistthaaanta:
sahsralakshaamitasooryadeedhiti: ||51||

Sri Hari who is Omnipotent is present radiantly in the island of Yamuna. He has the effulgence which would throw light of knowledge which will light up both in and out and possesses the radiance of thousands and lakhs of Sun's brilliance.

Special Notes:

1. Sri Vedavyasa's brilliance cannot be limited to thousands and lakhs of sun's radiance. He appears with that radiance for different 'adhikaaris.' 'Adhama adhikaaris' perceive Him with thousand sun's radiance. 'Madhyama adhikaaris' perceive Him with a lakh sun's radiance while the 'Uttama adhikaaris' perceive Him with infinite Sun's radiance. It all depends on the power of the perception. That is why it is said '**Sahasra Lakshamita Sooryadeedhiti::**'

अगण्यदिव्योरुगुणार्ण्णवः प्रभुः समस्तविद्याधिपतिर्ज्जगद्गुरुः ।
अनन्तशक्तिर्ज्जगदीश्वरेश्वरः समस्तदोषातिविदूरविग्रहः ॥ ५२ ॥

aghanyaadivyorugunaarnnava: prabhu:
samatavidyaadhipatirjagadguru: |
anantashaktirjjagadeeshvareshvara:
samastadoshaatividooravighraha: ||52||

He is an ocean of infinite attributes, omnipotent, controller of all weapons, Guru for the entire cosmos. He possesses infinite strength, He is master of all masters, He possesses a body which is far away from any flaws.

शुभमरतकवर्ण्णो रक्तपादाब्जनेत्रा
धरकरनखरसनाग्रश्चक्रशङ्खाब्जरेखः ।
रविकरवरगौरं चर्म्म चैणं
वसानस्तटिदमलजटासन्दीप्तजूटं दधानः ॥ ५३ ॥

shubhamarakathavarnno rakthapaadabjanetra-
adharakaranakharasanaaghrashchakrashankaabjarekha: |
ravikaravaragauram carma cainam
vasanastatidamalajataasandeepthajootam dadhaana: ||53||

Vedavyasa has complexion like 'Indraneelamani.' His sole is reddish like lotus as also His eyes, lips, palm, nails and tip of the tongue. Palm and sole have marks of Shanka, Chakra and lotus. Wearing deer skin which is pure like Sun rays. He is having mattedlocks shining like the lightning.

विस्तीर्णवक्षाः कमळायताक्षो
बृहद्भुजः कम्बुसमानकण्ठः ।
समस्तवेदान् मुखतः समुद्गिरन्नन
न्तचन्द्राधिककान्तसन्मुखः ॥ ५४ ॥

vistheernnavakshaa: kamalaayathaaksho
brihadbhuja: kambusamaanakanta: |
samasthavedaan mukhata: samudhgirannna
ntacandraadhikakaantasanmukha: ||54||

Sri Vedavyasa has broad chest, lotus like eyes which are long, having wide shoulders, neck like a conch, preaching the entire Vedas from His mouth, having radiance in the face more than infinite moons.

प्रबोधमुद्राभयदोर्द्वयान्वितो
यज्ञोपवीताजिनमेखलोल्लसन् ।
दृशा महाज्ञानभुजङ्गदष्ट
मुज्जीवयानो जगदत्यरोचत ॥ ५५ ॥

prabodhamudraabhayadorddhvayaanvito
yajnopaveetaajinamekalollassan |
drishaa mahajnaanabhujanga dashta-
mujjeevayaano jagadatyarocata ||55||

Sri Vedavyasa has two hands having 'abhaya and jnana mudra.' (Protector as well as giver of knowledge). Wearing an yagnopaveeta, and Krishnajina (deer skin), rejuvenating those who have fallen victim to the deadly bite of the snake known as 'ignorance.' Such Vedavyasa possessed luminosity that would brighten up the entire world.

Special Notes:

1. The description of Sri Vedavyasa is given in an excellent manner. This description matches the description of the Lord given in the first chapter of the 'Dwadasha Stotra' composed by Acharya Madhva. It clearly indicates

that Sri Vedavyasa is avatara of Lord Himself and not 'some rishi' as believed by many. It also rejects the Sankara's view that Vedavyasa is an ordinary rishi.'

Sri Vedavyasa's Upanayana

स लोकधर्म्माभिरिरक्षया
पितुर्द्विजत्वमाप्याऽऽशु पितुर्ददौ निजम् ।
ज्ञानं तयोः संस्मृतिमात्रतः सदा
प्रत्यक्षभावं परमात्मनो ददौ ॥ ५६ ॥

sa lokadharmmaabhirirakshaaya
piturddhvtijtvamaapyaaashu pithurddhadau nijam |
jnaanam tayo: samsmritimaatrata: sadaa
pratyakshabhaavam paramaatmano dadau ||56||

Desirous of protecting the way of spiritual life of the world immediately that is within seven days of his appearance He received the Upanayana samskaara from his father, He imparted 'True Knowledge' to him. He also gaveword to both His mother and father that he would appear before them any time that they desired.

Vedodhaara Composition of Brahma Sootra and other Shaastras

द्वैपायनः सोऽथ जगाम मेरुं
चतुर्म्मुखाद्यैरनुगम्यमानः ।
उद्धृत्य वेदानखिलान् सुरेभ्यो
ददौ मुनिभ्यश्च यथाऽऽदिसृष्टौ ॥ ५७ ॥

dwaipaayana: soatha jagaama merum
Chaturmukaadhyairanugamyamaana: |
udhrutya vedaanakhilaan surebhyo
dadau munibhyashca yathaaaadisrishtau ||57||

Later Vedavyasa who appeared in the island, went to Meru Mountain followed by Brahma and others and just as it would happen during the beginning of creation He rendered all the Vedas and preached it to devatas and rishis.

सर्वाणि शास्त्राणि तथैव कृत्वा
विनिर्ण्णयं ब्रह्मसूत्रं चकार ।
तच्छुश्रुवुर्ब्रह्मगिरीशमुख्याः
सुरा मुनीनां प्रवराश्च तस्मात् ॥ ५८ ॥

sarvaani shaastraani tataiva kritvaa
vinirnnayam brahmasootram cakaara |
tacchushruvurbrahmagireeshamukhyaa:
sura muninaam pravaraashca tasmaat ||58||

Vedavyasa composed the entire shaastras and composed Brahma sutras as guideline to them. Brahma Rudra and other Devatas and other disciple rishis heard it directly from Him.

Composition of Mahabharata

समस्तशास्त्रार्थनिदर्शनात्मकं
चक्रे महाभारतनामधेयम् ।
वेदोत्तमं तच्च विधातृश
ङ्करप्रधानकैस्तन्मुखतः सुरैः श्रुतम् ॥ ५९ ॥

samastashaastraartanidarshanaatmakam
cakre mahabhaaratanaamadheyam |
vedottamam tacca vidhaatrusha
nkarapradhaanakaistanmukhata: surai: shrutam ||59||

Sri Vedavyasa composed Mahabharata as an illustration to the entire shaastras and also considered to be greater than the Vedas. Even that was heard by Brahma, Rudra and other Devatas from Vedavyasa Himself.

Special Notes:

1. To illustrate the entire shaastras means to bring out the Supremacy of Lord Vishnu and the 'jeevothamatva' (best among all jivas) of Vaayu deva. Sri Krishna was given 'agra pooje' (first honor) during 'Rajasooya Yaaga' which illustrates the Supremacy of Lord Hari. Physical strength was most in Bheema which has been illustrated even from his childhood. He did not die in spite of being given deadliest poison. Escaping from the burning lac house through a tunnel carrying all his brothers and mother on his shoulder

bringing them to safety.Killing Keechaka, Jarasandha etc. who were otherwise invincible are all examples which speak volumes about Bheema and proves his 'jeevothamatva.'

Destruction of Kali

अथो गिरीशादिमनोनुशायी कलिर्म्मर्माराऽशु सुवाङ्मयैः शरैः ।
निकृत्तशीर्षो भगवन्मुखेरितैः सुराश्च सज्ज्ञानसुधारसं पपुः ॥ ६० ॥

atho girishaadimanonushaayee
kalimarmmaaraaashu suvaangmayai: sharai: |
nikrittasheersho bhagavanmukheiritai:
suraashca sajjnaanasudhaarasam papu: ||60||

Good shaastras which emanated like arrows from the Lord's mouth Kali who had housed himself in the minds of Rudra and others got beheaded and died. Devatas enjoyed the nectar of knowledge.

Special Notes:

1. Every sentence of Brahmasootras like arrow pierced Kali.
2. Vedavyasa's Brahmasootra and other works will remove the darkness of ignorance, doubts and wrong knowledge which is present in the form of Kali. Dhanvantri gave 'amruta' to drink rejuvenating physical strength while Vedavyasa gave 'jnaanamruta' for the rejuvenation of the soul.

Composing Bhagavata

अथो मनुष्येषु तथाऽसुरेषु
रूपान्तरैः कलिरेवावशिष्टः ।
ततो मनुष्येषु च सत्सु संस्थितो
विनाश्य इत्येष हरिर्व्यचिन्तयत् ॥ ६१ ॥

atho manushyeshu tathaaasureshu
roopaantarai: kalirevaavasishta: |
tato manushyeshu ca satsu samstito
vinaashya ityesha hariryacintayat ||61||

However Kali in humans and asuras remained in another form without being destroyed. Therefore Vedavyasa thought that he should destroy the Kali in 'Manushyottamaru'

Special Notes:

1. Devatas and rishis heard the 'shaastras' from Lord Vedavyasa Himself and got the Kali in them destroyed. However humans and asuras did not do so. This is because they do not have the competence to hear directly from Him and understand it. Although 'nitya samsaaris and tamo yoghya jivas are fit only for 'mithya jnana'(wrong knowledge) there are 'Manushyottamas' who possess eligibility to understand 'tatvajnana' (true knowledge). Thus thought Sri Vedavyasaru.

ततो नृणां कालबलात् सुमन्द मायुर्म्मतिं कर्म्म च वीक्ष्य कृष्णः ।
विव्यास वेदान् स विभुश्चतुर्द्धा चक्रे तथा भागवतं पुराणम् ॥ ६२ ॥

tato nrinaam kaalabalaat sumanda
maayurmmatim karma ca veekshya Krishna: |
vivyaasa vedaan sa vibhushcaturddhaa
cakre tathaa bhagavatam puranam ||62||

But due to passage of time man suffered short life span, reduced intelligence, limitations in performance of Karma. These were taken notice and Vedavyasa who was Omnipotent classified the Vedas into four divisions and also composed 'puranas' which brings out the Supremacy of Lord Vishnu.

Special Notes:

1. Realising that due to passage of time intelligence level, age, etc.will become reduced in humans and thus the study of these higher values would get limited, Sri Vedavyasa classified the Vedas into four divisions to simplify its study. Moola roopi Narayana had classified the Maha Vedas as Rig, Yajur, Sama and Atharva and Sri Vedavyasa epitomized it further as 'upavedas' respectively.

2. 'Bhagavata' does not mean only Bhagavata but also other 'Vaishnava puranas.'

A worm ruled the Kingdom

येये च सन्तस्तमसाऽनुविष्टास्तांस्तान् सुवाक्यैस्तमसो विमुञ्चन् ।
चचार लोकान् स पथि प्रयान्तं कीटं व्यपश्यत् तमुवाच कृष्णः ॥ ६३ ॥

yeye ca santastamasaaanuvishtaa-
staanstaan suvaakhyayaistamaso vimuncan |
cacaara lokaan sa pathi praayantam
keetam vyapashyat tamuvaacha kishna: ||63||

All the 'sajjanas' who were overcome with 'ignorance' (ajnana); they were given good upadesha by Vedavyasa who went around the world. Once He saw a worm on his path. Her told it thus:

भवस्व राजा कुशरीरमेतत् त्यक्त्वेति नैच्छत् तदसौ ततस्तम्।
अत्यक्तदेहं नृपतिं चकार पुरा स्वभक्तं वृषलं सुलुब्धम् ॥ ६४ ॥

bhavasva rajaa kushareerametat
tyaktveti naichat tadasau tatastam |
atyakta deham nripatim cakaara
puraa swabhaktam vrishalam sulubdham ||64||

'Give up this lowly body and become a king,' told Vedavyasa to the worm. The worm did not agree. Therefore without giving up its body He made it rule a kingdom! In his earlier birth it was a devotee but a shudra and was also miserly.

लोभात् स कीटत्वमुपेत्य कृष्ण प्रसादतश्चाऽशु बभूव राजा।
तदैव तं सर्वनृपाः प्रणेमुर्ददुः करं चास्य यथैव वैश्याः ॥ ६५ ॥

lobhaat sa keetatvamupetya krishna
prasaadatshcaaashu babhoova rajaa |
tadaiva tam sarvanrupaa: pranemu
rddhadu: karam caasya yathaiva vaishyaa: ||65||

Although it was born as a worm for being miserly , with the grace of Vedavyasa it became a king immediately. All kings bowed down to it. They paid their taxes as Vaishyas.

Special Notes:

1. The worm was not blessed simply. In its earlier birth he was a devotee. He was a shudra by caste. Although he possessed all good qualities, he was miserly. It was a big drawback. That is why he had to experience the birth of a worm. Since he was a devotee he could earn the grace of VedaVyasa. 'Saadhana' never goes waste. It is also a fine example for theory of reincarnation.

उवाच तं भगवान् मुक्तिमस्मिं स्तव क्षणे दातुमहं समर्थः।
तथाऽपि सीमार्त्थमवाप्य विप्रतनुं विमुक्तो भव मत्प्रसादात्॥ ६६ ॥

uvaaca tam bhagavaan muktitamasmin-
stva kshane daatumaham samartha: |
tataapi seemaarthamavaapya vipra-
tanum vimukto bhava matprasaadaat ||66||

Bhagavan Vyasa told the worm: 'I can grant salvation to you this very moment. However keeping the rules of 'shaastras' in mind you have to get a body of a Brahmin and with my grace attain Mukti.'

Special Notes:

1. Shaastras say that in which ever birth a Saadhaka performs 'saadhana' his last birth from which he attains salvation (Charama deha) should be that of intrinsic nature (swaroopa deha). If the 'charama deha' is that of a Brahmin, he has to get the last birth as Brahmin and get salvation. This is Loka dharma. That is why Sri Vedavyasaru did not give salvation to the worm in that birth.

ज्ञानं च तस्मै विमलं ददौ स महीं च सर्वां बुभुजे तदन्ते ।
त्यक्त्वा तनुं विप्रवरत्वमेत्य पदं हरेराप सुतत्त्ववेदी ॥ ६७ ॥

jnaanam ca tasmai vimalam dadau sa
maheem ca sarvaam bubhuje tadante |
tyaktwa tanum vipravaratmetya
padam hareraapa sutatwavedee ||67||

This king as worm was imparted pure knowledge. It ruled the entire world. Finally it died and and obtained a fine Brahmin's body and enlightened therein with 'tatvajnana' and attained 'Moksha.'

Greatness of Sri Vyasa

एवं बहून् संसृतिबन्धतः स
व्यमोचयद् व्यासतनुर्जनार्दनः ।
बहून्यचिन्त्यानि च तस्य कर्म्म
ण्यशेषदेवेशसदोदितानि ॥ ६८ ॥

evam bahoon samsmritibandhata:sa
vyamochayad vyasatanurjjanaarddana: |
bahoonyachintyaani ca tasya karmma-
nyaseshadeveshasadoditaani ||68||

In this manner Vyasa roopi Bhagavan Hari who is Omnipotent released several people from the bondage of samsaara. His 'leelas' are plenty. Unimaginable. All devas hail glory to Him always.

Shukaavatara

अथास्य पुत्रत्वमवाप्तुमि
च्छंश्चचार रुद्रः सुतपस्तदीयम् ।
ददौ च तस्मै भगवान् वरं तं
स्वयं च तप्त्वेव तपो विमोहयन् ॥ ६९ ॥

athaasya putratvamavaaptumi-
cchamshcaara rudra: sutapastadeeyam |
dadau ca tasmai bhagavaan varam tam
swayam ca taptveva tapo vimohayan ||69||

Rudra desiring to be born as Vyasa's son performed penance. Bhagavan Vyasa also enacted to have performed penance , misleading the undeserving souls, He granted the boon desired by Shiva.

Special Notes:

1. Drona's son Ashwattama is another roopa of Shiva. However Duryodhana tempted him with 'milk' and pulled him to his side. He had to join the Kauravas and fight against Pandavas. But this was not his nature. Therefore it appears that to set this mistake right he desired to take avatara in another form. If he would be born as son of someone else he would be again influenced by Kali. Out of this fear he wanted to be born to Vedavyasa. He performed penance and obtained the boon to be born like that. However Vedavyasa who went to him made it appear that he himself performed the penance and got him (Shiva) as son.

विमोहनायासुरसर्ग्गिणां प्रभुः
स्वयं करोतीव तपः प्रदर्शयेत् ।
कामादिदोषांश्च मृषैव दर्शयेन्न
तावता तेऽस्य हि सन्ति कुत्रचित् ॥ ७० ॥

vimohanaayaasurasargginaam prabhu:
swayam karoteeva tapa: pradarshayet |

kaamadidoshaanshca mrishaiva darshayenna
taavataa teasya hi santi kutracit ||70||

Vyasa who is Omnipotent in order to create illusion in the mind of the undeserving appears to perform penance. He just exhibits as though He possesses sensual desires. That does not mean that He has these defects.

Special Notes:

1. To mislead the undeserving Vyasa appeared to have performed penance. Then Vyasa is said to have been attracted by the apsara who appeared as a female parrot by the name of Gritaacee which led to birth of His son Shuka. However Vyasa does not have any such 'dosha'. It was a mere play act to deceive asuras (asuramohanaarta).

ततस्त्वरण्या स्म बभूव पुत्रकः
शिवोऽस्य सोऽभूच्छुकनामधेयः ।
शुकी हि भूत्वाऽभ्यगमद् घृताची
व्यासं विमत्थ्नन्तमुतारणी तम् ॥ ७१ ॥

tatastvaranyaa sma babhoova putraka:
shivoasya soabhoocchukanaamadheya: |
shukee: hi bhootvaaabhyagamad ghritaacee
vyaasam vimatthanantamuthaaranee tam ||71||

Later Shiva was born from the parrot. He was named Shuka as he was born from a female parrot. It is because the apsara Grithachi had come as a parrot while Vyasa was doing 'aranimathana'.

Special Notes:

1. The word 'hi' in the sloka indicates that Vyasa was not really overcome with sensual desire. A man is naturally attracted sensually to a female and it is impossible to get attracted to a female bird. Therefore how is it possible for Vyasa to have this attraction?

अकामयन् कामुकवत् स भूत्वा
तयाऽर्थितस्तं शुकनामधेयम् ।
चक्रे ह्यरण्योस्तनयं च सृष्ट्वा
विमोहयंस्तत्त्वमार्गेष्वयोग्यान् ॥ ७२ ॥

akaamayan kaamukavat sa bhootva
thayaaarthitastam shukanaamadeyam |
chakre hyaransnyostanayam ca srishtvaa
vimohayan statvamaargheshvayogyaan ||72||

Vedavyasa did not desire Grithaachi. Those who are unfit to tread the path of 'tatva' had to be misled. Thus he enacted to do so and thus make a son to be born through the parrot and according to the wish of Grithachi named him Shuka.

शुकं तमाशु प्रविवेश वायुर्व्यासस्य
सेवार्थमथास्य सर्वम् ।
ज्ञानं ददौ भगवान् सर्ववेदान्
सभारतं भागवतं पुराणम् ॥ ७३ ॥

shukam tamaashu pravivesha vaayurvyasasya
sevaarthamathaasya sarvam |
jnaanam dadau bhagavan sarvavedaan
sabhaaratam bhaagavatam puraanam ||73||

Vaayu Deva came to be specaily present in Shuka in order to serve Vedavyasa. Vedavyasa preached all knowledge to Shuka. He preached all Vedas, Bharata, Bhagavata and such Vaishnava Granthas.

Special Notes:

1. Only Sri Vaayu deva has the eligibility to hear direct preachings from Vyasa. Thus as Shuka is amsha of Shiva, and Vaayu as is specially present in him these facts made Vyasa impart all the pure knowledge from the shaastras. Bhagavata not only denotes 'Bhagavata' but includes all 'saatvika Vaishnava Puranas.' In Padma Purana Shiva himself lists the 'saatvika Puranas' as Vishnu, Narada, Bhagavata,Garuda, Padma and Varaha.The other Puranas have several condtradictions to 'tatvas' and cannot be considered as 'saatvika.'

2. Shiva when born as Drona's son was associated with Duryodhana due to the poison like milk fed by him. As Vedavyasa's son Shiva earned the grace of Vaayu Deva and had the fortune of listening to 'Sat shaastras.' Drona is avatara of Brihaspati who is pravartaka (propagater) for 'Charvaaka mata.' Being born as his son he got friendship with atheist like Duryodhana. Vyasa is 'saakshaat Bhagavan. He is the one who bestows Moksha. Being born

as his son Shiva had the fortune of being associated with Vaayu deva. He had direct lessons from Vyasa. His birth had a fulfillment.

Disciples of Vyasa

शेषोऽथ पैलं मुनिमाविशत् तदा
वीशः सुमन्तुमपि वारुणिं मुनिम् ।
ब्रह्माऽविशत् तमुत वैशंपायनं
शक्रश्च जैमिनिमथाऽविशद् विभुः ॥ ७४ ॥

seshoatha pailam munimaavishat tadaa
veesha: sumantumapi vaarunim munim |
brahmaaavishat tamuta vaishampaayanam
shakrashca jaiminimathaaavishad vibhu: ||74||

Then when Vedavyas preached to the munis, Sesha entered as 'aavesha' in Paila muni, Garuda was in Sumantu who was Varuna's son, Brahma was in Vaishampayana and Indra in Jaimini rishi.

कृष्णस्य पादपरिसेवनोत्सुकाः
सुरेश्वरा विविशुराशु तान् मुनीन् ।
समस्तविद्याः प्रतिपाद्य तेष्वसौ
प्रवर्त्तकांस्तान् विदधे हरिः पुनः ॥ ७५ ॥

krishnasya paadaparisevanotsukaa:
sureshvaraa vivishuraashu taan muneen |
samasthavidyaa: prathipaadya teshvasau
pravarthakaanstaan vidadhe hari: puna: ||75||

The Devas wanting to serve Sri Vaashishta Krishna (Vedavyasa) came as 'aavesha' in the munis. Vyasa preached all the shaastras to them and made them deliver them further.

Rig Veda was preached

ऋचां प्रवर्त्तकं पैलं यजुषां च प्रवर्त्तकम् ।
वैशम्पायनमेवैकं द्वितीयं सूर्य्यमेव च ॥ ७६ ॥

ricaam pravartakam pailam yajushaam ca pravartakam |
vaishampaayanamevaikam dwiteeyam suryyameva ca ||76||

Sri Vyasa made Paila muni to propagate Rig veda. For Yajur veda He made Vaishampayana and also Surya 'to propagate.'

Special Notes:

1. Yajur Veda has two classifications namely 'Krishna' Yajurveda andf Shukla yajurveda.' Krishna Yajur Veda' by Vaishampayana and 'Shukla yajur Veda' by Surya. Plural is used 'Ruchaam yajushaam' which denotes that there are several branches in the Vedas. Eg. Rig Veda has 21, Yajur Veda 101, Sama veda 1000, and Atharva veda 12. However over passage of time, even these are available in very much reduced numbers.
2. Now at present in Rig veda there are only three branches – shaakala, bhaashkala, saankhyayana. Krishna Yajur Veda Taitareeya, Maitrayaneeya, Kataka are the branches. Aapastambha, Bodhayana satyashaada, Hiranyakeshiya, Shrauta sootra are branches of Taitareeya available in the south. North India has Maanava, Shrauta sootra with Maitraayaneeya. Shukla Yajur Veda has Kaanva, Maadhyandina shaaka. In south it is Kanva shaaka, and North it is Maadhyandina. Kaatyaayana Shrauta sootra is in line with this. Saama Veda has 'Raanaayaneeya, Kaudhuma, Paingi, and Jaimini branches. Atharva has 'Shaunaka and Pippalaada.

चक्रेऽथ जैमिनिं साम्नामथर्वाङ्गिरसामपि ।
सुमन्तुं भारतस्यापि वैशम्पायनमादिशत् ॥ ७७ ॥

chakreatha jaiminim saamnaamatharvaangirasaamapi |
sumantum bharatasyaapi vaishampaayanamaadishat ||77||

For Sama Veda Jaimini, for Aangeerasatharva Veda, Sumantha, and for Bhaarata Vaishampayana were made to propagate.'

प्रवर्त्तने मानुषेषु गन्धर्वादिषु चाऽत्मजम् ।
नारदं पाठयित्वा च देवलोकप्रवृत्तये ॥ ७८ ॥

आदिशत् ससृजे सोऽथ रोमाञ्चाद् रोमहर्षणम् ।
तं भारतपुराणानां महारामायणस्य च ॥ ७९ ॥

पञ्चरात्रस्य कृत्स्नस्य प्रवृत्त्यर्थमथाऽदिशत् ।
तमाविशत् कामदेवः कृष्णसेवासमुत्सुकः ॥ ८० ॥

pravarttane maanuseshu gandharvaadishu chaaatmajam |
naaradam paatayitvaa ca devalokapravruttaye ||78||

aadishat sasrije soatha romaanchaad romaharshanam |
tam bhaaratapuraanaam maharaamaayanasya ca ||79||

pancaraatrasya kritsnasya pravrityartamathaaadishat |
tamaavishat kaamadeva: krishnasevaasamutsuka: ||80||

Vedavyasa preached the entire shaastras to His son Shuka Muni and was commanded him to propagate it among Manushyas and Gandharvas. Narada was given upadesha and asked to preach in Deva loka. Then Romaharshana was created and was commanded to preach the entire Bhaarata, Maha Ramaayana, and Pancaraatra. Kaama entered Romaharshana, in eagerness to serve Vedavyasa.

Special Notes:

1. Parikhshit, who was a chakravarthi, was given upadesha by Shuka muni . He is included among 'manushyas. Naradaru preached in Deva loka means he did so to Devatas other than Brahma, Vaayu, Rudra, Indra Surya. These other Devatas had not got upadesha from Vedavyasaru directly. They were also not present as 'avesha' in disciples of Vedavyasa. Therefore Narada was asked to preach to them. *Sri Vadiraja swami.*
2. Just as it is said that 'shudras' emerge from the 'paada' of the Lord, Romaharshana emerged from the hair follicles of the Lord. He was asked to propagate all the 'paurusheya granthas.'

स तस्मै ज्ञानमखिलं ददौ द्वैपायनः प्रभुः ।
सनत्कुमारप्रमुखांश्चक्रे योगप्रवर्त्तकान् ॥ ८१ ॥

भृग्वादीन् कर्म्मयोगस्य ज्ञानं दत्वाऽमलं शुभम् ।
जैमिनिं कर्म्ममीमांसाकर्त्तारमकरोत् प्रभुः ॥ ८२ ॥

sa tasmai jnaanamakhilam dadau dwaipaayana:prabhu: |
sanatkumarapramukhanshcakre yogapravarttakaan ||81||

brighvaadeen karmayogasya jnaanam datvaaamalam shubham |
jaimineem karmameemaamsakartaaramakarot prabhu: ||82||

Prabhu Vedavyasa imparted the knowledge of the entire shaastras. Imparting pure and meritorious knowledge, Sanat Kumara and others were made to propagate 'dhyana yoga' Brighu and others were made to propogate 'Karmayoga' and Jaimini was made to compose 'Karma meemamsa.'

देवमीमांसिकाद्यन्तं कृत्वा पैलमथाऽदिशत् ।
शेषं च मध्यकरणे पुराणान्यथ चाकरोत् ॥ ८३ ॥

devameemaasikaadhyantam kritvaa pailamathaaadishat |
sesham ca madhyakarane puraanaanyatha caakarot ||83||

Composing the beginning and the end of Devameemaamsa shaastra Vedavyasa commanded Paila and Sesha to compose the centre portion. Then He composed puranas.

Special Notes:

1. Meemaamsa shaastras are three in number namely Brahmameemaamsa, Devameemaamsa and Karmameemaamsa. Among them Brahma Meemaamasa was composed by Vedavyasa Himself and in Devameemaamsa shaastra the first sutra 'Athaato daivee meemamsa' and the last sutra **'sa Vishnu raaha hi tam Brahmetyachakshate'** were composed by him and the rest of the sutras were asked to be composed by Paila and Sesha.
2. All the three 'meemaamsa' are 'pramaanas.' Brahma Meemaamsa is superior as it was composed by Vedavyasa Himself. Then come Deva and Karma meemaamsas. However wrong interpretations have been composed for them later.

Three types of Puranas

शैवान् पाशुपताच्चक्रे संशयार्थं सुरद्विषाम् ।
वैष्णवान् पञ्चरात्राच्च यथार्थज्ञानसिद्धये ॥ ८४ ॥

shaivaan paashupataaccakre samshayaarttham suradhvishaam |
vaishnavaan pancaraatracca yathaartthajnaanasiddhaye ||84||

In order to create doubt and illusion in the mind of the undeserving (daityas) Vyasa compiled 'supremacy of Shiva' in Shiva Purana gathered from 'Pashupataaagama.' For the sajjanas to gain 'pure knowledge' Vaishnava puranas were compiled from Pancaratra aagamas.

Special Notes:

1. In stead of saying that the 'purana granthas were composed' it is said 'Purana granthas were compiled.' All the 'puranas' which existed in the earlier kalpa were compiled in words.As they are compilation of various 'prameyas' the word 'sangraha' is used.
2. Shiva puranas compiled from Paashupataagama extolling supremacy of Shiva are 'Matsya, Koorma, Linga, Shiva, Skanda and Agni. 'They are known as 'Taamasa puranas.' Establishing Supremacy of Sri Hari is through Pancaratraaagama. Vaishnava Puranas are Vishnu, Narada, Bhagavata, garuda, Padma and Varaha. Puranas which are mentioned namely Brahma, Brahmanda, Brahmavaivartha, Markandeya, Bavishya, Vamana are 'Rajasa Puranas.' This classification is mentioned in Matsya and Padma Puranas. 'Reva Kaanda' of Shiva Purana mentions that all the eighteen Puranas were composed by Sri Vedavyasa. – '**ashtadasha puraanaanaam vaktaa satyavathee suta:**'
3. Devi Bhagavata is not a Mahapurana. It is a upapurana. They are also 18 in number. There are many more such puranas. It is classified in several ways. One of them is – Ganapati, Narada, Narasimha, Kapila, Nandi, Vishnurahasya, Durvaasa, Ambhika, Kaalika, Mareecha, Soura, Maheshwara, Parashara, Mudgala, Sanat Kumara, Kumara, Bhrigu, Kali.

ब्राह्मांश्च वेदतश्चक्रे पुराणग्रन्थसङ्ग्रहान् ।
एवं ज्ञानं पुनः प्रापुर्देवाश्च ऋषयस्तथा ॥ ८५ ॥

**brahmaanshca vedatashchakre puraanagranthaasangrahaan |
evam jnaanam puna: praapurdevaashca rushayastathaa ||85||**

Brahma Purana is a compilation from the Vedas. In this manner Rishis and Devatas received knowledge once again.

Special Notes:

1. 'Brahma purana' means Brahma, Veda. In Vedas there are several places which highlight Chaturmuka, Agni, Durga, and Saraswathi which are misunderstood for their supremacy. These puranas are based on it.

सनत्कुमारप्रमुखा योगिनो मानुषास्तथा ।
कृष्णद्वैपायनात् प्राप्य ज्ञानं ते मुमुदुः सुराः ॥ ८६ ॥

**sanathkumarapramukhaa yogino maanushaastataa |
krishnadwaipayanaaat praapya jnaanam te mumudu: suraa ||86||**

Sanath Kumara and other Yogis as well as maanavas obtained once again knowledge. They obtained knowledge from Vedavyasa and obtained permanent happiness.

Vedavyasa's unparalleled Knowledge

समस्तविज्ञानगभस्तिचक्रं
विताय विज्ञानमहादिवाकरः ।
निपीय चाज्ञानतमो जगत्ततं
प्रभासते भानुरिवावभासयन् ॥ ८७ ॥

**samastavijnaanagabhastichakram
vitaaya vijnaanamahadivaakara: |
nipeeya chaajnaanatamo jagatatam
prabhasate bhaanurivaavabhaasayan ||87||**

Sri Vedavyasa who is embodiment of knowledge and light of wisdom and who is radiant and whose luminosity is spread throughout the cosmos removes the darkness of ignorance and shines like the sun throwing light to make things visible.

चतुर्म्मुखेशानसुरेन्द्रपूर्वकैः
सदा सुरैः सेवितपादपल्लवः ।
प्रकाशयंस्तेषु सदात्मगुह्यं
मुमोद मेरौ च तथा बदर्य्याम् ॥ ८८ ॥

**caturmmukheshaanasurendrapoorvakai:
sadaa surai: sevitapaadapallava: |
prakaashayansteshu sadaatmaguhyám
mumoda merau ca tathaa badaryyaam ||88||**

Vedavyasa, being served by Devatas like Brahma, Rudra and having tender feet like sprouting leaves and always portraying to them His secrets blissfully remains in Meru Mountains and Badari.

इति श्रीमदानन्दतीर्थभगवत्पादविरिचिते

श्रीमहाभारततात्पर्य्यनिर्ण्णये

व्यासावतारानुवर्ण्णनं नाम

दशमोऽद्ध्याय:

Iti Srimadaanandateerthabhaghavadpaadaviricite
Shri Mahabhaarata Taatparya Nirnaye
vyaasaavataranuvarnanam naama
dashamodhyaaya:
Sri Krishnaarpanamastu